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THE HISTORY OF THE  
**CHAPLAIN CORPS**  
UNITED STATES NAVY



BY  
CLIFFORD M. DRURY

VOLUME TWO · 1939 - 1949

BUREAU OF NAVAL PERSONNEL







TRIPTYCH FORMERLY AT NAVAL RESEARCH LABORATORY, WASHINGTON, D. C.

The theme for the triptych was taken from the last stanza of the navy hymn "Eternal Father, Strong to Save," which contains the words:

"From rock and tempest, fire and foe,  
Protect them where-so-e'er they go."

The painter was Alfred J. Tulk of Stamford, Conn. Presented by the Greyhound Bus Lines through the cooperation of the Citizens Committee for the Army and Navy, Inc. Used by permission.

# THE HISTORY OF THE CHAPLAIN CORPS, UNITED STATES NAVY

VOLUME TWO  
1939 — 1949



Clifford Merrill Drury  
Captain, Chaplain Corps  
United States Naval Reserve



NAVPER 15808

VG 2

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Vol. 2

U. S. SUPERINTENDENT OF DOCUMENTS

DEC 4 1950

“I think I have now, by God’s help, discharged my obligation in writing this large work. Let those who think I have said too little, or those who think I have said too much, forgive me; and let those who think I have said just enough join me in giving thanks to God. Amen.”

Last paragraph of Augustine’s *City of God*.





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## ABBREVIATIONS USED

- AA—Anti-Aircraft.  
 AGC—Armed Guard Center, General Communications Vessel.  
 Alnav—Communications directed to all Navy and Marine Corps activities.  
 Alstacon—All stations, continental limits of the United States.  
 AP—Navy Transport.  
 APA—Transport, Attack.  
 AWOL—Absent without leave.  
 BB—Battleship.  
 "Black Cat"—Nickname for night patrol planes.  
 BSI—British Solomon Islands.  
 BuPers—Bureau of Naval Personnel.  
 CA—Heavy Cruiser.  
 CB—Large Cruiser, Seabees (Construction Battalion).  
 CEC—Civil Engineer Corps.  
 ChC(R)—Chaplain Corps, Reserve.  
 ChC(S)—Chaplain Corps, Special.  
 ChC-V(G)—USNR officer designation for chaplains qualified for general detailing afloat or ashore.  
 ChC-V(S)—USNR officer designation for chaplains qualified for specialist duties.  
 CinCPac—Commander-in-Chief, Pacific.  
 CL—Light Cruiser.  
 CoC—Chief of Chaplains Office, Bureau of Naval Personnel.  
 CO—Commanding Officer.  
 CPO—Chief Petty Officer.  
 CV—Aircraft Cruiser.  
 CVB—Aircraft Cruiser, Large.  
 CVE—Aircraft Cruiser, Escort.  
 CVL—Aircraft Cruiser, Small.  
 DD—Destroyers.  
 DE—Destroyer Escort.  
 D-V(P)—Deck Volunteer, Probationary.  
 DNOR—Director of Naval Officer Procurement.  
 EO—Executive Officer.  
 GI—Government Issue, a nickname for enlisted men.  
 HR—House of Representatives.  
 LCI—Infantry Landing Craft.  
 LCM—Landing Craft, Mechanized.  
 LCP—Landing Craft, Personnel.  
 LCT—Tank Landing Craft.  
 LCV—Landing Craft, Vehicle.  
 MC—Medical Corps.  
 MCAS—Marine Corps Air Station.  
 MTB—Motor Torpedo Boats.  
 NAS—Naval Air Station.  
 NAAS—Naval Auxiliary Air Station.  
 NATS—Naval Air Transport Service.  
 Nav. Rec. Coll.—Naval Records Collection, National Archives, Washington, D. C. (See reference to this in List of Abbreviations, Volume I.)  
 NOB—Naval Operating Base.  
 NTC—Naval Training Center.  
 NTS—Naval Training Station.  
 OinC—Officer in Command.  
 POW—Prisoner of War.  
 PRNC—Potomac River Naval Command.  
 Q. 642—Questionnaire No. 642. About 1,300 questionnaires were answered by chaplains in response to a request sent out in November 1944. They were numbered as received and filed in the office of Chief of Chaplains.  
 RS—Revised Statutes.  
 S—Senate.  
 SRNC—Severn River Naval Command.  
 USN—United States Navy.  
 USNR—United States Naval Reserve.  
 USO—United Services Organization.  
 The Navy custom of indicating time on the twenty-four-hour basis will be followed. Example—1400 is 2:00 o'clock P. M.; 2300 is 11:00 o'clock p. m. Unless otherwise indicated, all vessels mentioned are United States ships; therefore, the abbreviation U. S. S. will be omitted.



## PREFACE

This is the second volume of the narrative *History of the Chaplain Corps, United States Navy*. Volume I, published in 1949, presents an account of the development of the Corps and of the progress of religion in the Navy from the days of the Revolutionary War to the declaration of a state of national emergency on 8 September 1939. Consideration is therein given to the development and influence of naval regulations, customs, and traditions as they affect the work of Navy chaplains. Light is thrown on such subjects as the social and moral conditions under which chaplains worked and their relations with officers and enlisted men. The volume outlines the problems and difficulties chaplains faced and some of their achievements, and also deals with such subjects as the chaplain's pay, rank, and uniform. Kindred topics of interest to chaplains, as their collateral duties, the church pennant, and the rise of the Reserve organizations, are also covered. A knowledge of this history will be helpful in understanding and appreciating the status of the Corps on the eve of World War II and of its contribution during that great conflict.

Included in volume I is an appendix containing the names of 471 chaplains who saw duty in the Navy at some time prior to 8 September 1939. An appendix to the present volume includes the additional names of 2,882 accessions to the Corps from 8 September 1939 to 31 December 1945. This makes a grand total of 3,353 chaplains, whose biographical and service-record sketches appeared as a Government publication in 1948 under the title *United States Navy Chaplains, 1778-1945*.

The present volume continues the narrative history of the Chaplain Corps from 8 September 1939 to the spring of 1949. It includes, therefore, the period of preparation leading up to Pearl Harbor and the story of demobilization following the cessation of hostilities in August 1945. A questionnaire requesting information from the chaplains regarding their work and experiences was included in the *Navy Department Semi-Monthly Bulletin* of 14 November 1944. About 1,300 replies, out of approximately 2,300 chaplains then on duty, were received. These answers furnished valuable source material in the preparation of this volume.



## CHAPTER ONE

### THE MONTHS BEFORE PEARL HARBOR

September 1939–December 1941

On 8 September 1939, the world situation was so serious as to move President Franklin D. Roosevelt to declare the existence of a state of national emergency. He called upon the Nation to strengthen "the national defense within the limits of peacetime authorizations." The Executive order which followed on the same day authorized the Secretary of the Navy to increase the active list of the Regular Navy "as rapidly as possible by voluntary enlistments" to 145,000 men and the Marine Corps to 25,000. The Secretary was also authorized to call to active duty "such officers and men of the Naval Reserve and the Fleet Marine Corps Reserve . . . as he may deem necessary and as agree voluntarily to serve." This order marked the beginning of the mobilization of the armed forces of the United States for World War II.

Twenty-seven months later, or on 7 December 1941, the Japanese struck at Pearl Harbor, and immediately the United States was drawn into the maelstrom of total war. The inexorable demands of this titanic struggle drew approximately 10 percent of the Nation's population into the armed forces before final victory was won in August 1945. During these years, the personnel of the Navy, Marine Corps, and Coast Guard mounted to the unprecedented total of more than 4,056,000 by VJ-day.<sup>1</sup>

On 30 September 1939, the combined strength of the Navy, Marine Corps, and Coast Guard was 157,246. President Roosevelt's order permitted an immediate increase of about 13,000. Other increases, however, were authorized later. Accessions for the three branches averaged about 6,700 a month for the 10 months beginning 1 October 1939. On 30 June 1940, the total for the three branches was 199,884. Actually, however, the Coast Guard did not come under Navy jurisdiction until 1 November 1941.

The rapid and tremendous expansion of all naval

forces demanded a corresponding increase in the Chaplain Corps of the Navy. Millions of mothers and fathers throughout the country, many of whom were active church members, suddenly became aware of the importance of chaplains as their sons and daughters joined the armed services. Upon the shoulders of a comparatively small group of 192 Regular and Reserve chaplains on duty on 7 December 1941, and 18 Reserve chaplains standing by, devolved the major responsibility of determining and guiding the fortunes of the Corps that was destined to reach a peak enrollment of 2,811 in August 1945.

#### GROWTH OF THE CORPS

The Chaplain Corps of the Navy, along with all other branches of the armed services, had only these 27 months to prepare for the time of total mobilization. The first concern of the Chaplains Division of the Bureau of Naval Personnel was to increase the number of chaplains on active duty to correspond with the increase of naval personnel. Ninety-four Regular Navy chaplains were on active duty on 8 September 1939. During the months under review, 5 were retired or otherwise relieved from active duty (Chaplain W. L. Thompson, although retired, continued in service), and 15 new appointments were made. This brought the total Regulars on duty at the time of Pearl Harbor to 105. The last chaplain to enter the Corps as a Regular before war was declared on Japan was Robert G. Metters, who was appointed an acting chaplain on 17 November 1941.

When the state of national emergency was declared, 63 Reserve chaplains were standing by.<sup>2</sup> During the intervening months to December 1941, accessions to the Corps were, in the main, Reserves rather than Regulars. Only one Regular, for example, was accepted during the September–December 1939 period.

<sup>1</sup> Statistics, unless otherwise noted, have been furnished by the Division of Planning and Control, Bureau of Naval Personnel.

<sup>2</sup> For complete list of Reserve chaplains on 8 September 1939, see chapter XII of volume 1 of this history.

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
Reserves.....							1	2	2	1	4	8	18
Regulars.....	1				1		2		1	7			12
Total.....	1				1		3	2	3	8	4	8	30

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
Reserves.....	3	12	7	2	1	14	4	4	9	8	8		72
Regulars.....		1									1		2
Total.....	3	13	7	2	1	14	4	4	9	8	9		74

Total Reserves—90; total Regulars (including Davis of 1939) 15; total accessions—105.

The statistics of accessions to active duty for 1940 and 1941 are shown above.

The first Reserve chaplain to go on active duty was Alvo O. Martin, who reported to the Naval Training Station, Great Lakes, 16 July 1940, after having served 5 years as a chaplain with the Civilian Conservation Corps. Chaplains W. J. deForest and W. E. Collins reported in August 1940 and at least one Reserve chaplain went on duty each month thereafter. Of the 63 on the Reserve roll on 8 September 1939, 21 were retired or resigned their commissions before Pearl Harbor.<sup>3</sup> Of the remaining 42, 10 reported for duty in 1940 and 24 in 1941, leaving a balance of eight standing by December 1941.

In addition to the 34 former Reserve chaplains who were called to active duty during these months, 56 others were commissioned and/or placed in an active status in 1940 and 1941. This number included 20 former USN chaplains who reentered the Corps, M. A. Hally and W. T. Holt. Three Reserve chaplains on active duty, Thomas, Zinn, and Doscher, were separated from the service in 1940 and 1941. This brought the total of Reserve chaplains on active duty to 87 on 7 December 1941.

<sup>3</sup> The chaplains listed on the Reserve roll in chapter XII, volume I, of this work, who were retired or otherwise separated from the service from 8 September 1939 to 7 December 1941 were: T. J. Burke, G. W. Buchholz, S. J. Callender, T. A. Carney, K. B. Carson, F. B. Clyne, David Goldberg, W. L. Haylor, G. A. Keith, C. H. Kopf, C. M. Lever, G. P. McColgan, H. J. Ockenga, H. J. Pearson, M. Rifnbark, M. A. Vollmer, and W. R. Zinn. Five other—G. W. Buchholz, E. Camerman, R. W. Jackson, M. W. Lockhart, and H. Rasmussen-Taxdal—who were retired or otherwise separated from the service—returned to the active Reserve roll and were called to active duty after Pearl Harbor.

The total of Reserve and Regular chaplains on duty at the time Japan struck was 192, which was about 10 less than the peak strength of the Corps in World War I.

The denominational affiliations of the chaplains on duty on 7 December 1941 were as follows:

	Regu- lars	Re- serves	Total
Baptist:			
North.....	9	4	13
South.....	5	3	8
Catholic.....	23	37	60
Congregational.....	5		5
Disciples.....	5		5
Jewish.....		1	1
Latter Day Saints (Mormon).....		1	1
Lutheran.....	9	4	13
Methodist.....	21	12	33
Presbyterian:			
USA.....	16	5	21
US.....	1	2	3
United Presbyterian.....	1		1
Bible or Orthodox.....		2	2
Protestant Episcopal.....	8	13	21
Reformed.....	2		2
Unitarian.....		3	3
	105	87	192

The first chaplain to be appointed from the Latter Day Saints, often called the Mormons, was John W. Boud, who was commissioned in the Reserve on 31 July 1941. He reported for his first duty on 15 September in the Eleventh Naval District where he re-

mained until 4 June 1944. He was then assigned to a Seabee unit.

The selection of a chaplain from the Mormons was based on the same principle as that which called into service Jewish and Christian Science chaplains in the First World War. At San Diego, Chaplain Boud worked under the direction of Chaplain H. S. Dyer, mainly in the Navy Relief office, but he had other duties as well. While Chaplain Boud felt a special responsibility to men of his faith, he often conducted Protestant Divine Services. Writing to Chaplain Workman on 23 January 1942, Chaplain Boud reported:

I am holding Vesper Services each Sunday evening at the Naval Air Station on North Island. Sunday mornings I have arranged transportation for servicemen of my faith in order that they might attend our local church services. Every other Saturday, the local Latter Day Saints holds a dance for servicemen.

During the week, my duties consist chiefly of officiating at funerals, assisting applicants desiring Government Life Insurance and other work relating to the Navy Relief Society.<sup>4</sup>

Promotion in the Chaplain Corps of the Regular Navy was slow between the passage of the staff equalization bill in June 1926 and July 1941. Wholesale promotions of chaplains took place in 1924 and 1925, due to the completion of statutory time in grade or rank and because there were vacancies in the allotted number of chaplains in the higher ranks. These promotions, however, put these chaplains in advance of their running mates as fixed by the staff equalization bill. Further promotions naturally had to wait until the running mates of these chaplains caught up.

The following statistics have been taken from the *Navy Registers* for 1 July of 1940 and of 1941. In 1941, a number of promotions in the Chaplain Corps were made in time to be recorded in the *Navy Register*

	Captain	Commander	Lieutenant commander	Lieutenant	Acting chaplain	Total
1940 . . . . .	5	29	15	14	30	93
1941 . . . . .	16	22	11	19	34	102

of 1 July of that year. These included 11 new captains (8 of whom had held their commission as commanders

since 1924), 4 commanders, 1 lieutenant commander, and 7 lieutenants.

A *Naval Reserve Register* of 1 July 1941 contains the following figures for Reserve chaplains:

	Lieutenant commander	Lieutenant	Lieutenant (jg)	Total
ChC-V(G) <sup>5</sup> . . . . .	6	8	26	40
ChC-V(S) . . . . .	9	19	25	53
	15	27	51	93

It should be noted that this *Register* did not distinguish between Reserve chaplains on active duty and those who were not.

## MATERIAL AIDS AND CHAPELS

In addition to increasing the size of the Corps, other developments were taking place which proved to be most helpful when the final storm broke. One of these was the publication in 1941 of two books: a *Song and Service Book for Ship and Field* and a new edition of the *Army and Navy Hymnal* entitled *Hymnal—Army and Navy*. These volumes were edited by Chaplain Ivan L. Bennett of the Army under the joint supervision of Chaplain William R. Arnold, Chief of Chaplains of the Army, and Chaplain Robert D. Workman, Chief of Chaplains of the Navy.

The *Army and Navy Hymnal*, which appeared first in 1920 and in a revised edition in 1925, was again in need of revision in 1940. Both Army and Navy chaplains had agitated for changes and improvements. The matter was discussed by a group of Navy chaplains meeting in a regional conference at Long Beach in March 1940. The subject also came up for discussion at the national convention of the Chaplains' Association of the Army of the United States at its meeting held in New York in May 1940. At that time Chaplain Bennett, as Chairman of the Committee on the Army and Navy Hymnal, presented recommendations for the revision of the *Hymnal*, "with a view of meeting more adequately the needs in Army and Navy

<sup>5</sup> Chaplain Corps, volunteer, general, and Chaplain Corps, volunteer, special. The distinction was supposed to indicate officers who were ready for general duty and those who volunteered only for special duty. When war was declared all such theoretical distinctions were erased. A fuller discussion of this matter is to be found in chapter III, section "Qualifications for Appointment."

<sup>4</sup> CoC., Boud file.

chapels." Chaplain Bennett's Committee also recommended the discontinuance of the *Hymn Edition* of the *Hymnal* which contained words without music. Since the *Army and Navy Hymnal* was too bulky for field use and the *Hymn Edition* was unsatisfactory without the musical scores, the committee recommended the publication of a small song book "containing a few usable hymns with musical scores, and aids in worship for Protestant, Catholic, and Jew." The recommendations of the committee were adopted by the Association.<sup>6</sup>

The new *Hymnal*—*Army and Navy* was copyrighted in 1941 by A. S. Barnes & Co. of New York with the note: "The property rights of the publisher's copyright in this compilation shall be available to the Government at all times and without cost." The Navy ordered 3,000 copies which were delivered in October and November of 1941. These volumes, like the copies of the *Song and Service Book*, were bound in navy blue, while those delivered to the Army were bound in red. Sixty copies of the *Hymnal* were specially bound for the Navy to permit easy use by the organist.

Chaplains of both the Army and Navy had been invited to send suggestions for the new hymnal. As a result, a number of hymns included in the earlier editions were omitted while many better known hymns were substituted or added. The new edition contains more prayers and great expressions of faith, such as the Apostles' Creed, and twice as many hymns. The threefold division of the liturgical section of the book into Protestant, Catholic, and Jewish was continued and improved. A hymn of special interest to the Navy, "O Mother Dear, This Day in May," set to the tune "Materna," was included. This Mother's Day hymn was written by a Navy chaplain, James M. Hester, who was retired in 1939.

The *Song and Service Book*, being smaller in size and intended for use on ships and in the field, was published earlier and in larger quantities than the *Hymnal*. Chaplain Workman ordered 15,000 copies for the Navy in April 1941, while the Army placed an order of 50,000. The small book, like the larger, has a threefold division of the liturgical section for Protestant, Catholic, and Jewish. The *Song and Service Book* contains 164 hymns, including a few songs of a popular nature such as compositions by Stephen C. Foster.

Both the *Hymnal* and the *Song and Service Book* contain on the fly leaves under the front and back covers such prayers as "Washington's Prayer for the Nation," "Cadet's Prayer," and "Prayer of a Midshipman."<sup>7</sup> Only a few thousand copies of each book had come from the press when the Japanese struck at Pearl Harbor. A statement in the preface of the *Hymnal* declared: "The hymnal goes forth at a time of great national emergency, and at a time when wise and consecrated leadership is greatly needed." Skilled workmen must have tools. When war finally came, the Chaplain Corps of both the Army and Navy were ready to place in the hands of their newly commissioned chaplains one of the greatest aids to Divine worship—a hymnal or a song book.

Some important improvements in chapel accommodations came during these months. The rapidly growing regiment of midshipmen at the Naval Academy at Annapolis necessitated a larger chapel. In January 1939, work was begun on lengthening the nave to permit the accommodation of a congregation of 2,500. The cost of the remodeling was about \$400,000. The enlarged chapel was rededicated on 28 April 1940 with Chaplain W. N. Thomas, chaplain at the Academy, in charge of the service.

Suspended from the ceiling over the gallery in the new chapel is a colorful votive ship model, 10½ feet in length and complete in every detail. It was a gift from the officers of the former Construction Corps of the Navy. The word "votive" is derived from the Latin *votum*, meaning vow or prayer. Thus, a votive ship model is one built with a prayer for guidance and protection. Long ago, when going to sea was indeed an adventure into the unknown, men built models of their craft and placed them in their churches with a prayer for the ship's safe return. Votive ship models may be seen today in many churches in Europe, particularly in the Mediterranean area. Since these ships are rarely found in churches in the Western Hemisphere, the model in the chapel at Annapolis attracts considerable attention.<sup>8</sup>

Among the many naval installations that needed chapels was the Naval Operating Base at Norfolk. The Protestant chapel, which seated about 100, was woefully inadequate. By 1939, the Protestant services were being held in the station auditorium with an average attendance of approximately 1,200. The

<sup>6</sup> *Army and Navy Chaplain*, July-August 1940, pp. 44-5. It was this convention which changed the constitution of the association to include Navy chaplains.

<sup>7</sup> The first order of 15,000 *Song and Service Book* received by the Navy did not contain the "Prayer of a Midshipman."

<sup>8</sup> *The Cathedral Age*, summer 1945, p. 75.



Catholic chapel, the former Red Cross building of World War I, was also far too small.

Upon the recommendation of Vice Admiral J. K. Taussig, Commandant of the Fifth Naval District, and with the intercession of Senator Harry F. Byrd of Virginia, Congress on 4 May 1940 appropriated \$150,000 for the erection of a new chapel at Norfolk. This was the first appropriation made by Congress for the erection of a chapel on a naval installation since the appropriation in 1900 of \$5,000 for the chapel at Mare Island, Calif.

After considerable discussion over plans, it was finally agreed that the building should contain two chapels with a connecting unit. One chapel, known as the David Adams Memorial Chapel, was to be used by the Protestants, while the other, called Our Lady of Victory Chapel, was for the Catholics. The design-

nation of a chapel for the exclusive use of either Protestants or Catholics was an arbitrary local arrangement for the sake of convenience and efficiency. Our Lady of Victory Chapel was the first structure to be erected on a naval installation to be reserved for Catholic services. The designating of chapels for the use of Catholics or Protestants was occasionally followed at other naval activities. The general practice of the Navy, however, is that Navy chapels are available for the use of any chaplain attached to the command and acting under proper authority.

The unit connecting the two chapels at Norfolk was named Frazier Hall in honor of the first Chief of Chaplains of the Navy. Upon the initiative of Chaplain W. W. Edell, the senior chaplain at Norfolk from June 1938 to September 1941, a bronze memorial plaque honoring Chaplain Frazier was dedicated in



At top left, David Adams Memorial Chapel; center, Frazier Hall; right, Our Lady of Victory Chapel. At bottom: left Chaplain J. M. Geary says Mass; center, Chaplain J. J. Nodel blesses sacramental wine; right, Chaplain L. C. Carter reads from Bible.

the old Protestant chapel on 30 June 1940. This plaque was later moved to the Adams Memorial Chapel.

Ground was broken for the construction of the new buildings by Admiral Taussig on 5 June 1941 and the cornerstones were laid on 1 August. The Protestant chapel bore a quotation from one of Chaplain Walter Colton's books: "They also love religion." The first services were held in the new chapels during Christmas week 1941. Chaplain C. A. Neyman, who relieved Edel, conducted a service in the David Adams Memorial Chapel on Sunday 21 December, while Chaplain V. J. Gorski celebrated Solemn High Mass in Our Lady of Victory Chapel on Christmas eve.

The chapels were separately dedicated with appropriate ceremonies on 21 February 1942. The Most Reverend John F. O'Hara, C. S. C., D. D., the Military Delegate for Catholic Chaplains of the Army and Navy, celebrated the dedication of the Catholic chapel.<sup>9</sup> The dedicatory sermon for the Protestant service was delivered by the Very Reverend ZeBarney T. Phillips, D. D., S. T. D., Dean of Washington Cathedral and Chaplain of the United States Senate, and a retired chaplain of the Naval Reserve. Chaplain R. D. Workman also took part in the service.

The normal seating capacity of the Protestant chapel is 620; of the Catholic, 400. The cost of the chapels and equipment amounted to \$137,000. A new and novel design of the cross, known as the Mariner's Cross, was devised by Chaplain Edel and placed over the altar, at the ends of the pews, and over the inside of the main entrance. It shows the Christian cross superimposed on a compass rose. Later, this same design was used on the graduation certificates at the Chaplains' School. Fortunately for the work of the chaplains at Norfolk, the new building was nearing completion at the time the Japanese struck at Pearl Harbor.

Interest in obtaining large appropriations from Congress for chapels at naval installations throughout

<sup>9</sup> The stained glass windows in Our Lady of Victory Chapel were paid for by private funds. Considerable publicity was given through the press to the design submitted for one window which depicted the Virgin Mary holding a destroyer escort in her arms. The design, made by Wilbur H. Burnham of Boston, was suggested by a stained glass window at Gloucester, Mass., the "home of sailors," where the Virgin Mary is shown holding a fishing vessel in her arms. The designer felt that, since Norfolk was a base where crews were trained for the DE's, an adaptation of the Gloucester window would be acceptable. The original design was changed when it was found that the reaction of the general public was not favorable.



The Mariner's cross.

Designed by Chaplain W. W. Edel. The design consists of Latin Cross superimposed on Compass Rose. This device is now used as an integral part of the design of many naval chapels, including those at Naval Operating Base, Norfolk; Marine Corps Base, New River; Navy Yard, Charleston; and Naval Training Center, Sampson. It was used as design on standard set of lectern and pulpit frontals issued by the Navy Department and on the graduation certificate of the Chaplains' School, 1939.

the country was quickened in March 1941 when Congress voted \$12,816,880 for 604 Army chapels, averaging about \$21,200 each. The first Army chapel was built at the Arlington Cantonment, Virginia, and was dedicated on 27 July 1941. This appropriation for Army chapels implied willingness on the part of the Government to build similar structures for the Navy.

Navy chaplains were quick to make their needs known for many were laboring under the handicap of make-shift arrangements and inadequate accommodations. Chaplain Maurice Sheehy, writing to Chaplain Workman from the Naval Air Station at Jacksonville, Fla., on 22 March declared: "The Army gets 604 chapels . . . We want two chapels here." Again on 22 May: "We certainly need a chapel immediately. I have to hang out a S. R. O. [standing



room only] sign for both Sunday services.”<sup>10</sup>

On 25 July 1941, Chaplain Workman wrote to the Chief of the Bureau of Navigation calling attention to the provision made for Army chapels. “It is reasonable to presume,” he wrote “that the Congress is just as anxious that the personnel of the Navy also be as generously and adequately provided with places for worship and only awaits a specific request from the Navy Department setting forth the needs of the naval services with regard to Chapels . . .”<sup>11</sup> Workman recommended that the Bureau of Yards and Docks “be advised to include in the future in all its estimates involving new bases, stations, hospitals, etc., provision for space, materials and necessary funds for chapels.” In order that the Bureau of Navigation might be fully informed regarding the number and location of chapels then in use, as well as the immediate and probable future needs, he submitted the pertinent information. He listed the following chapels, or buildings converted for the purpose and used as chapels, then in use:

a. Naval Training Station, Newport, R. I. (Converted building, once a gymnasium.)

b. Naval Hospital, New York, N. Y. (Small room in main hospital set aside for this purpose. Recently refurnished.)

c. Naval Air Station, Lakehurst, N. J. (Beautiful chapel, built by New Jersey American Legion and donated to Air Station. However, this building is not equipped and urgently needs at once the following: Altar, pulpit, lectern, chancel furniture, pews, kneeling benches, and an electric organ.)

d. Navy Yard, Philadelphia, Pa. (Small, old frame building, in such bad state of repair that workmen cannot even venture on roof to fix leaks. This chapel should be replaced at once.)

e. Naval Academy, Annapolis, Md. (Beautiful chapel, recently enlarged at approximate cost of \$400,000; now seats approximately 2,200.)

f. U. S. Marine Base, Quantico, Va. (A fine frame chapel, in excellent condition, recently enlarged but still too small to meet the needs of the Post.)

g. Navy Yard, Portsmouth, Va. (A nice chapel. The old fire-engine house converted and used for this purpose.)

h. Naval Training Station, N. O. B., Norfolk, Va. (Two chapels, old frame buildings, too small, are now used by the Catholics and Protestants, respectively. . . . two new chapels are now being constructed to meet a most urgent need.

i. U. S. Marine Base, Parris Island, S. C. (Old frame chapel now in use. Have been advised that Headquarters, U. S. M. C., has secured appropriation for new chapel to be erected at this base.)

j. Naval Air Station, Pensacola, Fla. (Has two chapels—

one under same roof and part of the new recreation center, much too small; and the second is the old frame library building, being used temporarily as the Catholic chapel until another suitable building is provided. A large dual-purpose chapel is urgently needed at this station at once.)

k. Naval Training Station, Great Lakes, Ill. (One small frame Catholic chapel is located on the hospital grounds—wholly inadequate. (Two large chapels are urgently needed at this station at once. Drill hall auditorium now being used.)

l. Bremerton Navy Yard, Bremerton, Wash. (Beautiful, small, adequate frame building now being used; constructed a few years ago from material taken from old demolished buildings, with W. P. A. labor.)

m. Mare Island Navy Yard, Mare Island, Calif. (Beautiful chapel. Adequate. Aside from the naval academy chapel, the most attractive place for worship existing on any naval reservation.)

n. Naval Training Station, San Diego, Calif. (Two chapels, part of the regular barracks buildings which were set apart and converted for this purpose. Adequate, but not as churchlike as is desirable.)

Chaplain Workman listed 25 additional places where chapels were “urgently needed” to replace buildings which were either wholly inadequate or were used only as temporary expedients. The list included:

Navy hospitals at Boston, Portsmouth (Va.), Bethesda, and San Diego.

Navy Yards at Portsmouth (N. H.), Philadelphia, Charleston, and Pearl Harbor.

Naval air stations at Norfolk, Jacksonville, Pensacola, Corpus Christi, Sand Point, Alameda, Kodiak, and Pearl Harbor.

Naval training stations at Great Lakes and San Diego.

Naval stations at Guam, American Samoa, and Guantanamo Bay.

Sub base and air station at Coco Solo.

Submarine base at New London.

Chaplain Workman also recommended:

. . . that funds be provided and a place be set apart in each naval hospital by the commanding officer which will be used as a small prayer chapel. The room need not be large—for example, 10 feet by 10 feet, or thereabouts. In this small prayer chapel, an altar can be set up and sufficient chairs provided for the use of those who would come for meditation or consolation. Patients would find such a chapel convenient as they felt the need. Parents and others who would come to the hospital to see and attend sick or dying loved ones would find in this chapel the spot to which they would be most apt to repair, where they would desire to go, in their time of sorrow for the consolation to be found in prayer and meditation. Such small prayer chapels are not to be considered a substitute for a regular large chapel for general services.<sup>12</sup>

Chaplain Workman further recommended that the Chaplains Division be given the opportunity to inspect all plans for chapels erected on naval reservations before contracts were awarded. While no immediate

<sup>10</sup> CoC., Sheehy file.

<sup>11</sup> CoC., Chapels, 1941, file.

<sup>12</sup> *Ibid.*

action was taken on his recommendations and suggestions, practically all were adopted before the end of World War II. Congress made no all-inclusive appropriation for naval chapels as was done for the Army. Instead, funds for such construction came under the Public Works appropriations for the different naval installations.

However, the records show that distressingly little was done to provide adequate chapels for naval personnel before Pearl Harbor. Early in 1941, construction was started on a chapel seating about 380 and costing over \$30,000 at the Naval Air Station at Corpus Christi, Tex. A revolving altar was included, thus permitting quick adaptation of the chapel for either Protestant or Catholic use. The new building was dedicated on 7 December 1941, Pearl Harbor Sunday.<sup>13</sup>

During the months before the outbreak of hostilities, several commanding officers of naval installations in the United States wrote to Chaplain Workman or to the Bureau of Navigation, outlining their needs for chapels. Emphasizing his request for a chapel at the Philadelphia Navy Yard, Rear Adm. A. E. Watson in a letter to the Bureau of Navigation dated 18 July 1941 stated: "The building designated as a chapel, and used for such purpose, is totally inadequate in size, and its condition for purposes of religious use is a constant source of mortification to the command." He added: "The commandant is of the firm belief that a building for religious services is as necessary to the morale of the personnel attached to the yard as are recreational facilities."<sup>14</sup> Requests for chapels came from the training station at Great Lakes, the air stations at Miami, Alameda, Jacksonville, and Quonset Point, as well as from other naval installations. There was a steadily growing demand for suitable chapels.

In the first supplemental Naval Defense Act approved by Congress in October 1941, an appropriation was included for \$35,000 for the erection of a chapel at the submarine base at Coco Solo, C. Z. Construction was begun before Pearl Harbor on a combination library and chapel which cost about \$82,000. The chapel, large enough to seat 350, was designed to care for the needs of both the submarine base and the nearby air station. This was the first naval chapel to be built by a Government appropriation outside continental United States.

Before the Government made an appropriation for the purchase of altar furnishings for naval ships or stations, chaplains had to obtain such equipment by the best means their resourcefulness could devise. A good example of this is found in the activities of Chaplain F. L. Albert, the first chaplain assigned to the newly commissioned *North Carolina*. In a letter dated 23 June 1941, Albert reported a dedication service held on the previous Sunday of the church equipment, all of which had been donated. The list included a lectern Bible from the American Bible Society; the chapel organ, altar triptych, and communion service from Mrs. G. U. Vetlesen; prayer books, copper flower vases, dorsal hangings, linens, and altar ornaments given by other friends.

Replying to this letter on 27 June, Chaplain Workman, after congratulating Albert on the fine gifts received for the enrichment of divine service, stated:

You will be interested in knowing that, for the first time in the history of the Corps, I have just secured an allotment of funds which will enable me to purchase for other chaplains equipment in part, at least, such as you now have on the *North Carolina*. I do not know how far our money will go but I certainly will do all I can to help other chaplains have something dignified and in keeping with the desire to create, insofar as circumstances permit and conscience allows, a worshipful atmosphere in the department where we are privileged to minister spiritually to our officers and men.<sup>15</sup>

The possibility of having a number of new chapels prompted Chaplain Workman and his assistant in the Chaplains Division, Chaplain W. H. Rafferty, to design and secure suitable altar equipment. In a memorandum to the Planning Division, Bureau of Navigation, on 7 October 1941, Chaplain Workman stated:

It is noted that the estimated cost for altar assemblies for the new chapel to be located at Coco Solo, C. Z., will cost \$1,150. The Chaplains' Division is in the process of making available standard altar equipment, consisting of a cross, a pair of candlesticks, and a pair of vases. It is expected that the survey of the market covering this equipment will soon be completed, and this much of the altar assembly will be furnished by the Bureau of Navigation. While this equipment to be furnished by the Bureau will not be elaborate and costly, it is believed that it will be suitable in every respect, and serve the purpose.<sup>16</sup>

Chaplain Workman, in his memorandum, referred to the fact that several Navy chapels and ships had secured Hammond electric organs at an approximate

<sup>13</sup> CoC., Redman file. Letter, 25 Jan. 1946. See the last chapter of vol. I. of this history for an account of the first revolving altar in the Navy chapel at Quantico, 1936-37, pp. 228-9.

<sup>14</sup> CoC., Chapels, 1941, file.

<sup>15</sup> CoC., Albert file.

<sup>16</sup> CoC., Chapels, 1941 file.

cost of \$1,400 each. Since no Government funds were available for such items, the organs were purchased with local funds provided by the individual commands, usually the profits from the ship's service store.

Thus were the first steps taken on the eve of Pearl Harbor to make adequate provision for chapels and to secure suitable ecclesiastical equipment.

#### ASSISTANCE RENDERED BY WELFARE AGENCIES

Since this history of the Chaplain Corps includes a review of religious activities in behalf of and by naval personnel apart from that under the immediate direction of chaplains, consideration should be given to the valuable assistance rendered by various civilian organizations.<sup>17</sup> During the months leading up to Pearl Harbor, a number of new and significant developments took place in the work of several such organizations which merit mention.

Ever since 1820, the American Bible Society has carried on a continuous program of providing copies of the Bible or portions thereof to naval personnel. In recent years, the society has supplied, upon request, copies of the Bible, measuring 7 by 9½ inches, to naval stations and ships. Larger lectern Bibles have also been made available. Copies have been donated to ship or station libraries, wardrooms, and crew's quarters. On 15 October 1939, Dr. Eric North, general secretary of the society, wrote to all Navy chaplains informing them of the various editions and style of bindings of the Bible or of portions thereof which were available through the agencies of the Society.<sup>18</sup> In 1941, this society supplied 942 Bibles to the Navy, 28,656 New Testaments, and 5,450 portions of Scriptures.

In the latter part of 1940, the Gideons International, an organization of laymen which specialized in the distribution of Bibles to hotels and hospitals, expanded their program to include members of the armed forces. The moving spirit in the new undertaking to supply "a white leather Testament to every Navy and Marine man" was Charles J. Pietsch, the energetic secretary of the Gideons at Honolulu.

Pietsch, living in a tropical climate where American sailors wore the white uniform, felt that white would

be the most suitable binding for the Testaments. Consequently, the first order of 50,000 were so issued. Later editions appeared with the blue and khaki binding. Bound with the New Testament were the Psalms. The little volumes cost the Gideons about 25 cents each.

Inserted under the covers on the fly-leaves were copies of the Lord's Prayer, the prayer of a midshipman, the prayer of a bluejacket, some of the best known hymns, together with some aids to Bible study. Also, included was the following letter from President F. D. Roosevelt, dated 25 January 1941, secured by Chaplain Workman for this purpose:

To the armed forces:

As Commander in Chief I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest inspirations of the human soul.

Writing to the Gideons on 12 March 1941, Chaplain Workman stated:

Insofar as the United States Navy is concerned, the Government has made no appropriation of funds whatsoever up to the present time for the purpose of making available portions of the Scripture for distribution. I do know that the War Department anticipates requesting funds from the Congress in order that new Testaments or portions of the Scriptures may be given gratis to the men of the Army. Insofar as Navy personnel and Marine Corps personnel are concerned, however, the chaplains are still forced to go to just such generous organizations as the Gideons for the assistance which is necessary if this good work is to be carried out.<sup>19</sup>

Several thousand of the first copies of the Gideons testament were rushed to Honolulu for distribution to naval personnel there. Writing to Pietsch on 13 May 1941, Chaplain T. L. Kirkpatrick of the *Arizona* reported:

On Easter Sunday, I gave to men of the *Arizona* and *Nevada*, on their personal requests, 100 of these, and since then have given almost 100 more to men of the *Arizona* and *Trenton*, who have requested them.

Your organization is to be highly commended for the thoughtfulness which led to the white binding which goes well with the white uniforms, and for the excellent quality of paper, printing, and binding, and for the special features, all of which make it a New Testament that will be treasured.<sup>20</sup>

The demand for the Testaments was so great that the Gideons in the spring of 1941 placed an order

<sup>17</sup> A study of the contributions rendered by the different welfare agencies to naval personnel is to be found in chapter XIII of this volume.

<sup>18</sup> CoC., American Bible Society file.

<sup>19</sup> CoC., Gideon file.

<sup>20</sup> *Ibid.*

for an additional 500,000. Writing to Chaplain Workman on 29 May, S. A. Fulton of the Gideons reported that 150,000 copies had already been sent to chaplains or to distribution centers. By August, 2,000 khaki-covered testaments were sent to Norfolk for the Marines. A shipment of 25,000 copies was sent to Chaplain C. A. Neyman at Norfolk shortly before Pearl Harbor, and another lot of 10,000 to Chaplain C. V. Ellis at Mare Island. These places were selected because they were good distribution points for ships. Special dedication services sponsored by the Gideons in cooperation with local chaplains were held at Honolulu, Norfolk, and Mare Island.

Conferences, which began October 1940, lead to the formation of the United Services Organization with the following five religious agencies which were closely identified in similar service during World War I: National Council of the YMCA, National Catholic Community Service, Salvation Army, National Board of the YWCA, and the Jewish Welfare Board. A sixth organization was also included, the National Travelers Aid Association. The President of the USO in a letter to Chaplain Workman stated:

The program, organized with the backing of the President of the United States, the Secretary of War, the Secretary of the Navy, and the Administrator of the Federal Security Agency, will provide religious, recreational, welfare and educational activities, in many ways similar to those which these same agencies rendered to soldiers and sailors during the last war. The work will, of course, supplement rather than replace what the Government, local communities and others are doing.<sup>21</sup>

A campaign for \$10,765,000 was launched 3 June 1941. The American public responded with over \$14,365,000 in cash or pledges. Before the end of 1941, over \$6,252,000 had been expended. By 20 September 1941, the USO had 139 clubs and 35 additional units in operation, mostly in rented quarters, located in 98 towns and cities throughout the Nation. These were manned by some 300 workers.<sup>22</sup> Thus, in another respect, preparation was made for the tremendous expansion of the Navy which followed Pearl Harbor.

The USO clubs and programs did much to sustain morale in the armed service, and experience has proved that there is a definite connection between morale and morality. Not only did the USO clubs provide wholesome recreation, they were often used on Sundays for

divine services, especially in agency-conducted units as the YMCA. The USO was a channel through which a vast amount of religious literature of all faiths poured for the spiritual refreshment of Army and Navy personnel. In a few cases, Navy chaplains had desks in USO centers in order to meet special needs of naval personnel. In many other ways, these USO centers cooperated with Navy chaplains.

As early as December 1940, the Citizens Committee for the Army and Navy with headquarters in New York was at work serving the welfare needs of service personnel in the Second Service Command and the Third Naval District. The committee had as its president the energetic and resourceful Mrs. Junius S. Morgan. Following the organization of the USO, the Citizens Committee specialized on activities and projects which were not being sponsored by other groups. Its most unique contribution was the supplying of triptychs. As far as the Navy was concerned, these were loaned to ships and stations upon request. Often opportunity was given to the chaplain or other interested parties to suggest designs to the artist. An attempt was made to fit the design to the function of the receiving unit.

These triptychs were built to permit the two sides or ends to be folded over for the sake of compactness. Some were painted on wood, but those supplied to ships were usually painted on metal. While the measurements varied, the average size when open was about 3 by 5 feet. They were usually placed by the chaplains on the altar at the time of divine service. Navy chaplains often held services in mess halls, theaters, barracks, libraries, on deck, between decks, anywhere, and everywhere. These triptychs, along with other portable altar pieces, were greatly appreciated because they did much to create a religious "atmosphere" in what were often very drab surroundings.

The first triptych for the Navy was finished in April 1941 and sent to the *North Carolina* when she was commissioned in May. Writing to Chaplain Workman on 11 July, Chaplain F. L. Albert of the *North Carolina* gave the following description of the triptych which was cast out of sheet bronze:

It is 5 feet wide and 3 feet high. The background is gold and the colors are rich and harmonious. The painting is of the Christ, talking to His kneeling disciples after the Lord's Supper; and the motto is "I am among you as he that serveth."<sup>23</sup>

The first of the naval shore stations to be favored with the loan of a triptych was the naval barracks in

<sup>21</sup> CoC., USO file, letter of Walter Hoving, 25 April 1941.

<sup>22</sup> CoC., USO file.

<sup>23</sup> CoC., Albert file.



South Brooklyn. The *American Legion*, the receiving barracks in Brooklyn, and the *Wakefield* followed in succession. Further mention will be made later in this volume to the history of the continued activities of the Citizens Committee in regard to loaning triptychs.

The larger denominations of the country were also girding their loins in 1941 for action for service personnel. Special commissions were set up for war-work. Financial goals were established and campaign for such funds were launched. Devotional literature was being prepared and ecclesiastical equipment for chaplains made ready. All this was but a prelude to the real work of the churches which came after war was declared; but even as such, it represented a beginning.

### FOR THOSE OF THE JEWISH FAITH

When Chaplain H. Cerf Straus was called to duty in February 1941, he was the only chaplain of the Jewish faith on active duty. He wore the authorized insignia of his faith, the shepherd's crook, in lieu of the Latin cross. This was the same insignia worn by Chaplain David Goldberg, the only Jewish chaplain to serve in World War I.



Shoulder boards for Jewish Chaplains.

See illustration in volume one of insignia of Shepherd's Crook once worn by Jewish Navy Chaplains.

The Chaplains Division felt that the shepherd's crook was not distinctive enough to serve as a suitable symbol of the Jewish faith. On 3 March 1941, Chaplain Workman addressed a communication to the Officer Uniform Board, Bureau of Navigation, recommending that the "Tablets of the Law" be the corps device for Jewish chaplains.<sup>21</sup> The suggested change had the approval of the Jewish Welfare Board. The modification was accepted and appears as article 2-82 (f) in the *Uniform Regulations* of 1941:

For chaplains of the Jewish faith the corps device shall consist of the Star of David above and attached to the top

center of the Tablets of the Law, to be approximately 1/4 inches high, to be set with the longer axis of the device perpendicular to the upper stripe of lace.

Chaplain Workman notified Chaplain Straus of the change in a letter dated 6 May, but Chaplain Straus was unable to obtain the new insignia until after Pearl Harbor.

The Bureau of Navigation issued directives each year calling the attention of commanding officers to the coming of the Jewish festival of Passover in the spring and the High Holy Days of New Year and the Day of Atonement in the fall. The Bureau authorized the granting of leave to men of the Jewish faith wherever practicable in order to enable them to attend the religious ceremonies connected with these days. The Jewish Welfare Board furnished special prayer books for the Seder services and unleavened bread for the Passover. Commanding officers were directed to cooperate in facilitating the distribution of these supplies to men of the Jewish faith under their command.

Since there was but one Jewish chaplain in the Navy at this time, civilian leaders of the Jewish faith assisted in meeting the spiritual needs of their men in the Navy by ministering to those who had special liberty to attend the festival ashore and by sending rabbis to outlying places. On 27 August 1941, the Jewish Welfare Board notified Chaplain Workman that Rabbi Isaac Toubin of New York had been selected to conduct religious services for Jewish naval personnel in Bermuda during the Jewish Holy Days of New Year and the Day of Atonement.<sup>22</sup> The Navy cooperated in every way possible to facilitate such services and to make it possible for Jewish personnel to attend.

### ACTIVITIES OF THE CHRISTIAN SCIENTISTS

The Christian Science Church was also active during these months under review in serving the spiritual needs of members of that denomination in the Navy. The Board of Directors of the Mother Church in Boston, through its committee on publication, offered copies of some of the works of Mary Baker Eddy to all libraries on ships or stations which did not have them. The Navy Department accepted this offer and Chaplain Workman, on 27 January 1941, furnished a list of the libraries which did not have a copy of *Science and Health*.

<sup>21</sup> CoC., Uniform file.

<sup>22</sup> CoC., Jewish Welfare Board file.

On 17 October 1941, the Christian Science Church informed Chaplain Workman that the Mother Church had appointed the following 13 welfare workers to minister to members of that faith at the places indicated:

Douglas Connors, Boston, Mass.  
Bernard H. Wood, Jr., Norfolk and Portsmouth, Va.  
Richard S. Talbott, Quantico, Va.  
William E. Cooper, Charleston and Parris Island, S. C.  
Lester C. Pridgen, Jacksonville, Fla.  
James W. Lawrence, Key West, Fla.  
Julius H. Gorham, Pensacola, Fla.  
Daniel F. Ainsworth, Corpus Christi, Tex.  
Gilbert S. Watson, Great Lakes, Ill.  
William H. Waite and Edwin C. Grant, San Diego, Calif.  
Ralph Castle, San Francisco and Mare Island, Calif.  
Roy H. Rose, Alameda, Calif.<sup>26</sup>

Chaplain Workman wrote to the District or senior chaplains of each of the places indicated passing on the name of the approved Christian Science worker for that area. Thus, contacts were established between the lay workers and the chaplains. Arrangements were made to have the lay workers conduct Christian Science services at several shore stations and occasionally aboard ships in port.

During 1940 and 1941, the Christian Science Church corresponded with Chaplain Workman regarding the possibility of having some of its practitioners appointed as Navy chaplains. Chaplain Workman pointed out the fact that regulations stipulated that chaplains be ordained and that certain professional and educational standards be met. Regarding this, Workman wrote on 10 September 1940:

Protestant and Catholic chaplains of other denominations are required to have an education foundation of 4 years in college or university with a B. A. degree and an additional 3 years in a theological seminary with a B. D. degree. Quite naturally we know that the Christian Science Church does not have any such requirement as 3 years in a theological seminary or school of preparation.<sup>27</sup>

As a substitute for the theological course, the Christian Science Church offered candidates who had completed 3 years as a reader in a branch of the Mother Church and who had been a registered practitioner of Christian Science for a period of 5 years. No appointments were made to the naval chaplaincy from the Christian Science faith during the period under review.

## THE DUTIES OF A NAVY CHAPLAIN

The regulations, which were in force on 8 September 1939 outlining the duties of the chaplain, were the result of an evolutionary process which began in the days of the Continental Navy. The responsibility of causing Divine Services to be held is the commanding officer's. The chaplain leads in the performance of such services when directed by his commanding officer. The chaplain's duties were outlined as follows:

The chaplain shall—

- (1) Perform divine services aboard his own ship when prescribed by the commanding officer.
- (2) Perform divine services aboard other ships and at shore stations and naval hospitals when directed by the senior officer present.
- (3) Facilitate performance of divine service by clergymen of churches other than his own as directed by his commanding officer.
- (4) Form voluntary classes for religious instruction as directed by commanding officer.
- (5) Supervise instruction of those deficient in elementary subjects, reporting quarterly in writing to his commanding officer on the character, hours, and progress of instruction given each individual so instructed.
- (6) Visit the sick daily or oftener unless their condition renders these visits inadvisable.
- (7) At quarters, reports to his battle station as directed by commanding officer, who shall assign the chaplain a station whereat he may attend the wounded.
- (8) At daily quarters, report his presence aboard to the executive officer.
- (9) As required by section 1398 R. S., report annually to the Secretary of the Navy (via official channels) all official services performed by him.
- (10) As provided by section 1397 R. S., conduct public worship according to the manner and form of his own church.
- (11) He shall, in case of sickness, death or other emergency, call on the homes of men whose families reside in the vicinity of the ship. In addition to emergency calls, he shall, when occasion offers, make such calls on families as he may deem desirable for the development of a sense of interest by the ship in the welfare of the men and of their families.
- (12) Report to the Bureau of Naval Personnel all marriages, funerals, and baptisms at which he officiates, giving names, dates, and places.<sup>28</sup>

Article 1028 indirectly assigned the responsibility of the library to the chaplain by stating: "Except on ships to which chaplains are assigned, the navigating officer shall be responsible for the library books."

<sup>28</sup> Article 1245, 1920 edition of *Navy Regulations*. The reference in (9) and (10) to R. S. are to laws found in the sections indicated of *Revised Statutes*. In other words, these duties were required by national legislation.

<sup>26</sup> CoC., Christian Science file.

<sup>27</sup> CoC., *Ibid*.

In a directive dated 27 July 1940, the Secretary of the Navy gave the following amplification and limitation to a chaplain's official duties:

In addition to their religious duties, chaplains are useful and helpful in the promotion of a wide field of activities of a secular nature pertaining to the welfare of personnel and the morale of the commands to which they may be attached, and full use of their services in these activities is urged.

Chaplains, however, will not be assigned or be available for the following duties, namely—

(a) To handle the administration of any of the business of a ship's service store, post exchange, or related activities, or be responsible for any of the funds of a ship's service store or post exchange.

(b) To serve as treasurer of a Navy Relief Society or Auxiliary.

(c) To serve as treasurer of a Welfare Fund.<sup>29</sup>

Chaplains were excused from serving as treasurers of these funds primarily because of the time required for such duties. Also, a chaplain's relationship with the enlisted men was involved in financial dealings. A man owing money to the Navy Relief or a welfare fund, if delinquent, might hesitate to turn to his chaplain when in need of advice or assistance, if the chaplain were the treasurer and responsible for the collection of back payments. Chaplains were often called upon to investigate cases and approve loans for Navy Relief, occasionally giving full time to such duties.

There were other duties frequently performed by the chaplain not specifically mentioned in the official regulations. Sometimes the chaplain served as welfare officer, mess treasurer, editor of the ship or station paper, educational or insurance officer, and the unofficial officer in charge of such social activities as dances, smokers, and sight-seeing parties. Often the chaplain was asked to attend captain's mast in order to become fully acquainted with disciplinary cases. Occasionally the chaplain was in charge of the theater and responsible for the selection of the motion pictures.

The *Bureau of Navigation Manual* for this period stated: "The development and maintenance of a high state of morale is the responsibility of every flag and commanding officer." Only line officers were assigned to duty as aides or assistants for morale. However, the activities of the chaplain have a vital and direct relationship to such factors as contentment of mind and comfort of body which "are the foundation on which the structure of good morale is built."<sup>30</sup>

<sup>29</sup> The cumulative edition of the *Navy Department Bulletin* of 1944 did not include the directive of 27 July 1940, with the result that the ruling of this directive was occasionally challenged after 1944.

<sup>30</sup> *Op. cit.*, E-7101 and E-7104.

Chaplain C. A. Neyman commented on the contribution chaplains can make to morale as follows:

The chaplain will feel that he is assisting in the development and maintenance of a high state of morale in the Navy when he leads officers and men in the public worship of Almighty God, when he performs his pastoral duties, when he deals with the domestic problems which are brought to him for solution, when he acts as a liaison agent with various welfare organizations, and when he enters into his educational duties. All these (and some very especially) have a direct bearing on the removal of unnecessary sources of discontent, dissatisfaction, and annoyance.<sup>31</sup>

One of the most important duties of the chaplain is that of personal counselling. He who wins the respect and confidence of the officers and men of his ship or station finds that a major part of the working day is taken up with conferences. All kinds of marital difficulties, financial matters, love affairs, as well as problems of adjustment to the service, are brought to him. The fact that one in trouble can talk freely to a chaplain, who will treat such confidences as inviolate, often in itself is the main solution of the difficulty.

Among the many problems brought to the chaplain are those which can be helped through a loan or gratuity from the Navy Relief Society. The summary of the annual reports of Navy chaplains for 1940 shows that 11,580 such cases were handled by them for that year. In 1941 this number grew to 13,689.<sup>32</sup> During the years immediately before Pearl Harbor, an increasing number of enlisted men's families were settling at San Diego and Long Beach, Calif., and vicinities. Although enlisted men under the rating of a second class petty officer did not qualify for the \$37.50 monthly rental allowance, traveling expenses for the family, or some moving expenses for household furniture, many were married and had children. In such cases, the wife sometimes worked or financial help came from other sources. Unexpected sickness and other emergencies frequently plunged these families into debt and distress. This in turn affected the morale of the husband in the Navy. By 1940, the situation in the Eleventh Naval District had become so acute that two Navy chaplains were giving full time to Navy Relief work.

A study of the statistical summaries compiled from chaplains' annual reports to the Secretary of the Navy brings out some interesting observations.<sup>33</sup> It shows an increase of activities which roughly parallels the growth of the Chaplain Corps and of the Navy which

<sup>31</sup> Neyman, "Manual," paragraph 208.

<sup>32</sup> See appendix I for table of statistics of annual reports.

<sup>33</sup> *Ibid.*

was taking place during these months under review. Church attendance in 1939 was reported as 1,249,953. In 1941, it was 1,512,050. The number of naval personnel taking communion grew during the same years from 51,213 to 89,432. Baptisms increased in number from 724 to 2,221.

Chaplains on duty at the large training centers found a new opportunity for religious instruction when thousands of young recruits began pouring into the Navy. During the calendar year 1940, Chaplain F. L. Albert stationed at the Naval Training Center, Great Lakes, found hundreds of young men requesting Christian baptism. His work was so impressive that Chaplain Workman wrote on September 4th in commendation: "I have noted with pleasure your splendid baptismal record. With your experience as a criterion . . . it means that a great host of youngsters are being neglected insofar as the administrations of the church are concerned."

Chaplain Albert replied on the 9th giving details on the existing conditions and the methods used:

I am greatly encouraged by your comment on our evangelic effort as evidenced by the baptismal record. We find that approximately 20 percent of the men of Protestant faith coming through training have never been baptized. Most of them have not had any recent religious instruction. As a result of the rather intensive religious program that goes along with their recruit training, many of them get a deeper and clearer understanding of the importance of spiritual matters. And, at the conclusion of their recruit training period, on the Sunday just prior to graduation, we offer the privilege of Christian baptism to those who wish—and we find an average of about 15 men in each company respond favorably. We give them two periods of pertinent instruction before administering the sacrament. And we feel that this part of our religious program is worth the effort, for if a young man at this impressionable period, just between his civilian and his active service life, does not respond affirmatively, the chances are that he never will.<sup>34</sup>

During the calendar year 1940, Albert and other Navy chaplains associated with him at Great Lakes baptized 1,624 and 593 additional during the first quarter of 1941.

All chaplains are subject to the ecclesiastical rules of their respective denominations within the general framework of Navy regulations. On 8 December 1939, Catholic chaplains were granted permission by their church to say two Masses on week days where necessary in order to consecrate the Holy Eucharist. On 9 April 1941, authority to celebrate Mass three times on Sundays and Holy Days of Obligation was

given to chaplains of the Military, provided the third Mass was not said in the same church or place where the first two were said, if this could be done without great inconvenience. This same faculty was also granted to any approved priest not serving in the armed forces but who was called in to take the place of a military chaplain.<sup>35</sup>

## OF GENERAL INTEREST

At the annual meeting of the Army Chaplains Association (organized in 1930) held in New York City 21–23 May 1940 Navy chaplains, including Reserves, were invited to membership. The necessary revisions were made in the constitution and the name of the quarterly magazine, the *Army Chaplain*, was changed to the *Army and Navy Chaplain*.

As opportunity permitted, conferences of Navy chaplains were held. Such a gathering of fleet and West coast activity chaplains was held at Long Beach, Calif., 27–28 March 1940, under the supervision of Force Chaplain F. H. Lash and with the cooperation of shore chaplains. On this occasion, Chaplain R. W. Truitt spoke on "The Chaplain as a Man of God;" E. L. Ackiss, on "The Chaplain as a Counselor and Advisor of Men;" T. P. Riddle, on "Marriage and Family Life of Naval Personnel;" and E. W. Scott, on "Retrospect and Prospect." Symposiums were conducted on the subjects: "The Problem of Church Attendance and Effective Means to Promote it," "Ministering to the Sick," and "Effective Appointments and Order in Worship." The topics discussed provide a good index to the purpose of the conference.

The continued Christian ministry of naval chaplains after they have been retired from active duty deserves mention. Regular naval chaplains are subject to the same laws regarding retirement as their brother officers, which means that, during the period under review, they were retired at 75 percent of their base pay at the age of 64, provided they had 30 years' service. Retirement for physical disability could come earlier with the same retirement pay. Many a retired naval chaplain in good health has continued his Christian ministry by taking charge of a parish. Some have remained near port cities where they could continue their contacts with naval personnel.

One of the most interesting and unique ministries of these retired chaplains is that of Truman Post Rid-

<sup>35</sup> *Facultates Castrenses*, 1942, published by Cardinal Spellman.

<sup>34</sup> CoC., Albert file.



dle, who was retired for physical reasons with the rank of commander on 1 June 1940. Even though Chaplain Riddle was unable to measure up to the exacting physical demands of the Navy, he was able to carry on an effective ministry for civilians. He settled at 451 West Ocean Boulevard, Long Beach, in a community which contained many Navy families. Here was a neglected group. ●

Writing to Chaplain Workman on 6 October 1940 Chaplain Riddle stated:

On Thursday we dedicated our little chapel which marked the opening of our work with the enlisted men and their families in Long Beach.

As I spoke to the group composed of officers, enlisted men and city representatives, I was surprised at the clear evidence for the need for this work among our enlisted personnel. Even while I was busily engaged in turning this house into a place where we could help our families, I had spoken at 28 meetings and religious services to over 3,800 people; helped 52 individuals with problems ranging from drunkenness to illegal dispossession. This evident demand for someone to work full time among these thousands of dependents in this area (estimated at 23,000) convinces me that, if practicable, the work should go on—not only for the good of the families but for the morale of the men in the ships.<sup>30</sup>

The opportunities and needs of the newly organized chapel were such that within a year an operating budget of more than \$10,000 had been adopted. By June 1944, Chaplain Riddle had contacted over 5,000 Navy families. The former dwelling used as a chapel was torn down and a \$25,000 chapel seating about 100, known as the Galilee Navy Family Chapel, was erected. On special occasions, as Easter, the services were held in the garden where as many as 300 could be accommodated.

Among civilian clergymen who rendered valuable assistance to naval personnel supplementing the work of naval chaplains was Father Valentin Henri Franck of the Cathedral of Our Lady of Peace in Honolulu. The following extract is from a letter of the Secretary of the Navy, dated 24 April 1941, in which Father Franck was commended for his services:

It has come to my personal attention that your voluntary labors for Catholic naval personnel in the Pearl Harbor area for the past 20 years are now being continued by a Naval Catholic chaplain. The Navy Department and the Naval Service at large deeply appreciate your labors with and your spiritual interest in the officers, men, and their families over these many years. . . . Truly yours has been a field of unheralded service and the Navy Department recognizes a debt of gratitude.<sup>31</sup>

Ordinarily, Catholic priests, who are members of religious orders or societies, do not serve as chaplains with either the Army or Navy, since military life is incompatible with their obligation of community life. However, during a national emergency as war, special dispensations are granted by the Catholic Church to permit Order men to serve with the armed forces. The first of the Religious to go on active duty in the naval chaplaincy during this period was Burchard V. Murray, Order of St. Augustine, who reported on 9 September 1940. He was followed by Joseph T. O'Callahan, Society of Jesus, on 23 November, and James F. Cunningham of the Society of St. Paul, on 20 December. Four more Religious came on active duty in 1941 before Pearl Harbor. They were Chaplains H. P. McNally, E. J. Finnin, J. P. Farrell, and F. L. McGann.

Since the war, the Holy Father has granted the request of the Military Ordinatee to permit Order and Society men to accept chaplaincies in the armed services. Father E. R. Martineau, Order of St. Benedict, who was a Reserve chaplain during the war, was the first of the Religious permitted to accept a commission as a Regular Navy chaplain.

Among the Reserve chaplains were several who viewed the threatening international skies in the years and months before Pearl Harbor with growing alarm. One of those to speak with candor and conviction was Dr. Maurice Sheehy, head of the department of religious education at Catholic University of America, in Washington, D. C. As early as 26 September 1939, the *Washington Post*, in an article of nearly two columns, quoted Sheehy as condemning isolationism in the United States and urging full support of President Roosevelt's foreign policy.

On 8 February 1941, Sheehy delivered his "Fence-Sitters" speech over the Columbia network in which he declared that "England's cause is the cause of freedom, of the United States of America, and of Christianity." This address was printed in the Congressional Record of the Senate for 17 February and received wide publicity through the Nation's press.

On 9 August, just before Congress voted on the question of extending compulsory military service, Sheehy went on the air again over the Columbia Broadcasting System to urge full support of the President. This speech was carried in both the *New York Times* and the *Washington Post*. Since the measure was passed by the House of Representatives on 14 August by the margin of one vote, it is possible that the timely and forceful arguments presented by Chap-

<sup>30</sup> CoC., Riddle file.

<sup>31</sup> CoC., Secretary of Navy file.

lain Sheehy (who was called to active duty in the Navy on 13 February of that year) in favor of full preparedness was instrumental in swaying enough Congressional votes to insure passage of the act.

During 1941, Chaplain Workman, as Chief of Chaplains, took several extensive tours, visiting naval centers throughout the country and speaking before denominational and other religious assemblies. In his absence, Chaplain William Rafferty, whose primary duty was at the Washington Navy Yard, carried on as the Assistant Director. More and more attention was being given to the procurement of additional chaplains. To facilitate this, a folder entitled "Information for Candidates Seeking Appointment to the Chaplain Corps, U. S. Navy" was prepared and distributed. Cordial relations existed between the Chaplains Division and the General Commission on Army and Navy Chaplains, the Catholic Military Ordinate, and other denominational groups responsible for endorsing candidates for the chaplaincy.

In October 1941, the office of the Chief of Chaplains was moved from the old Navy building on Constitution Avenue, where Chaplain Workman and his staff had occupied three rooms on the fourth deck, to the new annex in Arlington. There two large rooms on the third deck were assigned to the Chaplains Division. In addition to Chaplains Workman and Rafferty, the staff consisted of Mr. Ira Esmond and Mrs. Zelfa Van Wie, civil service employees of the Navy Department.

## THE ASSIGNMENT OF CHAPLAINS

On 1 July 1940, 44 chaplains were attached to ships, 37 were serving ashore, and twelve were on duty outside the continental limits of the United States.<sup>38</sup> One chaplain was listed at each of the following places: Guantanamo Bay (Cuba), Tutuila (Samoa), Guam, Coco Solo (Canal Zone), and Cavite (Philippines); two were with the Fourth Marines in China; two serving in ships on the Asiatic station; and three were in Hawaii.

The steady expansion of the Navy and the ever increasing seriousness of the international situation during the months leading up to Pearl Harbor led to the establishment of new bases outside the continental

limits of the United States. Chaplains were assigned to these. Chaplain J. P. Farrell was ordered to Kodiak, Alaska, on 16 August 1941. Chaplain M. G. Tennyson, who had reported for duty with the Marines at San Diego on 23 November 1940, accompanied the First Marine Brigade (Provisional) to Iceland in the summer of 1941. There Tennyson made arrangements to hold Protestant services for Marine and Navy personnel in the National Cathedral in Reykjavik. Writing to Chaplain Workman on 18 August, Tennyson requested the appointment of a Catholic chaplain and gave the following information about his work:

As you know I am the only chaplain with the naval force here and it is a very large force. I was about to ask you if a Roman Catholic chaplain could not be sent.

I have been appointed Brigade Recreation, Athletic, Movie, Library, and Morale Officer. This sounds like a large order but I have sufficient junior officer assistance, and hope to soon have sufficient office assistance, to carry this program on. We received a very splendid library of some 2,400 books recently.<sup>39</sup>

Before Tennyson's request for a Catholic chaplain was received in the Chaplains Division, orders had been issued to Chaplain H. P. McNally for this duty. McNally reported in Iceland on 18 September. He was made Regimental Chaplain of the Sixth Marines. Writing to Chaplain Workman on 4 October, McNally reported:

I can say but three Masses on Sunday, and I try to say each in a camp that is fairly convenient for others in the vicinity, so as to reach the largest number of men. The camps near Reykjavik can be taken care of by arranging for transportation to town on Sunday mornings.<sup>40</sup>

McNally secured a quonset hut for his services at the Fleet Air Base in Iceland, which was the first of a large number of these huts to be used by Navy chaplains for Divine Services in many theaters of activity in World War II.

The quonset hut is an adaptation of the original Nissen hut of English manufacture, which was semi-circular in form and measured 16 x 38 feet with a clearance of about 9 feet in the center. In 1941, when the United States Government was making its plans for the establishment of oversea bases, the contractor who was building the air station at Quonset Point, R. I., was awarded the contract to manufacture portable housing units. The English hut was taken as a model but enlarged and improved. Thus, the

<sup>38</sup> The Navy Register of 1 July 1940 was the last Register to be issued before or during World War II which listed the duty stations of Navy officers, including chaplains. However, a list of chaplains on active duty with assignments was issued by the Chaplains Division about 1 June 1942, marked "Restricted."

<sup>39</sup> CoC., Tennyson file.

<sup>40</sup> CoC., McNally file.



U. S. Naval Personnel entering Domkirkjan, Borg Square, Reykjavik, Iceland, to attend memorial services for the late Secretary of the Navy, Frank Knox (dated 1 May 1944).

name quonset hut came into use. The new hut measured 20 x 48 feet with a clearance of 10 feet.

As the war progressed, various adaptations were made in the quonset huts. In some instances, the over-all length was increased to 56 feet which permitted a 4-foot open porch at either end. This was welcomed in the tropics as a shelter against rain and sun.<sup>41</sup> The quonset hut in all of its various forms

<sup>41</sup> In 1943, further improvements came when the 56-foot huts were adapted for family residences by having a partition placed in the middle, thus, making two apartments. Each apartment was then subdivided into rooms and equipped with modern toilet facilities. These were known as homoja huts, a coined word consisting of the first two letters of the names of Admirals Horn, Morecell, and Jacobs.

and adaptations figure largely in the history of the Chaplain Corps of World War II.

Chaplain McNally gives the following description of his unique chapel in Iceland:

My chapel hut in Iceland was really a hut and a half in length. By putting in a partition I had my private quarters at the short end and an adequate chapel seating 50 men. The altar and communion rail were built by civilian (U. S.) workers, painting by naval personnel. The other furnishings of the chapel were bought in Iceland and installed by myself personally. The money was generously supplied by the Admiral from funds on hand.<sup>42</sup>

<sup>42</sup> CoC., McNally file, letter, 11 January 1946.



First quonset hut used as a Navy Catholic chapel, Fleet Air Base, Iceland (dated August 1, 1942).

The letters from chaplains on duty in Iceland contain references to the "miserable weather" which was described as "just mean and changeable and windy." The religious services together with the many helpful activities of the two chaplains in their collateral duties did much to maintain the morale of the men stationed there. Writing on 29 December to Chaplain Workman, McNally stated: "Christmas was especially consoling with a crowded midnight Mass, and the two other Masses in different camps." On 22 January 1942 McNally wrote:

Tomorrow I will administer the Sacrament of Confirmation to two men in one of the camps, and next Sunday I will do the same for four men here. This extraordinary faculty has been granted me by the Church authorities up here, for the benefit of the men in the camps.<sup>42</sup>

As the Sacrament of Confirmation is ordinarily administered in the Roman Catholic Church by a Bishop, permission is granted to a priest only in rare instances. Such privileges were granted to individual Catholic chaplains in World War II only for specific instances and for a definite place where a bishop was not available.

<sup>42</sup> CoC., McNally file.

Several changes were made in the assignment of chaplains to stations in the Pacific area during the months before Pearl Harbor. Chaplain Herbert R. Trump reported for duty with the Fourth Marine Regiment in Shanghai on 20 July 1940. Considerable tension was felt in Shanghai that fall. The Japanese were making it increasingly difficult to carry on business. Many of the big firms, foreseeing the inevitable day of war, were reducing their office forces to a skeleton staff or moving to safer regions. On 27 September, Japan signed the Tripartite Pact with Germany and Italy. Into this troubled, seething city came Chaplain George Rentz on 8 September to report for duty on the Flagship *Augusta* of the Asiatic Fleet.

Shortly after reporting for duty, Rentz looked up his friend Chaplain Trump. The two agreed to exchange pulpits for Sunday, 6 October. Trump conducted services that day aboard the *Augusta*, while Rentz took over the Marine service in the Grand Theater. The next day in a letter to Chaplain Workman, Rentz described his experiences.

I'm here, and I'm enjoying the job and there is a lot to do, and I had a fine time at the Fourth Marines Church yesterday morning, despite Rebekah's moaning that I preached



too long (which was likely right, tho as the whole service was only 40 minutes in length, with 2 band numbers and 3 hymns, it could not have been much too long, eh what) and the fact that the bomb, the big special detail of police expected might be thrown, did not make any noise, if it did explode—that was a new experience for me, to be called out of the pulpit by a cop who told me not to be disturbed by the large number of police at the service—it was a special detail sent because the police received a hint that a bomb was to be thrown at the place."

Although no bomb was thrown, the incident made Chaplain Rentz keenly aware of the prevalent undercurrent of unrest in the great international city. Rentz, who always loved a good joke, passed on the comment to Workman that perhaps Trump had received some

"CoC., Rentz file.

prior notice of the threatened bomb-throwing and had, therefore, arranged an exchange of pulpits for that day!

Writing on 7 March 1941, Trump commented on the growing seriousness of the situation in Shanghai. It was then rumored that the President Lines would eliminate Shanghai from their run soon after 1 April. Regarding his work, Trump wrote:

One of the most encouraging features about my work here at the present time is the continued popularity of the services of the Fourth Marine Church which are still held in the Grand Theatre. While the number of our foreign regulars is gradually decreasing, new ones seem to hear about the service and begin to come in.

Our collections have kept up remarkably well. Last year, during the month of February it was necessary for the Fourth



Interior view of the Quonset Hut (dated 1 April 1942).

Marine Club to loan the church \$500 to meet expenses. This year at the same time we have over a thousand dollars balance in the treasury.<sup>45</sup>

Chaplain Trump felt that the larger collections were due to the change of location from the Metropole Theater to the Grand Theatre and also to the fact that the offering was taken after the sermon rather than before.

On 7 November 1941, Trump wrote to Workman again:

I know that you must be terribly busy these hectic days with problems greater than any we had during the last war. From what I've heard from other chaplains in various places I know that I am now located in the quietest sector of the world. Just how long it will remain that way is difficult to say. But in the meantime we are carrying on in the usual routine.<sup>46</sup>

This was the last letter the Chaplains Division received from Trump. Just before Pearl Harbor, the Fourth Marine Regiment was shifted to the Philippines.

Other Navy chaplains who were ordered to the Pacific area during these months included Chaplains James E. Davis and David L. Quinn. Davis, the only chaplain to enter the Corps in 1939, after the declaration of a state of emergency, reported to the Commandant of the Naval Station at Guam on 5 February 1941. Quinn was ordered to the naval base at Cavite, Philippine Islands, in August 1941. Five chaplains were aboard American naval vessels in Far Eastern waters on the eve of Pearl Harbor. Mention has already been made of Chaplain Rentz on the *Augusta*. In October 1941, the flag was shifted to the *Houston*. Chaplain T. E. Johnson was on the destroyer tender *Black Hawk*. The submarine tenders *Canopus* and *Holland* had, respectively, Chaplains F. J. McManus

and Earl Brewster. On 1 December 1941, Chaplain Brewster, because of illness, was transferred from his ship to the naval hospital at Canacao, Cavite. Chaplain John J. McGarrity was ordered to the *Langley* in November 1941.

The Japanese struck Pearl Harbor from about 0755 to 0945 on Sunday 7 December 1941. The incredible news was flashed to the United States and radioed over the land. On the Pacific coast, the news reached the people at noon when many of the Sunday morning church congregations were leaving their places of worship. Farther east, where the adjustment of the clock meant a later hour in the day, millions were in their homes preparing or eating their Sunday dinners. In the larger cities, the newspapers rushed extras to the streets with blaring headlines. Millions kept their radios tuned for hours, anxiously devouring the latest news flashes. A Reserve chaplain on inactive duty, driving on the Bay Shore Highway toward San Francisco that afternoon, heard an excited commentator break into the broadcast of a religious service, in the middle of the Lord's Prayer, with a news item. Such was the excitement of the day!

The word reached Washington a little after three o'clock. Chaplain Workman was calling at a home where there was sickness when he first heard the radio announcement. After completing a second call where another radio was also crying out the details of the attack, Workman hurried to his office in the Navy Annex. Chaplain Rafferty was already there. For the time being, there was nothing to do, except to pray that God in His mercy would bring a speedy termination to the hostilities then just beginning.

A radio commentator summed up the reaction to the news, felt throughout the Nation, when he said: "You could almost hear the divergent elements within the Nation falling together in complete unity." With one accord, the Nation resolutely faced the tragedy of war.

<sup>45</sup> CoC., Trump file.

<sup>46</sup> *Ibid.*

## CHAPTER TWO

### PEARL HARBOR AND AFTERWARDS

December 1941–February 1942

The threatening international situation hung like a pall over the Pacific in the latter days of November and the early days of December 1941. The hopes that centered in the negotiations then being carried on with Japanese envoys in Washington were fading away when day after day passed without any visible accomplishment. On Friday, 5 December 1941, Chaplain Thomas L. Kirkpatrick of the *Arizona*, then at Pearl Harbor, wrote prophetically to his friend, Chaplain F. L. Albert, of the *North Carolina*: "This is a tense week with us out here, and before you get this it will be decided one way or another, doubtless."<sup>1</sup>

Nineteen Navy chaplains were on duty at Pearl Harbor and vicinity on that fateful Sunday morning when the Japanese struck. The following seven United States battleships were moored in the harbor off Ford Island: *Nevada*, *Arizona*, *Tennessee*, *West Virginia*, *Maryland*, *Oklahoma*, and *California*. An eighth, the *Pennsylvania*, was in drydock. The chaplains on duty on these vessels were, respectively: R. B. Drinan, T. L. Kirkpatrick, R. E. Miller, J. P. Forsander, H. C. Wood, A. H. Schmitt, R. C. Hohenstein, and S. W. Salisbury. Other ships in the harbor which had chaplains were the hospital ship *Solace*, with C. D. Chrisman; the seaplane tenders *Tangiers*, *D. L. Rcardon*, and the *Curtiss*, Walter Peck; and the cruisers *New Orleans* and *Helena* with H. M. Forgy and J. P. Murphy.

Fleet Chaplain W. A. Maguire had established an office ashore in the Army and Navy YMCA in Honolulu, in March of 1941. He served as a liaison officer between the fleet and the mayor's committee to coordinate activities regarding shore recreation for officers and men. On duty in the Fourteenth District were T. C. Miller (district chaplain), H. C. Straus, M. H. Twitchel, T. J. Odlum, and F. Volbeda.

The "day of infamy" dawned. The Chaplains went about their usual duties as unaware of the im-

pending tragedy as were their shipmates. T. L. Kirkpatrick was in the wardroom of the *Arizona* with some of his fellow officers enjoying a cup of coffee; A. H. Schmitt was hearing confessions on the *Oklahoma*; H. M. Forgy was stretched out on his bunk in the *New Orleans*, lazily looking at the clear morning sky of Maxfield Parrish blue outlined by the port-hole and mentally reviewing the sermon he planned to preach that morning; Stanton Salisbury and his wife were driving to the Navy Yard to get ready for the morning service aboard the *Pennsylvania*; and W. A. Maguire, carrying his mass kit stood at the Officers' Club landing, waiting for a staff motorboat to take him to the Flagship *California*.

The attack by Japanese torpedo planes and dive bombers which swept in from the northern skies began about 0755. The first reaction of those who noticed the warlike tactics of the planes was that either the Navy or the Army planes were out on practice maneuvers. "They've picked a swell time for a sham battle," grumbled Chaplain Maguire to his yeoman as he became mindful of the disturbing effect such a "demonstration" would have on his divine service.<sup>2</sup> On board the *New Orleans* the deafening clang-clang-clang of the general alarm was sounded. Chaplain Forgy jumped out of his bunk, wondering "why the officer of the deck could never get into his head the fact that the general alarm was not to be tested on Sundays." Forgy consoled himself with the thought that this blunder of the officer of the deck would be quickly and promptly reprimanded by the commanding officer. As though to answer his thoughts, an insistent voice came over the public address system of the ship: "All hands to battle stations! This is no drill! This is no drill!"

<sup>1</sup> Two of the Navy chaplains in the Pearl Harbor attack have published books with an account of their experiences: Maguire, *Rig for Church* and *The Captain Wears a Cross*; and Forgy, *And Pass the Ammunition*. References to the experiences of these chaplains are taken from their writings.

<sup>2</sup> CoC., Albert file.

The first bomb had fallen. The first antiaircraft shell had been fired in self-protection. War with Japan had started!

## CHAPLAINS AT PEARL HARBOR

In a well coordinated attack, which revealed detailed information about the disposition of the ships in the harbor, the Japanese planes dropped their torpedoes and bombs with devastating effect. According to reports, one Japanese pilot realized a dive bomber's dream by dropping a bomb down one of *Arizona's* stacks.<sup>3</sup> A tremendous explosion followed. The forward magazine blew up. Oil from her tanks poured out upon the water and began to burn. In an instant the proud *Arizona* was a roaring inferno, entombing most of her crew. Only a few escaped the holocaust and Tom Kirkpatrick was not among them.

Four enemy torpedoes plunged into the port side of the *Oklahoma*, in which Chaplain A. H. Schmitt was serving his first tour of duty at sea in the Navy. The vessel began to list to port as water poured into her hold. Gradually the ship rolled over, settling with the starboard side of the bottom above water. Many men were trapped. Chaplain Schmitt made his way with several of the crew to a compartment. An open port-hole afforded means of escape, and through this the men, one by one, with the Chaplain's help, crawled to safety. When all of the men were outside, Schmitt then tried to get through the small opening. It was most difficult, even with the frantic assistance offered by the men who were already out. While struggling in the aperture, the Chaplain became aware that others had come into the compartment from which he was trying to escape. Realizing that the water was rising rapidly and that even this one exit would soon be closed, Schmitt insisted on being pushed back to help others who could get through more easily. Months later, a Jewish lad told a Protestant church audience in San Francisco how a Catholic chaplain had died that he might live. Later, the Navy and Marine Corps Medal was posthumously awarded to Chaplain Schmitt for his heroic and self-sacrificing conduct.

Although official records show that the *Arizona* was struck before the *Oklahoma*, there is no way of determining who actually died first, Kirkpatrick or Schmitt. These two men were the first chaplains of any branch of the United States forces to give their lives in World War II and the second and third to die

in action in the history of the United States Navy.<sup>4</sup>

The experiences of Chaplain R. C. Hohenstein aboard the *California* are summarized in a report submitted to Chaplain Maguire, written shortly after Pearl Harbor. Hohenstein happened to be on deck when the first attack came. He noticed three bombs in mid-air which had just been dropped by a plane flying over Ford Island. He stated:

While I stood and watched, general quarters was sounded aboard. I proceeded immediately and on the double to my battle station (forward battle dressing station), on the third deck just abaft turret No. 2, telling all as I went that this was not practice, but a real raid.

When I reached my battle station, the men there were already closing the watertight doors, and we all worked to complete the setting of condition Zed. [All water-tight compartments closed.] A few moments later, however, the ship shook violently from an explosion which seemed to have been directly beneath us. Before long, fumes were detected in the air. No one seemed to know what the fumes were, but all began to feel a bit dizzy. Our first thought was to get gas masks. Accordingly, we broke open the watertight door on the starboard side to the passageway around the barbettes of turret No. 2, but once the door was open, we forgot all about the masks because we saw men knee deep in fuel oil, some already overcome by the fumes. Our immediate concern was to help these men over the high coaming into our compartment, the starboard side of which was still dry. The ship already had begun to list to port. Before long, however, the fumes began to affect us all, and when my legs would no longer support me, I tried to get out of the way of the others who could still work, and lost consciousness.

How much time elapsed, I do not know, but when I came to again, I was lying on the starboard quarterdeck directly outside of the door to the crew's lounge.

When Chaplain Hohenstein lost consciousness, someone in a rescue party carried him up the ladder to the second deck and later to the starboard quarter-deck. Shortly after being moved from the second deck, a bomb struck the area where he had been laid, thus, giving rise to the rumor that the Chaplain had been killed. Hohenstein's account continues:

Someone was shaking me and I recall his saying that all of the injured would have to be moved inside because the Japs were strafing the ships. In the passageway was one of our Guamanian mess boys, also semiconscious from the fumes. When he recognized me, he clung to me for dear life. In that moment all of the color, creed, and military differences were gone, and we were simply two Christians praying for God's mercy and professing our common Christian faith in the words of the Apostle's Creed. In the midst of this moment of prayer, another terrific explosion shook the ship (evidently the bomb amidships) which filled the pass-

<sup>4</sup> The first chaplain to be killed in action was John L. Lenhart who went down with his ship, the *Cumberland*, when she was sunk by the *Merrimack* in Hampton Roads on 8 March 1862.

<sup>3</sup> Karig and Kelley, *Battle Report*, p. 33.



ageway with smoke and debris, and once more I lost consciousness.

The next time I awoke, I was on the starboard quarter-deck again. Thinking that the ship might capsize as someone had said the U. S. S. *Oklahoma* had already done, I kicked off my shoes, but already the injured were being taken off the ship. Somehow I got over to the key and then into a motor launch filled with men, which took us to the Ford Island landing. We were taken to the dispensary and from there to the marine barracks where we were put in bunks.<sup>5</sup>

Hohenstein received flash burns from falling shrapnel which qualified him for the Purple Heart Medal. He was the first chaplain (excluding consideration of Chaplains Kirkpatrick and Schmitt) to be wounded in World War II. From the marine barracks, Hohenstein was taken with other wounded from the *California* to the hospital in the Aiea Sugar Plantation. Considerable anxiety for his safety was felt by his brother chaplains until his whereabouts was discovered the next day. After a few days Chaplain Hohenstein was able to return to duty.

The *West Virginia* had the unhappy distinction of being struck by a greater weight of enemy explosive than any other ship in the harbor. Chaplain J. P. Forsander was about to go to the wardroom for breakfast when the first torpedo struck. In the following words he described his experiences:

It was several minutes before I was fully aware of the fact that we were under attack by an enemy. I did not fully realize I was in danger until I looked out of the port and saw the water up to the level of the port, and at the same moment felt the concussion of a second hit. I was in the act of dogging down the port when a third blast was heard and felt. Almost immediately after this blast, there was a mighty rushing of water all around me. I reached for my blouse and cap, and stepped out in the passageway and was barely able in the darkness to see men moving about. Our ship's communications and lights had gone out after the second torpedo struck. I inquired what was wrong, and was told that we were being attacked by the Japs, and naturally started for my battle station. The ship's communications being disabled, it was not possible to pass the word over the loudspeaker system or ring the general quarters gong.

The passageway to the port side of the ship was blocked by oncoming traffic of men. Unable to reach the port side through this passageway, I then decided to approach my battle station, which was forward, by going up the ladder to the quarter-deck, and then over to the starboard side. By the time I reached the top of the ladder, the ship had settled to the bottom of the bay, and was listing to port so much that the whole port side was under water up to the barbettes.

I attempted to get out on deck, but was unable to walk because of the list of the ship, plus the added hazards created by the sudden wave of planes strafing and dropping incendiary bombs on the ship. I decided to take my chances under

the hatch cover of the ladder. This ladder was about 4 feet from No. 3 turret. While still hanging on the stanchions, holding the hatch cover, a plane from high altitude dropped a 1,000-pound bomb which went through No. 3 turret all the way down to the deck of the handling room, tearing one of two planes loose on the deck about 10 feet from where I was standing. Fortunately, this bomb proved to be a dud. I was told men were killed in the turret and nearby when this bomb crashed through the turret.

The abandon-ship order was given as the *West Virginia* sank in her berth. Chaplain Forsander, not being able to swim, donned a life-jacket and helped to get a life-raft into the water. He and his companions then succeeded in picking up a dozen men in the water, including some survivors of the *Oklahoma* and *Ari-zona*. Soon afterwards a motor launch rescued all on the raft, but on its way to the Navy landing near the receiving station was strafed by a Japanese plane. En route, the boat picked up other survivors, some of whom were covered with oil.

Upon landing, Forsander went to the chaplain's office where he found Chaplains H. Cerf Straus and Thornton C. Miller,

who gave me a raincoat to wear, after I had disposed of my oily and water-soaked white uniform. Then a search for some additional clothing was started. A pair of socks found here, shoes there, some dungaree pants, and finally a shirt. Later in the day, underwear and a pair of better fitting shoes were given me. After having assembled this wardrobe, I turned to with Miller and Straus to help erect temporary hospital quarters for the wounded being brought ashore.

Forsander had reported to the *West Virginia* a few weeks earlier, after a tour of duty with the Navy Relief at Long Beach. He was thus well qualified to assist in the tremendous relief work for naval dependents which devolved upon the chaplains after the Pearl Harbor tragedy. Writing to Chaplain Workman on 27 December, Forsander declared:

Everything I had is gone and need everything from A to Z. Many of the things I cannot get here for some time to come. I have three suits of khaki and that is all. I have no books to carry on my work.<sup>6</sup>

Just before the attack, Chaplain and Mrs. Salisbury paused at a floral shop to buy flowers which they intended to use on the altar for the morning service aboard the *Pennsylvania*. Large Japanese torpedo planes on their way to attack the battleships in the harbor swung over the Salisbury car as it arrived at the navy yard gate at 0755. Chaplain Salisbury returned to Honolulu where he left his wife at their

<sup>5</sup> CoC., Hohenstein file.

<sup>6</sup> CoC., Forsander file. Letter, 28 January 1946.

hotel. He then hurried to pick up the gunnery and supply officers of his ship. A Japanese pilot spotted the moving car proceeding toward the navy yard and, correctly assuming that it contained naval personnel, strafed it. Bullets hit the trunk of the car and the road immediately in front of the moving vehicle. In his report of this experience, Salisbury stated:

In the car was our paymaster and our gunnery officer who tried to advise me how to drive under fire. As an old army veteran, I chided him and told him I knew how to handle myself and the car—just drive at even speed. The next day at lunch the paymaster complimented me on the calm, cool manner in which the chaplain drove his car while we were strafed by an enemy plane (one bullet and its hole area still in the car just 18½ inches behind our heads). He said that I had a steady hold on the steering wheel, my eyes were on the road, my attention was wholly on my driving, and my right foot was holding down the accelerator at even speed. Then I said, "Oh yeah, but you didn't see my left leg bobbing up and down!!!"<sup>7</sup>

When Chaplain Salisbury reported aboard the *Pennsylvania*, he found that she had been hit by a bomb. He assisted in caring for the wounded and in getting the dead moved ashore. In the afternoon he called on the families living in Honolulu or vicinity whose relatives had been killed or wounded aboard his ship.

Chaplain W. S. Peck, aboard the *Curtiss* in his description of what happened aboard his ship, wrote:

As I went forward from number four gun mount a plane which we had shot, turned, made a half arc and dove into the ship a few yards forward of number four mount making what I would call the first kamikaze of the war.<sup>8</sup>

The *Curtiss* suffered 25 percent casualties, having also been torpedoed.

Throughout the attack Chaplain Peck was busy ministering to the wounded and helping put out the fires. In the evening he went ashore and located about 75 of the families of the men attached to his vessel, passing on such information as was available. He returned to his ship at three o'clock Monday morning, bringing the assuring messages to many of the men that their families were safe ashore.

An incident occurred aboard one of the cruisers during the fury of the attack which was later given unusual publicity through the words of a popular song, *Praise the Lord and Pass the Ammunition*. Chaplain H. M. Forgy on the *New Orleans* was the central figure. When the general alarm sounded, he hastened to his

battle station in the sick bay. Since nothing unusual was happening there, Forgy went topside.

Running to the well-deck to gain an unobstructed view of the harbor, Forgy saw great masses of black smoke billowing from the *Arizona*. He noted that several ships had been hit and that hundreds of men were struggling in the water. Japanese planes were maneuvering overhead. Every available antiaircraft gun on the *New Orleans* was blazing away. This ship was under temporary overhaul which left the ammunition hoists without power. Five-inch shells, weighing about 100 pounds each, were being hauled up by lines. Men were heaving and straining under the staggering loads. The gunners were calling for more shells. Chaplain Forgy went along the line of men and encouraged them by slapping them on their backs and saying: "Praise the Lord" and "Pass the Ammunition."<sup>9</sup>

After the initial attack had ended, one of the engineer officers on the *New Orleans*, with the lines of his face tightened with hate and anger, turned to Chaplain Forgy and said, as he surveyed the scene of desolation in the harbor: "That is the end of the Japanese Empire."

According to his custom, Chaplain R. B. Drinan of the *Nevada* had gone to the *Solace* to officiate at an 8 o'clock mass before going to his own ship. Neither Drinan nor Chaplain C. D. Christman held divine service on the *Solace* that day, for the wounded and dying were brought to the hospital ship soon after the attack started. The two chaplains were busy comforting the wounded, praying with the dying, jotting down farewell messages, administering the last rites, and conducting brief services for those who had died. Chaplain D. L. Reardon of the *Tangiers* came aboard later in the day to assist his Catholic colleague, Chaplain Drinan, in ministering to those of that faith.<sup>10</sup>

The staff motorboat came along the officers' club landing to take Chaplain W. A. Maguire to the *California* just when the squadron of Japanese torpedo

<sup>7</sup> CoC., Salisbury file, Biographical Report, 23 December 1944.

<sup>8</sup> CoC., Peck file. Letter, 20 June 1946.

<sup>9</sup> The 2 November 1942 issue of *Life* published Chaplain W. A. Maguire's picture on the front cover of that number and indirectly, but erroneously, attributed the saying to him. Chaplain Maguire denied making the remark. An account of the incident, which credited Chaplain Forgy with the words, is made by a line officer of the *New Orleans*, who was present at the time, and is found in the introduction of Forgy's book *And Pass the Ammunition*. It should be pointed out that the author of the popular song, Frank Loesser, took liberties with the story and pictured a chaplain manning the gun, which was not the case. Forgy, as a chaplain, was a noncombatant and did nothing contrary to the regulations of the Geneva Convention governing his office.

<sup>10</sup> CoC., Christman quarterly report.

planes swung low to drop their deadly missiles. He saw one strike the *Oklahoma*, causing a great geyser of water to rise. He noticed the "Rising Sun" insignia on a plane and "felt stunned and strangely sick" as he realized that this was no sham battle. Believing that there would be a lull in the attack, Chaplain Maguire had the coxswain take the boat to a destroyer moored near the landing. After the fury of the second torpedo plane attack, he was able to get to the *California*. In another boat, a motor-whaleboat which was placed in his charge, he assisted in transferring wounded to a hospital ashore. On the third trip the boat ran into a barrier of burning oil which necessitated beaching the craft. Chaplain Maguire, with the others, was forced to wade ashore through the muck and oily waters. The rest of the day was spent in ministering to the wounded and dying.

Chaplain T. C. Miller, the District Chaplain at Pearl Harbor, reached his office a few minutes after 0800 while the bombing was still in progress. He turned his attention immediately to establishing a first-aid station in the receiving barracks. Chaplain H. C. Straus, the only Jewish chaplain at Pearl Harbor at the time of the tragedy, was at his home when the Japanese struck. He hurried to the District Chaplain's office in the Navy Yard, arriving there about 0830. Chaplain Miller was about to leave for the Pearl Harbor Hospital and told Straus to stay in the vicinity of the receiving barracks. The wounded began to arrive. A new but unfinished building was turned into a hospital. All equipment, even water pipes, had to be brought in. Straus joined the men who were frantically preparing to receive the casualties.

The District Chaplain's office began the day with one yeoman. In the afternoon an order was sent out by the Commander in Chief of the Pacific Fleet, calling for the survivors of all ships to report to the Chaplain's Office in the Navy Yard. By 1700 of that afternoon, a chief yeoman and 15 assistants were on duty. The office remained open day and night (with properly blacked-out windows after sundown) for about 10 days. The fleet personnel office grew out of this emergency office situation about a month later.

Chaplain Miller spent the day ministering to the wounded at the Pearl Harbor Hospital. There he was assisted by the only Catholic chaplain assigned to the district, T. J. Odlum. Chaplains Volbeda at the Air Station, Ford Island, and Twitshell at the Submarine Base were likewise busy with tasks arising out of the attack.

## BURYING THE DEAD AND AIDING THEIR FAMILIES

According to Admiral King's report, "The Navy and Marine Corps suffered a loss of 2,117 officers and men killed, and 960 missing."<sup>11</sup> Upon the shoulders of the District Chaplain, Thornton C. Miller, rested the immediate responsibility for arranging burial services for the dead. Of this he wrote:

This involved identification, preparation of the bodies and finding an adequate place for burial. There were not caskets sufficient to even touch our demands. Following Navy custom—after a medical board has listed all marks of identification, the bodies were sewed in canvas. In conference with the district M. C. it was decided to enter into a contract with a local milling company for pine boxes to be used as caskets.

The Navy owned a plot of ground in the beautiful Nuuanu Cemetery. There were no men available to dig graves. All digging had to be done during daylight hours—the black-out was complete. Finally a contractor who was doing some work for the Navy sent a hundred or more of his laborers to Nuuanu and with the help of bulldozers dug trenches in the Navy section of the cemetery.

Fortunately for the District Chaplain, Mr. Victor Houghton (Ret. Commander, USN) voluntarily returned to duty and took charge of the details of placing bodies in the graves, numbering the boxes and the markers, so that the services might be held. The district M. C. and the District Chaplain insisted upon having the graves surveyed in by an engineer. This was done so that no matter what happened the exact location of every grave was assured.

The Nuuanu Cemetery held only a few over 300 bodies. Since the process of selecting a Navy cemetery site, condemning the land and preparing the ground for a burial ground required too much time, our only alternative was to select a site on land already Government owned. Near Pearl Harbor and overlooking the Naval Base was the Red Hill project. A site was selected which was attractively located. It was a sugarcane field. A working party with bulldozer went to work on a plot of ground known as Halawa, pronounced "Halava." This became the cemetery. It was a muddy, desolate looking spot at first but before too many months was landscaped and made quite attractive. Every afternoon at 3 p. m. (1500) 3 chaplains, Protestant, Catholic, and Jewish, stood shoulder to shoulder in the long trenches of Halawa and buried the dead. In every group buried were a few unidentified so this became routine procedure.<sup>12</sup>

These services continued for three months with Chaplains Miller, Odlum, and Straus officiating, with but few exceptions, on each of these occasions.

Chaplain Jacob Rudin, who relieved Chaplain Straus in July 1943, described a burial service for an

<sup>11</sup> King, *U. S. Navy at War*, p. 11.

<sup>12</sup> CoC., Miller file, 20 February 1946.

unidentified sailor held in the latter cemetery. While this ceremony did not take place until many months after Pearl Harbor, it was typical of similar services held in the heart-breaking days immediately following the attack. Rudin wrote:

The cemetery lies on the side of a gentle slope. It presents a quiet aspect in the yellow sunlight, with smooth unbroken green lawn spreading restfully before one's gaze. There are no memorial stones; only circular markers flush with the turf, each bearing an identifying number. In the coffins underneath rest the men who once answered muster aboard proud ships, the U. S. S. *Arizona*, *California*, *Oklahoma*, *Utah*. At the head of the cemetery, from the tall flagpole, our country's ensign rides the breeze that blows across the hills. It is continual guardian of their memory; it is constant reminder of their sacrifice.

. . . . .

Visualize, then, this quiet sanctuary. At the time of a burial the flag flies at half mast; its fitful shadow is a sable banner of mourning across the green. Along two sides of a hollow square are drawn the straight lines of sailors who compose the military guard of honor. They represent, as it were, the shipmates of the unknown dead. More than that, they are the symbol of all America gathered at the grave of an American youth who died for us all. The firing squad is on the third side of the square.

On the fourth side stand three chaplains, Protestant, Catholic, and Jewish. America does not know which faith her unknown son professed. America does not presume to say that any one faith shall speak for him. The departed sailor might be any American, and the right of freedom of worship which was his in life is scrupulously safeguarded for him in death.

The Protestant chaplain reads his service of committal, reciting the words familiar to his faith. He concludes and after a moment, the Catholic chaplain intones the Latin and the English of the service of his church. Then the Jewish chaplain (this happens to be I) conducts the service according to Jewish tradition. The words of the Kaddish sound the solemn conclusion.

Protestant chaplain and Catholic chaplain and Jewish chaplain step aside. The order rings out crisply; and the hills fling back the echoes of the volleys of the firing squad. The bugler steps forward, gravely salutes and the sadly beautiful notes of Taps float heavenward.

America has buried one of her unidentified sons, buried him after the American way, respecting his integrity, acknowledging even in death his right to be what he wanted to be.

In a distant hillside cemetery, this service of fellowship and faith takes place. Death binds us all in a closely knit brotherhood. The God of the universe hears the prayers of us all.<sup>13</sup>

One of the first and most distressing duties which devolved upon chaplains after the raid was to assist in compiling a complete record of casualties. Since

many of the nearest of kin lived in Honolulu and vicinity, it became the sad duty of some of the chaplains to deliver, personally, messages of death. Other homes were kept in agonizing suspense while waiting for a definite word from loved ones in the combat area. Chaplain H. C. Wood of the *Maryland*, looking back on those days, wrote:

During the night we slept very little. On the 8th of December I gathered the names and addresses and phone numbers of literally dozens of officers and men who had their families in Honolulu. As soon as I was prepared I was permitted to go into Honolulu to carry messages of death to three widows and to inform other wives that their husbands had survived the attack.<sup>14</sup>

As was to be expected, letters soon arrived from the States from heart-broken parents and other relatives seeking information about the loss of loved ones. These were usually turned over to the chaplain for reply. A tremendous correspondence resulted which continued for months.

A vital and immediate responsibility which devolved upon the office of the district chaplain was that of ministering to the families of service personnel. About 1,000 Navy families<sup>15</sup> were living in the new Navy housing area outside the Pearl Harbor Navy Yard, with an additional 9,000 Navy families living elsewhere. Considerable confusion resulted from Navy men being suddenly ordered aboard ships that were about to put to sea, even before they had time to notify their dependents. Since the Navy Yard was put under strict security regulations, Chaplain Miller decided that it was best to move his office 10 miles into Honolulu where he and his associates would be more easily accessible to the members of these Navy families. Of this Chaplain Miller wrote:

On Monday the district chaplain had two trucks to move his entire office—equipment and personnel (including the Hawaiian auxiliary, Navy Relief)—to a central location in Honolulu. Mr. Wesley Wilkie, executive secretary of the Army and Navy Y, very generously provided the district chaplain with ample office space on the second deck of the spacious Y building. Here Navy dependents (both officer and enlisted) began to flock. They came for information regarding their loved ones—for information re: allotment checks which were due and actually never arrived for weeks later.

They came to register for immediate evacuation—they came with problems involving landlords—rentals—the disposal or storage of automobiles and household effects. The district

<sup>13</sup> CoC., Wood file, letter, 29 March 1946.

<sup>14</sup> In addition to the Navy families, there were about 2,000 tourist families and 10,000 other civilian families in the islands, most of whom had to be evacuated.

<sup>15</sup> CoC., Rudin file.



chaplain on one occasion leased a warehouse in which to store household effects—the district supply officer later took over the lease.

The problems became increasingly pressing. The commandant finally decided that the district chaplain and the senior M.[edical] officer in charge of the dependents dispensary working with the transportation office would have the sole authority for fixing evacuation priorities.<sup>16</sup>

Since the Hawaiian Islands were in the combat zone, naval authorities made immediate plans for the evacuation to the mainland of all nonessential dependents. Although the Government provided free transportation back to the States for the dependents of all naval personnel, a multitude of other financial needs arose that called for immediate attention. A magnificent chapter in the history of the Navy Relief Society was written during those hectic days following Pearl Harbor when the Hawaiian Auxiliary, under Chaplain Miller's direction, responded so quickly and effectively to human need. Chaplain J. P. Forsander, who was no longer needed as chaplain of the *West Virginia*, was assigned to the district chaplain's office and made administrative vice president of the Hawaiian Auxiliary.

Of those busy days, Miller wrote:

It was a very trying time, but with the help of several senior officers' wives acting as receptionists, particularly Mrs. W. Kitts and Mrs. G. F. Hussey—Chaplain Forsander and the district chaplain were able to talk to an average of 125 dependents each day. This continued for over 3½ months. About the first of May the pressure began to ease. Many navy families boarded transports in a hurry leaving furniture, clothing, and many times automobiles with no provision for their disposal. The responsibility for collection of these effects was assumed by the district chaplain's office, working closely with the shipping officer who was very cooperative.

Regarding the very fine assistance rendered by the Navy Relief Society, Miller stated:

Two days after the attack the Hawaiian Auxiliary requested \$25,000 from the Navy Relief Headquarters. This was granted immediately. No other funds were ever requested. The people of the Territory of Hawaii—without suggestions or solicitations from the Navy Relief—began to make regular contributions to the Navy Relief. The treasurer, Lieutenant Lippincott, made it a routine matter to call at newspaper offices and language newspapers and at other points designated as collection points every Monday morning. During the 19 months immediately following Dec. 7 over \$194,000 were contributed.

In his quarterly report to the Chaplains Division dated 1 January 1942, Chaplain Miller noted that "Navy Relief work and hospital work was especially

heavy." He stated that he had helped in approximately 2,000 relief cases. His quarterly report of 31 March shows that he assisted in 1,159 additional cases. Chaplain Straus' quarterly reports for the same periods list 402 and 435 relief cases.<sup>17</sup> The word of the splendid assistance rendered by the Society to the dependents of naval personnel spread quickly through the fleet and did much to sustain morale among the fighting men.

Among those assisted financially were many Navy families who had suffered the loss of a loved one as a result of the Japanese attack. Chaplains worked with the Veterans' Administration officers in helping to fill out the necessary forms for pension, insurance, back pay, and the six months' gratuity. Navy relief loans were made quickly and few questions asked when the need for help was apparent. Also many of the loans became gratuities.

Numerous problems, incidental to the evacuation of so many dependents, were passed over to the chaplains. Some people did not want to return to the States, a few even objecting vociferously to the order. Others did not know what to do with their pets. One woman sent an appeal to President Roosevelt, who approved a relaxation of the regulations regarding the admission of animals into the States. Families wearing tropical clothing were hurried on board, ill-prepared for the voyage which was to end in the cold winter fogs that blanketed the San Francisco Bay region. The responsibility of ministering to naval dependents was met in San Francisco and other Pacific coast ports by the American Red Cross, the Navy Relief Society, and other welfare agencies.

Upon Chaplain H. M. Peterson, district chaplain of the Twelfth District, at San Francisco, and Chaplain H. S. Dyer, district chaplain of the Eleventh District, at San Diego, rested the major responsibilities of directing Navy relief work for the evacuees when they reached the States. On one day alone, a convoy carrying 5,000 women and children, most of whom were naval dependents, reached San Francisco. Additional clothing, housing, and transportation were matters of immediate concern. Hundreds of Navy families, who never before found it necessary to turn to a relief agency for help, were now obliged to do so. And when they turned to the Navy Relief, they met Navy chaplains.

In addition to the chaplains already listed as being on duty at Pearl Harbor on the fateful Sunday, six

<sup>16</sup> CoC., Miller file, 20 February 1946.

<sup>17</sup> CoC., Miller and Straus, quarterly reports.

other Navy chaplains were on ships based at Pearl Harbor but which were at sea on the eventful day. A task force, under the command of Admiral W. F. Halsey, was on its way back to Pearl Harbor from delivering some planes to Wake Island. This force included the carrier *Enterprise*, with Chaplain J. F. Hugues aboard, and two cruisers with chaplains—the *Chester*, with Chaplain L. P. Johnson, and the *Salt Lake City*, with Chaplain W. J. Kuhn.

Had it not been for bad weather, the ships would have been in Pearl Harbor at the time of the attack, and undoubtedly the *Enterprise* would have received special attention from the enemy. As it was, she suffered casualties, for at dawn on the morning of 7 December, when about 150 miles from Pearl Harbor, the *Enterprise* launched a scouting flight of its planes to cover the entry of the ship into the harbor. These planes arrived just at the time of the first Japanese attack. Twelve were shot down, resulting in the death of 11 officers and men.<sup>18</sup>

At sea, west of Hawaii and en route to Midway Island, was another task force which included the carrier *Lexington* with Chaplain G. L. Markle aboard. "It was on that occasion," wrote Markle, "that the then commanding officer, Capt. Frederick C. Sherman, called me to the bridge and requested that I relay messages to the ship's personnel via the public address system concerning reports of the attack."<sup>19</sup> Evidently, Markle was the first chaplain during the recent war who was called upon to perform such a duty. Before the war closed, many chaplains made regular use of the public address system to relay the day's news, to give inspirational talks, or even to comment on the developments of an engagement. Accompanying the *Lexington* was the cruiser *Indianapolis*, with Force Chaplain R. W. Truitt. Aboard the cruiser *Louisville*, which was also a part of the Task Force, was Chaplain A. R. Cook.

## EXPERIENCES OF CHAPLAIN

J. E. DAVIS

The attack on Pearl Harbor was the signal for similar assaults by the Japanese on other outlying American possessions. Warning of the tragic event at Pearl Harbor had been flashed to Guam which put the small band of 400 naval personnel and 155 Marines stationed there on the alert. There is a 4½-

hour differential between Hawaii and Guam, not counting the change of day in crossing the international date line. The first enemy bombs fell on Guam shortly after 0800, 8 December, Guam time. The Japanese landed at 0330 on the morning of 10 December. Although the little band of defenders fought valiantly, they were hopelessly outnumbered. Firing ceased about dawn.

Among those taken prisoner was Chaplain James E. Davis. Months later he was able to send a letter to his mother through the Red Cross informing her that he had landed in Japan on 15 January 1942 and was then in the Zentsuji War Prisoner Camp on Shikoku Island. After being detained for 3 years and 9 months, Chaplain Davis was released by victorious American forces and was then able to give a detailed report of his experiences.

Chaplain Davis wrote:

It is difficult to curb the expression of man's religious urge, even in a prisoner of war camp in Japan. It was not long after the opening of the Zentsuji camp on January 15, 1942 that divine services were organized. On the second Sunday, services were held, and they were continued with only a few breaks until the end of the war.<sup>20</sup>

For about six months, Chaplain Davis was the only chaplain in the camp. Then, in July 1942, two Australian chaplains arrived, one Catholic and the other Anglican. As soon as materials were available, the Catholic chaplain held Mass. In July 1943, two more Anglican chaplains arrived, and on 2 September 1944, another Catholic and another Anglican. Thus the Zentsuji camp had seven chaplains, two Catholic and five Protestant. Davis was the only American chaplain.

The Japanese had no uniform policy in regard to chaplains and religious services for prisoners. Most of the prison camps in Japan had no chaplains while Zentsuji had more than could be efficiently used. In some camps, especially in the Philippines, the chaplains encountered many difficulties, and in a few places all religious services were banned. A more lenient policy, however, was adopted by the Japanese in charge of the Zentsuji camp. Of this Davis wrote:

But religious observance was not prohibited in Zentsuji, and here we find an interesting development and expression of religion under abnormal and difficult conditions. During the first 6 months, I was the only chaplain in Zentsuji. During those early days, religious interest was high, largely as a result of the harrowing experience of the war. Many of us

<sup>18</sup> Information from Chaplain J. F. Hugues.

<sup>19</sup> CoC., Markle file, 7 February 1946.

<sup>20</sup> CoC., Davis file. Following quotations by Davis are from the same source.

felt that we were sort of living upon borrowed time and were thankful to God for our preservation. We also strongly felt the need of divine support in our time of trouble. As soon as we secured the necessary permission from the Japanese, we expressed our thanksgiving and praise to God in worship.

The material obstacles were numerous. Although the Japanese granted permission for services, they did little to aid us. Since no space was available for the purpose, some of the prisoners gave up their living compartment for worship on Sundays. Those who did not desire to attend went visiting during that hour. There was not even one hymn book in the camp, and it was necessary for us to rack our brains for the words of familiar hymns. As many verses as we could remember, we copied into notebooks purchased in the canteen. Thus, originated the Zentsuji hymnbook, which made possible some lusty singing. A table was used as an altar and a navy table cloth to cover it. A cross and a pulpit were constructed from wood salvaged from Japanese construction work in the camp. Fortunately, where spiritual resources are adequate, very little material aid is necessary. During those early days, well over a hundred of the approximately 500 prisoners in the camp at that time crowded into the compartment. It was unfortunate that the winter weather did not permit the holding of the services out-of-doors because in this way more people could have attended. After 4 or 5 months, a larger room, called the conference hall, was made available for religious services, entertainment, and lectures.

As time passed material aids for worship became available, thanks to the Red Cross, the International YMCA, and the incoming chaplains. Davis continued:

The new equipment included altar cloths, vestments, communion sets, a metal cross, hymn and prayer books, and a good selection of religious books for the library. Communion wine was manufactured in the camp from Red Cross raisins and prunes. Flowers were brought in from time to time by working parties, and on some special occasions the Japanese furnished them. It should also be noted that the Australian Catholic chaplain, Father Turner, secured some vestments from the Roman Catholic bishop in Japan. This bishop also visited the camp once. He was the only clergyman in Japan who secured permission to do this. On one occasion, the Episcopal bishop sent some communion wine. We wrote to Kagawa, but received no answer. We were unable to secure hymn books or other materials from any individual Christian churches in Japan. It was very difficult to do business through the Japanese army.

Other religious activities were held in addition to the regular Sunday morning services. Davis reported that both the Protestants and the Catholics had a choir and that eventually a piano accordion was secured. The two choirs combined to give concerts on such special occasions as Easter and Christmas. "Most of the music was written in the camp," added Davis, "although, in 1944, the Red Cross sent some music for choruses." The chaplains sponsored Bible

classes, discussion groups, and lectures on church history and comparative religion. From time to time, chaplains conducted confirmation classes and retreats.

Davis tells of the daily prayer meetings:

Without a doubt the most valuable religious activity was the daily morning prayer period between morning muster and breakfast. The Americans heartily entered into this service which is customary with the Anglicans. For a period of almost 3 years, these services were held each day by both the Protestants and Catholics almost without a break. The 5 or 10 minutes was spent in meditation, prayer, and scripture reading. A prayer list was kept, and special events and anniversaries were remembered.

Among the Japanese officers in charge of the camp was a Christian. Of him Davis wrote:

On one occasion a Japanese officer attended my Bible class with his own Bible. He did not continue coming because he thought that it would be bad for discipline. This man, Lieutenant Hosatani, also lent me Perritz's Old Testament History. He was an ex-English teacher and a professing Christian but seemed strongly loyal to the Japanese Government and army. Along with the fact that for the first year or so Zentsuji was a propaganda camp, this officer's attitude may help to explain the relatively good treatment in our camp.

The camp contained approximately 700 officers and 100 enlisted men during most of the time Davis was there. He reported 6 Protestant baptisms and 10 funerals. Davis paid the following tribute to faithful Christian laymen:

I have heard of instances in which inspired Christian laymen carried on where there were no chaplains. On the way home from Japan I met one man who had been a loyal worker in Zentsuji and was transferred to another camp. He said that he had carried on there, giving regular religious talks and performing funerals. This case could no doubt be multiplied. In Singapore there were numerous religious classes and activities. However, in some camps no religious services were permitted. But wherever it was possible, Christian P. O. W.'s carried on as best they knew how in the spirit of their Master.

Summing up his experiences as a prisoner of the Japanese, Davis testified:

A word about the treatment and conditions in the prison camp may be of interest. We suffered mainly from hunger and cold. The officers received a low civilian ration, definitely inadequate for us. With rare exceptions, our menu consisted of rice and weak soup three times per day. All of us had dysentery, beri-beri, and edema at varying times. On the verge of starvation in November 1944, Red Cross food saved many lives. Only one prisoner actually died from starvation, although it was contributory to other deaths in the camp. Of our four winters in Japan, the last two were without coal for heating purposes, and the limited supply

of clothing caused us to suffer from the cold. Although there were mattresses for some at first, most of these were later taken by the army, and we slept on the deck. Space was limited, and in our last camp we slept head to toe, since only 22 inches of space was given to each prisoner.

Davis was released on 9 September 1945, and on his way back to the States had the opportunity of visiting Guam, where he and his fellow ex-prisoners were overwhelmed with the evidence of the tremendous power the United States had there assembled. Few could better appreciate the contrast between the pre-Pearl Harbor days and the situation existing at the close of the war.

## CHAPLAINS CAPTURED IN THE PHILIPPINES

War came to the Philippines on the morning of 8 December 1941. A strong force of enemy planes hit Army airfields in the vicinity of Manila shortly before noon, knocking out of action one-half of the Army bombers and two-thirds of the fighter planes. On 10 December, the Japanese, with complete air superiority, struck at Cavite. The bombs from 50 enemy planes left the navy yard a mass of flames. About 200,000 tons of American shipping were in the harbor at the time, including the submarine tenders *Holland* and *Canopus*. Most of the American ships managed to escape.

Four Navy chaplains were taken prisoners by the Japanese in the 5 months' campaign waged to conquer the Philippine Islands. They were Earl Brewster of the *Holland*, D. L. Quinn of the Sixteenth Naval District, F. J. McManus of the *Canopus*, and H. R. Trump of the Fourth Marine Regiment. Brewster and Quinn were taken when Manila fell, in the closing days of 1941 and opening days of 1942. McManus and Trump were on Corregidor during the last bitter days of its defense and were made prisoners when it surrendered on 6 May 1942.

Chaplain Earl Brewster of the *Holland* was recovering from an operation performed in the Canacao Naval Hospital, Cavite, when his ship left the Manila Bay area. He reported for duty on 15 December and was ordered by the Staff of Commander Submarines to a unit assembling at the Philippine Girls College at Caloocan which consisted largely of medical personnel and former patients of the hospital. There he reported on the 20th. The victorious Japanese forces, sweeping through the city of Manila during the closing days of December, took Brewster prisoner and

confined him with others at Santa Scholastica's College, Manila, on 2 January 1942.

Chaplain D. L. Quinn was also interned at Santa Scholastica's College. A diary kept by R. W. Kentner, pharmacist mate first-class during the whole of his captivity, records the fact that Chaplains Brewster and Quinn were among those transferred to the Elementary School at Pasay, Rizal, on 9 May 1942, and that the two were sent to Bilibid Prison on 28 May.

On 2 June, the two chaplains were sent to Cabanatuan. Regarding his experiences as a prisoner of the Japanese, Brewster has written:

The transporting of prisoners between Manila and Cabanatuan was effected by means of half-sized metal boxcars, which had to hold from 80 to 100 men, together with their gear. The 6- to 8-hour trip was not exactly a luxury ride in that heat. Of course, a hike was required on each end of these trips, and they were never under ideal conditions, to put it mildly. We usually found far from ideal conditions when we arrived at our destination.

Arriving at Cabanatuan on 1 June 1942, we started on our rice diet, which was really quite an experience. Lack of water, sanitation, medical supplies and equipment, a combination of malaria, dysentery, beri-beri, and diphtheria, were responsible for the loss of 2,000 out of 8,000 men in 4 months, nine-tenths of whom could have been saved with decent food.

We buried (after the Japs agreed to permit chaplains to officiate) from 10 to 40 a day during this period. The experience of seeing Zero Ward, where men wallowed and died in their own filth, to be moved to another barracks labeled the "morgue," where I have seen 40 naked skeletons on the bare deck, to be carried out to the so-called cemetery by fellow prisoners, some of whom would themselves be carried out soon, to be thrown into watery common graves to be visited by roaming wild dogs, is a sight some of us will not soon forget. And may God help us if we fail to keep faith with those who can no longer enjoy the life they have helped to make possible for us.

Partly because there was no other place, and partly because the Japs banned religious services for a while at Cabanatuan, I held services in my own barracks (at the request of fellow naval officers) during most of the time that I was there. In spite of the fact that some of these services had to be held in secret, and in spite of a lack of facilities (I did have my New Testament) we had some rich experiences, and I personally enjoyed a relationship with my shipmates that I could never expect to have duplicated. I was also privileged to hold services for enlisted men in their barracks.<sup>21</sup>

A few days after their arrival at Cabanatuan, Chaplain Quinn was transferred to camp No. 3, where he remained until that camp was closed on 28 October 1942, when he was returned to camp No. 1. In the

<sup>21</sup> CoC., Brewster file, letter, 3 March 1946 for this and following quotations from his testimony.



FIRST FOUR NAVY CHAPLAINS TO LOSE THEIR LIVES IN WORLD WAR II



John Joseph McGarrity of the *Langley*, lost in the battle for Java, 1 March 1942.



George Snavelly Rentz of the *Houston*, lost in the battle for Java, 1 March 1942.



Thomas LeRoy Kirkpatrick of the *Arizona*.



Aloysius Herman Schmitt of the *Oklahoma*.

The first United States chaplain casualties of World War II. Both lost their lives in the Japanese attack on Pearl Harbor, 7 December 1941.

meantime, Brewster had been sent with other prisoners to Mindanao, and the two chaplains did not meet again until October 1944. Of his trip to and experiences in Mindanao, Brewster testified:

In October of 1942 I was selected to be one of 1,000 officers and men to go to a camp in Mindanao, to which place we were sent via Manila in our boxcars, and then to Davao by ship. This was a rugged experience, taking a dozen days for a trip which could have been made in two. Many of us were not in good shape by then. I myself was in such bad shape from beri-beri that I was forced to turn in to our so-called hospital soon after arriving there. This was an experience, the like of which I would not wish for my worst enemy. Suffice it to say, that I suffered the tortures of the damned, and my weight went to 120 pounds from a normal 200. But, by the grace of God, it was my good fortune to gradually recover to the extent that since I have been privileged to return home to normal living, I seem to be fully restored to my former good health.

Over the period of 20 months we remained here at this former penal colony things did not turn out as well as we had hoped. Perhaps a very successful escape by 10 Americans was partly responsible for this. Food rations were always inadequate, even when the things we needed were available. Services were banned part of the time, but we managed to hold them most of the time (the hard way) and had some rich experiences. We found there were some things they couldn't take from us—although we had practically none of the things we were used to.

On 4 April 1943, Maj. Jack Hawkins, USMC, escaped from Mindanao, and, on 7 February 1944, wrote about the heroic services rendered by Chaplain Brewster while in prison. Hawkins stated:

After the final surrender of the Philippines, I was interned at prison camp number 1 at Cabanatuan, Nueva Ecija, P. I. I met Chaplain Brewster for the first time in this camp and was immediately struck by his splendid example of courage and fortitude under the stress of the terrible circumstances in which we found ourselves. In this camp all Naval and Marine Corps personnel, seeking to keep together as much as possible, had managed to be quartered in the same portion of the camp. It was difficult to maintain faith and hope in these horrible circumstances, but it was made easier for all of us by the moral and spiritual leadership of Chaplain Brewster. He was our friend and counselor and a constant source of good cheer and hope. He ministered to the sick, organized a daily Bible class for us which benefited all of us greatly, and every Sunday he delivered a sermon to us which was absolutely inspiring. His efforts were endless even though his physical strength ebbed constantly as a result of the starvation we were enduring.

Finally, a group of prisoners numbering 1,000 were sent to camp number 2 at the former Davao Penal Colony in Mindanao. Chaplain Brewster and I were in this group. We all suffered terribly from exposure and the unbelievably crowded and filthy conditions on the Japanese ship during the 11-day trip to Davao. Upon our arrival there, we were

forced to march about 20 miles, which, in our weakened condition, was almost beyond the limits of our endurance. It was not long after our arrival in this new camp that Chaplain Brewster developed beri-beri, the disease which caused untold suffering among the prisoners. The chaplain's condition was very serious. He suffered endless, stabbing pain in his feet and legs and he was not able to get up from his bed in our crude hospital. He was very thin. Sleep for him was almost impossible since there were no sedatives and the pain never stopped, not even for a minute. He once told me "Jack, I never knew such suffering was possible on this earth. But I will never give up."

Major Hawkins and others managed to smuggle fruit past the guards which they brought to the suffering chaplain. It was good medicine. Brewster began to rally. "We marvelled," wrote Hawkins, "when we found him on his feet, even though it caused him torturing pain, holding religious services for the other suffering patients in the hospital." And, Hawkins added: "When I escaped with the other members of our party of 10, we left Chaplain Brewster still improving, still walking, still defying pain, still bringing hope and courage to the hearts of men."<sup>22</sup>

Of his religious activities Brewster wrote:

The response to religious activities was good, everything considered. I was even requested by a group of fellow bed patients, while I was not able to walk, to preach to them from my bed, which I did (sitting on my cot) for several Sundays. As I mentioned above, some services had to be held secretly, although they let us arrange for some special services at Christmas and Easter. Mother's Day services were as well attended as were the services on Easter. There was considerable interest in Communion Services. I had no elements or equipment. The men were asked to bring their canteen cups, and I poured the wine, which was melted grape jelly from my Red Cross box. The bread was made from rice flour. We really had some good times together, and I have not enjoyed preaching anywhere more than in those strange surroundings.

Personal contacts, of course, were a large part of the chaplain's opportunity. He was with his parishioners in every kind of experience—eating, sleeping, hiking, bathing, and working. I was on a rope-making detail for a while, and on several details in the fields. For a time in Mindanao I was the only active Protestant chaplain among 2,000 fellow prisoners, and was able to spend most of my time working as a chaplain. During this period it was my privilege to read aloud each day to as many as 50 men whose eyesight had become more impaired than my own. This was also rather practical since books were scarce. I found reading aloud for a couple of hours each day to be very good training.

When the Japanese feared an invasion of Mindanao, the prisoners were transferred back to Luzon and sent to Cabanatuan via Bilibid Prison in Manila. On the

<sup>22</sup> CoC., Brewster file.

first stage of their return trip, from the camp to Davao, the prisoners "were jammed into open trucks"; their shoes were removed; all were blindfolded; and a Japanese guard was seated on the cab armed with a stick (in addition to his gun) which he used to beat any caught trying to peek under the blindfold or who began talking. Brewster wrote:

It would be quite difficult to describe adequately our trips in Jap ships where we were jammed below decks, even into dirty coal bunkers infested with rats. There was not even enough room for all of us to sit down at one time. We had to try to sleep in relays, and any adequate rest was impossible. Food (rice twice a day) and water (one canteen a day) were terribly scarce. There was no bathing. On our trip back to Luzon most of us did not remove our clothing for the 3 weeks en route. Our friends in Bilibid Prison, upon our arrival there (on our way back to Cabanatuan) said that we were the worst looking large group they had seen, and they had seen some bad ones. It was nice to come back through Bilibid again and see many of my old friends of the Canacao hospital staff (Bilibid remained largely a hospital unit) and others.

The sea trip from Mindanao to Luzon took almost three weeks, with 1,200 men packed in two small dirty holds.

Brewster was sent back to Cabanatuan, but was again returned to Bilibid on request of the Japanese commander (a doctor). A special truck was sent from Cabanatuan to transport Brewster to Manila. "I am told," commented Brewster, "that I am the only one-man detail the Japs ever sent out from Cabanatuan—a dubious distinction, but it resulted in my being retained in Manila." The special duty assignment at Bilibid prevented Brewster from being included in the company of prisoners sent to Japan in the closing days of 1944. This exception probably saved his life.

Throughout his prison experience, a period of more than three years, Brewster carried on his religious activities as far as his strength permitted and other circumstances allowed. He reported that one of his hardest tasks was that of conducting burial services for 40 men who died in one day at Cabanatuan. As a form of punishment for some minor offense, the Japanese often banned the holding of Divine Services. At one time, the Japanese ruled that, while reading from the Bible and singing were permitted, preaching was forbidden. Commenting on this, Brewster said: "I would just look at my Bible and say, 'If I were preaching I would say this, and give my sermon.'" <sup>23</sup>

Brewster's account continues:

My work as a Protestant chaplain in Bilibid was as enjoyable as could be expected under the circumstances, and it was a real privilege to work with fellow prisoners, even though they were down physically and consequently low as far as morale was concerned. The food ration (rice, corn, and a few so-called vegetables) for the last 3 months got as low as 800 calories a day, which speaks for itself. The average weight of the 800 prisoners released there was 113 pounds.

I missed the October draft to Japan (there were 5 survivors out of 1,700 prisoners) because the Japs retained me as the lowest ranking reserve chaplain. I was sent out to Fort McKinley with 400 cripples about the middle of November, not to return to Bilibid until 5 January 1945, which was 3 weeks after the last group (300 survivors out of 1,600) had left for Japan. Many of my best friends were in these last two drafts, and it was heart rending to see them half starved and sick, waiting as doomed men, which most of them proved to be.

I spent Christmas and Thanksgiving of '44 at Fort McKinley, where they almost starved us for 7 weeks. We had nothing with which to celebrate, but some of the men still had inner resources, which caused them to be able to hold up their chins and hope for a better day. We had nothing but rice and watery soup (no meat) twice a day—the same as other days. Most of what little meat we did get from time to time was so spoiled that you could smell it from across a street. But, in spite of everything we were able, by the grace of God, to hold services, reading groups, and even have some special observance of Christmas and Thanksgiving. For the Christian Christmas, Easter and Thanksgiving are always meaningful.

Coming back into Manila on 5 January 1945 I found that I was the only Protestant chaplain there—all the others (several Army and three Navy) had been included in the December draft. They had retained a Catholic Army chaplain, apparently anticipating my return to fill the quota which the Japs had allowed during the whole time at Bilibid. Now, there were 800 men in Manila, which was nearly two-thirds of the military prisoners left in the Philippines, since there were about 500 cripples left at Cabanatuan, whose peak population had been at least 20 times that number. These 500 were liberated, as is well-known, by the Rangers a week or so before the 1st Cavalry and the 37th Infantry came into Manila.

In the closing days of his incarceration in Bilibid, Brewster was conducting funerals every day. These services were often interrupted by air-raided alarms when American planes flew overhead. "We did not object," wrote Brewster, ". . . for it meant that the day of our possible release was drawing nearer." The great day of deliverance came on 4 February 1945. Brewster was awarded the Bronze Star Medal for "meritorious conduct while detained by the Japanese . . ."

<sup>23</sup> From report in *San Diego Union*, 21 April 1945.

FIVE NAVY CHAPLAINS TAKEN PRISONERS BY THE JAPANESE

Only Chaplains Davis and Brewster survived.



James Edward Davis, taken prisoner on Guam, 11 December 1941, released 9 September 1945.



Earl Ray Brewster, interned in Manila, 2 January 1942, released 4 February 1945.



David Long Quinn, interned in Manila, 2 January 1942, died 7 January 1945.



Francis Joseph McManus, taken prisoner, Corregidor, 6 May 1942, died 22 January 1945.



Herbert Ray Trump, taken prisoner, Corregidor, 6 May 1942, died 27 January 1945.



The terrible bombing Cavite received on 10 December 1941 was the signal for a general exodus of all possible American shipping from the Manila Bay area. The *Canopus*, however, with her chaplain, F. J. McManus, remained behind to tend her brood of submarines still operating in Philippine waters. On Christmas eve, the Japanese again bombed Cavite and the *Canopus* narrowly escaped being hit. Since the Americans were moving all strategic supplies and available forces as rapidly as possible out of Manila to Bataan and Corregidor, the tender was ordered to Mariveles Bay on the southern tip of Bataan. There she continued to serve her submarines. A camouflage was hastily improvised but this did not prevent her from being attacked on the 29th when bombs fell all around the helpless ship. She took one direct hit which left many casualties.

In the citation for the Silver Star Medal, awarded posthumously to Chaplain McManus, the following reference is made to the chaplain's heroic service when the *Canopus* was hit.

When an armor-piercing bomb exploded in the vicinity of the after magazine crushing or exploding 70 rounds of ammunition, killing 6 men and wounding 6 others, and starting fires in adjacent compartments, Chaplain McManus, with complete disregard for his own safety, entered the smoke and steam filled engine room, assisted in removing the wounded and administered the last rites to the dying. His courageous action, beyond the call of duty and in the face of grave danger, is in keeping with the highest traditions of the United States Naval Service.

The last American submarines were ordered out of the Bay on 31 December, but it was then too late for the mother ship to slip by the Japanese blockade. When the *Canopus* was bombed again a week later, she was left with such a list that the Japanese evidently thought she was a derelict. The officers of the *Canopus* did not disillusion the enemy and made no attempt to right the vessel. Activity, however, continued aboard especially at night when the ship's machine shop rendered valuable aid in a multitude of ways to the defenders of Bataan.

During the weeks and months of the siege before being transferred to Corregidor, Chaplain McManus made frequent trips from the *Canopus* to the island fortress in order to minister to Catholic personnel there and especially to members of the Fourth Marine Regiment. "This was far beyond the normal call of duty," wrote an Army chaplain, "and in addition to his other work."<sup>24</sup>

<sup>24</sup> CoC., McManus file. Statement of Chaplain A. C. Oliver, 15 November 1945.

As the fortunes of the defenders became increasingly desperate, it was finally decided to move the naval forces from Mariveles Bay to Corregidor. This was done in the night of April 6-7. Under cover of darkness, the *Canopus* was moved to deeper water and scuttled. Bataan fell on 9 April. Corregidor held out for about four more agonizing weeks and then on 6 May it, too, surrendered.

The fourth naval chaplain to be included in the surrender of American forces to the Japanese in the Philippines was H. R. Trump, who left Shanghai with the Fourth Marines on 27-28 November 1941. They reached Manila the week before the outbreak of war. The Marines played a valiant role in the defense of Bataan and Corregidor. Chaplain Oliver, who had opportunity to see Chaplain Trump at work, wrote of his tireless services in behalf of his men:

Upon arriving at Corregidor late in the evening of 27 December 1941, Chaplain Trump learned that final radio messages could be sent to the United States from military personnel and although very tired from the hazardous trip from Olongapo, when his regiment was forced to evacuate to Corregidor, he sat up all night collecting messages and money from the men for transmission home and censored over 800 of these radiograms. It was the final message many people received from their men who were later killed in action or died as prisoners of war.

Chaplain Trump's regiment was widely scattered over Corregidor, but he was most faithful in visiting them and conducting services for his men under enemy shelling and bombing.

Following the surrender of Corregidor, both McManus and Trump elected to go with their men. On 2 July 1942, Kentner, the faithful diarist of Bilibid Prison, noted in his journal:

The following named United States Navy chaplains arrived from Corregidor this date: Lt. Comdr. H. R. Trump, ChC. U. S. Navy; Lt. F. J. McManus, ChC. U. S. Navy.

Trump and McManus remained at Bilibid for only one night and were then sent to Camp No. 1, at Cabanatuan, where they found Chaplain Brewster. Navy chaplains joined with Army chaplains at this same camp in providing Divine Services, religious instruction, and in other expressions of their spiritual ministry. The prisoners were able to construct a chapel with materials which they found or salvaged, large enough to seat about 30. The roof was thatched.

All faiths used this chapel. Because the seating capacity of the chapel was so small, most of the congregation attending Divine Services had to remain outside, but where they could still hear the voice of the speaker.

Among the prisoners was a Jewish cantor. Protestant chaplains took turns in assisting him conduct services for those of the Jewish faith.

Chaplain A. C. Oliver, USA, also a prisoner at Camp No. 1 at Cabanatuan, in his testimony of 15 November 1945, commented as follows upon the faithful ministry rendered by Chaplain McManus:

In Military Prison Camp No. 1, Cabanatuan, Chaplain McManus constantly visited the sick, gave generously of very limited personal funds for the purchase of food for the sick . . . and frequently worked on details so that a sick man would not have to go out. Many times he volunteered to take the place of a sick chaplain so that he would not have to work on the prison farm, airport project, or in cleaning the Japanese Guard Company area. He had the profound respect of men of all faiths and was a potent factor in bolstering their morale.<sup>25</sup>

According to Oliver, both Army and Navy chaplains often held Divine Services contrary to the orders of the Japanese. Such was done at the risk of the life of the officiating chaplain. Oliver made special mention of Chaplains McManus and Trump carrying on under these dangers and difficulties. Oliver's commendation of Trump included the following:

In Philippine Military Prison Camp No. 1, Cabanatuan, Chaplain Trump constantly visited the sick, acted as welfare officer for Group I for a period of 5 months, worked on Japanese details in order to be near his men, and in the course of this was beaten severely several times when he interfered in the interest of the men as a Japanese guard was beating them. In addition, Chaplain Trump carried on an excellent religious program and his services constantly attracted a large group of men. He had the respect of the men of all faiths and was a potent factor in keeping up their morale.

Chaplain John E. Borneman, another Army chaplain who was held prisoner in Camp No. 1 and who also observed the Navy chaplains at work, told how the Protestant chaplains conducted Bible and discussion classes at night, all unknown to the Japanese and contrary to their orders. Chaplain Trump led a series of meetings on the subject: "The Man Everybody Should Know." Protestant Army chaplains joined in this project by presenting other subjects. The attendance averaged about 80. The chaplains felt that such classes were most important, not only for the opportunity they presented for religious instruction, but also for the contribution they gave in maintaining morale.

In the meantime, Chaplain Quinn was also carrying on such religious services under similar difficult

conditions in camp No. 3. Chaplain Borneman reported that when Chaplain Quinn returned to camp No. 1, he joined in the Bible class that met at night and led a series of studies in the life of Paul.<sup>26</sup> Among the survivors of the prison camp and of the terrible voyage on three different prison ships to Japan in January 1945 was Chief Yeoman Theodore R. Brownell whose testimony regarding his experiences throws further light on the work of the Navy chaplains.

I'm certain, if facilities had been placed at our disposal, the chaplains would have carried on much the same as they would have under peace conditions, but they were as much deprived by the Japanese as any other one of us and were having a difficult time to keep themselves alive. I do believe, however, that Chaplain McManus was probably the most outstanding chaplain with us. Chaplain Cummings [U. S. Army] and Chaplain H. R. Trump were "in there pitching too" but McManus had a quality rarely found in an individual. He was convincing in every undertaking and I personally have found him to be a man who believed in what he preached (pardon the expression). As Camp Sergeant Major for the Cabanatuan Prison Camp No. 1, I was in a position to meet and know not only the chaplains, but every other officer and man who had occasion to come near the office or, well, I now realize that I must have personally known thousands. The programs for religious services were prepared in my office, I took care of passes through to our "makeshift" hospital for chaplains and all. . . .

Late in 1944, the Japanese, realizing that they might lose the Philippines, decided to transfer to Japan the allied prisoners still held in the Islands. On 13 October, many prisoners were moved from Cabanatuan to Bilibid Prison preparatory for shipment to Japan, including Chaplains Trump, Quinn, and McManus. Brownell has given the following vivid account of the harrowing experiences through which the unfortunate prisoners passed:

On the 13th of December 1944, the Japanese marched 1,639 officers and men from Bilibid Prison to Pier 7, Manila, Philippine Islands. A roundabout way was selected to help humiliate we prisoners in the eyes of the Filipinos and Japanese Military in Manila. The day was a scorching-hot one and the march was not an easy one for men in the poor physical condition which then prevailed in our ranks. We were loaded like cattle into the forward and after hold of the ship the Oryoko Maru. It was just a matter of hours before many deaths resulted from heat exhaustion and suffocation.

Statements by survivors tell of men, emaciated from three years' malnutrition and ill treatment, collapsing and dying under the horrible conditions which existed below decks. One of the survivors, Ensign Jimmy Mullins, testified: "Many deaths occurred among the

<sup>25</sup> CoC. McManus file.

<sup>26</sup> Chaplain Borneman gave this information verbally to the author on 1 February 1946.

naval personnel on board this ship in the night of 14 December 1944 due to suffocation." The ship was spotted by American planes after it left Manila Bay, and, since the vessel displayed no markings to identify her as a prison ship, was bombed. There were no casualties among the prisoners that day. The vessel put in at Olongapo, Subic Bay, where American planes bombed her again on the 15th, inflicting many casualties among the prisoners. Brownell's account continues:

... off Olongapo, Philippine Islands, the ship was strafed by the American flyers and eventually bombed. Many officers and men were killed instantly or suffered major wounds when a bomb exploded at the base of the mainmast. Part of the mast fell into the hold and, together with hatch covers, numerous men were buried in the debris.

A couple of miserable days were spent on a tennis court in plain sight of attacking planes and then we were loaded into trucks and transported to a theater in San Fernando, Pampanga, on the Island of Luzon again. A couple of miserable days and nights spent in cramped positions but, for a change, a little more rice in our stomachs, we were loaded into oriental-type (small) boxcars like cattle. Men again met death on a crawling trip to San Fernando, LaUnion, from heat exhaustion and lack of water. I recall that my buddy, William Earl Surber, USA (now deceased), took turns sucking air through a little bolt hole in the rear of the car we were packed into.

It is known that the three Navy chaplains were among those who reached the shore at Olongapo and that they shared the terrible experiences of their comrades on the tennis court and the train ride to San Fernando. Brownell's revealing and almost unbelievable description of conditions follows:

This miserable train ride ended at San Fernando, LaUnion, still on the Island of Luzon. This was on Christmas Eve. The following day we were marched into a schoolyard where we were furnished with a more plentiful portion of rice and limited supply of water. That night we were herded into ranks and marched to another point several kilometers away and placed on the sands of a beach. We waited there all that following day and night in the hot sun while horses were being unloaded from some Japanese ships. The next day, men and officers dying from the usual causes (dysentery mostly) were loaded into the forward and after holds of these cattle carriers for the second leg of a trip (beyond the belief of people in our so-called civilized age) and after scraping up the manure into piles in order to make sufficient room, we formed ourselves into groups of about 30 men per group; this being done in order to have some sort of order maintained in drawing anticipated rice and soup.

The second transport was boarded the 28th or 29th of December and the Japanese again started for Japan. No words can adequately describe the horrible sufferings endured on this second hell-ship. Men died

from slow starvation, lack of water, brutal beatings, exposure, and disease. Many of the men suffered from diarrhea and dysentery.

On 9 January 1945, shortly before its arrival at Takao, Formosa, American planes spotted the vessel and bombed it. Ensign Mullins inserted a notation in his testimony that "Lieutenant David Long Quinn, 63952, USN, had previously died on 7 January 1945 en route to Formosa."<sup>27</sup>

Brownell's account of the voyage from Formosa to Japan, on the third vessel, with an account of the passing of Chaplain Trump, follows:

On the 14th of January, 1945, the Americans bombed us off Takao, Formosa. Some five hundred or so were instantly killed in the forward hold (mostly all officers) and some three hundred and twenty-some odd injured or killed in the after hold. From that ship we were transferred to another pile of junk and thus started a freezing trip to Southern Japan . . . to Moji . . . to be exact.

Chaplain H. R. Trump, USN, laid on the deck at my feet and was cheery and had high morale, but he was (had been) a big man and seemed to require more water and rice than a small man like myself. Each day, he was wasting away and finally, on the 27th of January, 1945, about 3 or 4 o'clock in the morning, he "went to sleep." Dying from starvation and exposure has more mental than physical agony. His last few days alive were his "hell" for the want of water. An average of about two tablespoonfuls a day were, I would consider, about maximum received. A Chaplain Murphy died the day before that. His demise was caused mostly from a malnutrition-diarrhea. He shook constantly from the cold as he wouldn't stay snuggled up close to someone else as we were all doing.

We landed in Moji on the 31st of January 1945, with less than 400 of the original 1,639!

According to the statement of another survivor, Lt. (jg) A. W. Long, "Lt. Francis Joseph McManus died during the last week of January."<sup>28</sup> Only Earl Brewster of the four Navy chaplains taken prisoners in the Philippines survived. He escaped because he was left behind at Bilibid Prison.

## CHAPLAINS WITH THE FLEET

Admiral T. C. Hart, commanding the Asiatic Fleet, being forced to retire before superior enemy forces, moved his small force to Batavia, Java, in the closing days of 1941. On 4 February, the *Houston*, with other Fleet units, engaged the enemy in Madoera Straits, where she received a direct hit which destroyed her

<sup>27</sup> File on 13 December shipment, Casualty Division, Bureau of Naval Personnel.

<sup>28</sup> *Ibid.* The date accepted by the Navy is January 22.

No. 3 turret and left 48 dead and 20 wounded.<sup>29</sup> The *Houston* put in at Tjilatjap on the south coast of Java where she buried 60 of her crew.<sup>30</sup>

After the Battle of the Java Sea, 26-28 February 1942, in which the *Houston* played a heroic role, the remnants of the Allied Fleet were ordered to safer waters. The HMS *Perth* and the *Houston* sought to escape by skirting the west end of Java through Soenda Strait. The two vessels met enemy forces at about 2300, on the night of 28 February, in the Straits, about eight miles east of Saint Nicholas Point. The sea was calm and the night was dark, clear, and starlit. In the running fight which followed, the *Perth* was the first to be sunk. The *Houston*, mortally hit, sank about 0400.

Chaplain Rentz of the *Houston* was wearing a life jacket when, in the early hours of 1 March, he entered the water. Since an insufficient number of boats or floats were available, survivors overcrowded the few that were found. Rentz succeeded in getting to a small pontoon which had a capacity of 20 men. Some in the water had no life jackets; others were wounded; and many were at the point of exhaustion. The pontoon on which Rentz sought refuge picked up twice its allotted number, and still others were seeking the safety it provided.

According to one eye-witness account, Chaplain Rentz, realizing that even one more survivor on the raft would endanger the lives of others, took off his life preserver and said as he gave it to a young seaman: "You are young, with your life before you. I am old and have had my fun. I am willing to go. You take this." Several of the men remonstrated, but the Chaplain remained firm. After offering an audible prayer for his shipmates in the water, Chaplain Rentz, then in his sixtieth year, deliberately slipped off the raft and swam away. The men watched. Exhausted, he remained afloat only a short time, then disappeared.

The seaman, who received the life jacket, put it on and eventually reached shore and in time was rescued. In a letter dated 6 October 1947, this lad gave further details of what happened saying in part:

... he occasionally would start a song in which we would take part, then he would start a chain prayer, but shortly before daybreak he ceased to sing and pray. When asked what the trouble was he said his heart. Whereupon he released his hold on the pontoon, being nearest to him, I swam to his assistance, and after a few seconds had him

back. He was o. k. but these instances kept reoccurring and he kept getting weaker all the time. . . .

Just about the crack of dawn he uttered a prayer of thanksgiving to God, that only the men near him heard, then he turned to me and asked if I would accept his life jacket. Of course, my reply was "No," because I was still doing o. k. But shortly afterwards another attack hit him, but this time when we reached for him I only felt an empty life jacket floating on the water near me. I shouted his name several times, but there was no response. I salvaged the jacket and put it on, by this time it was light enough to see.<sup>31</sup>

In October 1945, a woman met a survivor of the *Houston* on a train in the United States. She told the sailor that, since her maiden surname had been Houston and since she knew Chaplain Rentz, she felt a special interest in that ship and its survivors. The mention of the name of Chaplain Rentz stirred memories. The lad, who had been telling about his experience in battle and Japanese prison camps, immediately forgot all these incidents in his eagerness to talk about his chaplain. "Did you ever know that a man would give his life for another man?" he asked. "Chaplain Rentz did that. As we drifted ashore after the sinking, he took off his life belt and gave it to a young seaman. Never can I forget him."<sup>32</sup>

Chaplain Rentz was awarded the Navy Cross posthumously, being the only Navy chaplain in World War II to receive this honor. His citation included the following:

For heroism and intrepidity in action and distinguished service following the sinking of his ship. . . . he was willing to go in order to give his place on the pontoon and his life-jacket to one of the wounded men. . . . He disappeared into the sea sacrificing his life so that another might have better chances of survival. . . . His exceptional courage to duty while serving aboard the *Houston* and at the time of her sinking was in keeping with highest traditions of the Naval Service.

Little is available regarding the experiences of Chaplain John J. McGarrity, who was ordered to the *Langley* in November 1941 when the ship was then in Far Eastern waters. His last letter to the Chaplains Division, dated 29 December, carries no indication of ship or locality from which he wrote. The letter contains the cheerful statement: "Everything is going well, feel fine and haven't a worry in the world." These words, written when disaster was already striking at American forces in the Far East, were characteristic of the fine spirit of the man.

<sup>29</sup> Karig and Kelley, *Battle Report*, page 187.

<sup>30</sup> *Ibid.*, page 197.

<sup>31</sup> Information from CoC., Rentz file, and *Houston* file, Casualty Division. The official casualty list of the *Houston* included the names of 26 officers and 551 enlisted men.

<sup>32</sup> CoC., Rentz file, letter of Mrs. Rentz, 11 December 1945.



Captain R. B. Blackwell, MC, USN, who was then attached to the *Langley*, stated:

To the best of my recollection Chaplain McGarrity reported on the *Langley* early in January 1942, while the ship was in Darwin, Australia. I am also under the impression that he told me the transport he was on left the States before Pearl Harbor and that while en route his ship was diverted from the Philippines and ordered to Australia.<sup>33</sup>

Rear Admiral Felix B. Stump, who was in command of the *Langley* shortly before Chaplain McGarrity joined the ship, in response to a request for information about the chaplain, wrote on 10 June 1947:

The following I do know: The *Langley* badly needed a chaplain. After Father McGarrity arrived on board, there was a distinct and definite improvement in both morale and morals of the crew, with many less cases of Mast than previously. . . . He took an interest in the entire crew, Catholic and Protestant both.<sup>34</sup>

On 27 February 1942, while ferrying planes from Australia to Java, the *Langley* was attacked from the air by the Japanese about 74 miles south of Tjilatjap. The ship was hit with a terrific salvo of bombs. Fires broke out and the ship began to settle. The order to abandon ship was given about 1330. The survivors were picked up by two destroyers which were escorting the tender. At the time, only 11 of the *Langley's* complement were missing. The ship, which was originally the Navy's first aircraft carrier, was then sunk by gunfire from one of the destroyers.

A rendezvous of the destroyers with the Navy tanker *Pecos*, which was directed to receive the survivors of the *Langley*, was made on 28 February and 1 March. The destroyers then returned to Java, while the *Pecos* headed for Ceylon. Six hours later, Japanese aircraft spotted the tanker. There followed a 3-hour battle which resulted in the sinking of the *Pecos*. One of the destroyers which had been with the *Langley* heard the distress signal and hurried to the rescue.

<sup>33</sup> CoC., McGarrity file. Letter dated 15 February 1946.

<sup>34</sup> CoC., McGarrity file.

According to the testimony of Captain Blackwell, McGarrity survived the sinking of the *Langley*. "From the reports of the survivors," wrote Blackwell, "he administered aid and comfort to all hands within his reach up until the time he was last seen."<sup>35</sup> The Chaplain was not among the 220 men saved from the combined crews of about 700 of the *Langley* and the *Pecos*. McGarrity was carried on the casualty rolls of the Navy as missing from 1 March 1942 until 15 December 1945, when his status was changed to "presumed dead."

The destroyer tender *Black Hawk*, with Chaplain T. E. Johnson aboard, was ordered out of the combat zone before the advance of the Japanese threatened her safety and was back in Pearl Harbor by June of 1942.

No Corps in the Navy suffered so high a percentage of casualties in the Japanese attack on Pearl Harbor, the Philippines, and in the naval actions about Java as did the Chaplain Corps. The following summarizes their losses:

	Killed in action	Prisoners, non-survivors	Prisoners, survivors	Wounded	Total
Chaplains, USN.....	3	3	1	1	8
Chaplains, USNR.....	1	.....	1	.....	2
	4	3	2	1	10

Since there were 105 Regular Navy chaplains on duty on 7 December 1941, this means that about 7.6 percent of this number became casualties in the first months of the war. The total of Regular and Reserve chaplains on duty at the time of Pearl Harbor totaled 192, of which number 5.2 percent became casualties.

<sup>35</sup> *Ibid.*

## CHAPTER THREE

### CHAPLAIN PROCUREMENT

December 1941–August 1945

The procurement of chaplains failed to keep pace with the expanding Navy during the months of the national emergency which preceded Pearl Harbor. If the authorized quota of one chaplain for 1,250 naval personnel had been filled, the Chaplain Corps would have had about 125 chaplains on duty on 8 September 1939. Instead, the Corps had only 94 or about 75 percent of its quota. At the time of Pearl Harbor, the number of men in the Navy, Marine Corps, and Coast Guard totaled approximately 442,000, which called for a quota of about 353 chaplains. Instead, only 192 Regular and Reserve chaplains were on duty on that date, or 54 percent of the quota.

Chaplain Workman, in a letter to Chaplain Maguire, dated 29 November 1941, commented on the poor response of the churches to the Navy's need for chaplains. Workman wrote:

We are not having nearly as many applications for appointment for Reserve Chaplains as I had anticipated. I do not know whether this means that clergymen are hesitating over applying prior to an actual recognized state of war. The needs are exactly what they would be in case of war.<sup>1</sup>

Until late in the war, security reasons forbade publicity by the Chaplains Division on the actual strength of the Corps or the relation between the number of chaplains on duty and the authorized quota. Such information, if released, would have been tantamount to revealing the strength of all naval forces. Thus, the Chaplains Division from the very beginning of the war could not use this potent argument in chaplain procurement.

During the period of national emergency, all but eight of the Reserve chaplains who were standing by on 8 September 1939 had reported for duty or had been separated from the service.

In addition, other Reserves had been appointed, most of whom had been called to duty before Pearl

Harbor. At the time war was declared, the pool of Reserve chaplains not on active duty numbered only 18. All of these, except one, were ordered to duty within three months after Pearl Harbor, 11 reporting for duty before the end of December.<sup>2</sup>

Included in this number was Chaplain B. F. Huske whose career as a Navy chaplain began in April 1913 as a member of the Naval Militia of North Carolina. Huske passed through all of the successive steps in the development of the Naval Reserve outlined in volume I of this history. In 1917, he was transferred to the National Naval Volunteers; in 1918, to the United States Naval Reserve Force; in 1921, he became a member of the Chaplain Corps, USN. He resigned in July 1930 and, after an interval of a little more than two months, entered the United States Naval Reserve. On 30 December 1941, at the age of 57, Chaplain Huske reported for duty at the Naval Hospital in Norfolk to begin his service in World War II. If it were not for the interval of a little more than two months in 1930, Chaplain Huske would have had the longest unbroken record of service of any in the Naval Reserve, and its antecedent organizations, of the Chaplain Corps.

Three retired Reserve chaplains, J. E. Camerman, M. W. Lockhart, and Henry Rasmussen-Taxtal, were called to duty in 1942. Camerman and Lockhart had both served as Army chaplains in World War I while Rasmussen-Taxdal served as an enlisted man in the Naval Reserve Force. The latter has the distinction of having the longest unbroken connection with the Naval Reserve and its predecessor, the Naval Reserve Force, of any in the Corps.<sup>3</sup> His service began in June 1918. In January 1924, he was appointed from an enlisted status to the Chaplain Corps.

<sup>1</sup> The one exception was A. C. Tucker who resigned in May 1942.

<sup>2</sup> Chaplain J. V. Claypool has the longest continuous service with the Chaplain Corps of the Naval Reserve, since his commission is dated 16 November 1923.

<sup>3</sup> CoC., Maguire file.

Three retired Regular Navy chaplains served in World War II, including W. L. Thompson, who was retired on 30 June 1941, but who was returned to, and kept on, duty until 20 October 1943. Chaplain B. R. Patrick, who had retired in 1932, wrote to Chaplain Workman on 20 December 1941 requesting an assignment to active duty. His request was granted even though he was then 72 years old, and he was ordered in January 1942 to the naval hospital at Norco (Corona), Calif. He was retired a second time on 15 March 1945. Chaplain Lester Pritchett returned to active duty on 15 May 1942 and served throughout the war.<sup>4</sup>

Only two chaplains received original appointments as acting chaplains of the Regular Navy during World War II. They were M. J. Bouterse, who was ordered to duty in December 1941, and C. D. Beatty, who reported in February 1942. The urgent need for chaplains following Pearl Harbor prompted the Chaplains Division to accept chaplains on a Reserve basis since this could be done with less delay. The only two who entered the Corps during the recent war as Regulars did so because their applications for the Regular Navy were in the process of consideration when war was declared.

Thus, in summary, the Chaplains Division secured only 25 reinforcements from its reserve pool during the first months after war was declared. This included 17 Reserves, 3 retired Reserves, 3 retired Regulars, and 2 newly appointed acting chaplains. Twelve of this number began their active duty in December 1941. After deducting the five casualties suffered in December (two killed and three prisoners), the Corps totaled 199 when the new year began.

## QUALIFICATIONS FOR APPOINTMENT

The Naval Reserve provided for two classifications of officers—Volunteer General, and Volunteer Special, which were known by the abbreviations V(G) and V(S). The qualifications of candidates seeking appointment as a Reserve chaplain in either of these classes were set forth in the Bureau of Naval Personnel Manual.<sup>5</sup> The following paragraph is identical in the two sections dealing with chaplains:

<sup>4</sup> A fourth retired USN chaplain, J. E. McNamamy, was ordered to duty but failed to pass the physical when he reported.

<sup>5</sup> The name of the Bureau of Navigation was changed by Act of Congress in May 1942 to the Bureau of Naval Personnel.

Candidates for appointment in this class are required to meet the conditions demanded of candidates for the Chaplain Corps of the Navy. They must be endorsed by the official authorities of the religious bodies represented. All applications are scrutinized by the Bureau of Naval Personnel as to educational preparation (college or university B. A. degree and, in addition, 3 years' theological seminary training), practical experience, and proper ecclesiastical endorsement.<sup>6</sup>

The two sections contained differently worded provisions regarding the rank given to new appointees. Section H-2207 for V(G) stated: "Original appointments are made only in the rank of lieutenant (junior grade) or such higher grade or rank, not above that of lieutenant commander, as the candidate may have held in the Regular Navy." Section H-2314 for V(S) provided: "The ability, records, and professional standing are given due consideration in connection with recommendations to rank."

Whereas the original design of the two classifications was to provide the Navy with a group of Reserve officers qualified for general duty, including sea duty, and with another group available for special duty ashore, the Chaplains Division drew no such distinction after war was declared. In practice, all chaplains were to be qualified and available for sea duty if needed. However, the classifications V(G) and V(S) continued to be used until 1944. All applicants who required a waiver for some minor physical defect, as visual, were classified as V(S). More waivers were granted for defective vision—correctible by glasses to 20/20—than for any other reason.

The Navy Department, in a circular letter dated 28 September 1944, reclassified all commissioned Reserve and warrant officers. Thereafter, Chaplain Corps, General Service, was known by the abbreviation ChC. Former Volunteer General and Volunteer Special classes were combined in the new classification. However, to distinguish Reserves from Regulars, the additional letter "R" was unofficially added, making it ChC(R). Sometimes the abbreviation was written—ChC, USNR. A new classification, Chaplains Corps, Special Service, referred to as ChC(S), was created for chaplains who had acquired physical handicaps while on duty outside of the United States as the result of disease or wounds. These officers were given special duty in the United States. During the months following the appearance of this circular, all Reserve chaplains of V(G) and V(S) were reclassified ChC(R) with the exception of nine who, by the time hostilities ceased, were classified ChC(S).

<sup>6</sup> *Op. cit.*, sections H-2207 and H 2314.

Reference in the *Bureau of Naval Personnel Manual* to the "conditions demanded of candidates for the Chaplain Corps of the Navy" meant that Reserve chaplains had to meet the following qualifications set forth in article 1639 of *Naval Regulations*:

He must be a regularly ordained minister of good standing in his denomination. His moral character, general fitness, and experience shall be established to the satisfaction of a board of chaplains, which shall conduct a written examination to determine his mental attainments. The physical examination of the candidate shall be conducted by a board of medical officers.

Reserve chaplains were not required to submit to a written examination, but there were other formidable hurdles to surmount before they could be appointed. They had to meet the rigid standards set up by the Navy Department for all naval officers regarding citizenship, general reputation, leadership ability, and physical fitness, in addition to the educational and professional requirements of the Chaplains Division. Foreign-born applicants were eligible for appointment provided they had been naturalized citizens for at least 10 years. A number of chaplains commissioned during the war were sons of missionaries and were born in such countries as China, India, and Japan. Among the naturalized citizens appointed was Joshua L. Goldberg, who was born in Russia.

Article 1639 of *Navy Regulations* stated that each candidate for the Regular Navy chaplaincy "must be not less than 21 nor more than 35 years of age at the time of his appointment." The maximum age limit for the Reserve chaplains before Pearl Harbor was 44. However, the Navy Department, in a procurement directive dated 8 September 1942, raised the maximum age for candidates for the Reserve chaplaincy to 50. After more than a year's experience with these older men, however, it was found that they could not meet the rigorous physical demands of training school and duty. Chaplain Workman recommended to the Bureau of Naval Personnel that the maximum age again be lowered to 45. This was done in a directive dated 18 December 1943. Ninety-six chaplains were between the ages of 45 and 50 at the time of their initial appointment.<sup>7</sup>

Long before the war began, the Bureau gave to those who entered the Reserve Chaplains Corps for the first time the rank of lieutenant (junior grade) if they were less than 38 years old, and the rank of lieutenant if more. This became the invariable policy during World War II. There was considerable in-

sistence from some men who occupied large parishes in civil life for a higher rank upon entry into the Corps. The Chaplains Division felt, however, that a chaplain having the rank of lieutenant commander would be expected to fill a certain billet which involved a knowledge and experience of naval procedure and which an initiate, no matter how successful he was in civilian life, did not have.

The procurement directive of September 1942 provided for the appointment of applicants who were over 50 to the Reserve chaplaincy "if they had previous naval experience as a chaplain." Six men, all of whom had seen service in the First World War, entered the Reserves under this provision. They were J. F. Hagen, D. S. Robinson, P. L. Mitchell, J. L. Alexander, T. M. Mark, and G. F. X. Murphy. All were given the rank of lieutenant commander.

The Chaplains Division received numerous requests from older civilian clergymen to serve at naval installations in the United States in order to release younger men for sea and overseas duty. A clergyman, evidently over 50, sent in a clipping from a church paper dated 5 December 1942, which contained a strong appeal for more Navy chaplains, with the note:

For God's sake let some of us older men who were proud to be with combat outfits in the last war have a chance. Drop the silly limitation on age if the old man can meet the physical requirements.\*

While appreciating the patriotic zeal and religious interest of such applicants, the Chaplains Division felt that the assignment of older men for special duty in the United States would be unwise for at least two reasons. In the first place, it was feared that many of those appointed after they had passed their forty-fifth birthday would request release from active duty after one or two years' service. Experience proved that this surmise was correct.

In the second place, the assignment of older men for special duty in the United States would make any system of rotation impossible. Early in the war, the Division adopted the plan of returning to the United States all chaplains who completed an 18-month tour of duty at sea or at an overseas base. In many cases, this was found advisable and even necessary for reasons of health. Older men on special duty occupying home billets would have automatically eliminated the possibility of providing this change of duty for an equal number of young men who had been out of the country 18 months or more. This, the Division felt,

<sup>7</sup> CoC., Procurement file.

<sup>\*</sup> CoC., Procurement file.



would have been disastrous to the morale of the Corps. Since one of the primary functions of the chaplain was to build and sustain morale, special consideration was, therefore, given to the morale of the chaplains.

As the war progressed and the appeals for more Navy chaplains increased in frequency and fervency, pressure was exerted upon the Chaplains Division to lower its educational standards. Candidates from many of the smaller Protestant denominations were unable to measure up to the twofold standards: (1) an A. B. degree from an accredited college or its equivalent, in terms of 120 semester hours of college credits; and (2) a B. D. degree from an accredited seminary or its equivalent, in terms of 90 semester hours of theological credit. Many who applied did not have the full seminary training required; some had little or no college training; and a few did not even have a high-school diploma.

The qualifications and standards for the appointment of chaplains in the Army and Navy were not identical. As far as the Navy was concerned, the educational standards for appointments were not relaxed. While the Army insisted almost to the end of the war on a minimum of two years' experience in the ministry, the Navy was willing to accept men direct from the seminaries. Even though the Chaplains Division fully recognized that many civilian clergymen were effective in the work of their parishes, and, undoubtedly, would have made good Navy chaplains if appointed, it was felt that any exceptions to the established requirements would result in a general lowering of all educational standards. It may be noted in retrospect that the high academic requirements resulted in proficiency and morale within the Corps and in wholesome prestige in civilian circles.

### SEMINARIANS ARE ACCEPTED

Among the publicized standards set by the Chaplains Division for its new appointees was that which required the applicant to be either a full-time pastor or assistant pastor of a congregation, instructor in a theological seminary, or a professor of religion in a college or university. Thus, ordained ministers, who for various reasons had changed from the active ministry to secular pursuits, did not qualify. The only exception to the requirement that all appointees be from the active ministry was made early in 1942, when the way was opened to seniors in theological seminaries to be commissioned ensigns of the line in a probationary status. Since the Catholic church decided not to

endorse any candidate for the naval chaplaincy who did not have at least some practical experience after his ordination, the plan to appoint seminarians applied only to the Protestants.

As early as 22 February 1942, Chaplain Workman outlined to the General Commission on Army and Navy Chaplains the plan of the Chaplains Division to commission seminarians as ensigns with the classification of Deck Volunteer, Probationary, abbreviated as D-V (P). Ecclesiastical endorsement and ordination were not required at the time of appointment, although it was understood that if the Navy chose to retain the candidate as chaplain at the completion of his indoctrination course, the ecclesiastical endorsement and ordination would be forthcoming. The men thus commissioned would be allowed to continue their studies in their respective seminaries until graduation, at which time they would be called to active duty and ordered to the Chaplains' School for a three months' indoctrination course. Upon the satisfactory completion of the course the seminarians would then be commissioned as lieutenants (junior grade) in the Chaplain Corps, Reserve.

One reason for commissioning these young men as ensigns while still students was to keep them in the seminaries until they had completed their studies. Some theological students were leaving their studies and enlisting in order to avoid the accusation that they were hiding behind the cloak of religion while others of their generation were going out to fight for their country. The Navy needed chaplains badly and employed this commissioning method in order to guarantee a constant flow from the seminaries.

Forty-three ensigns were appointed in the spring of 1942, the first of whom was James E. Goff, whose commission was dated 6 March 1942.<sup>9</sup> The first group of 28 began their studies at the Chaplains' School on 15 June and another class of 15 was formed in June and July. All but three successfully completed their requirements.

For a short time, some of the ensigns wore the cross with their rank insignia. However, there being no provision in the Chaplain Corps for ensign chaplains, the star was substituted for the cross. The sight of prospective chaplains wearing the star of a line officer instead of the cross was a novelty in the history of the

<sup>9</sup> By a curious error, Roy B. Chamberlin's appointment 27 April 1942 read: "Chaplain with the rank of ensign." Thus, technically, he became the only member of the Chaplain Corps with the rank of ensign. In other official papers he was listed correctly as Ensign, D-V (P).

Chaplain Corps.<sup>10</sup> Some of the seminarians were ordained before they arrived at the school; a few, during the course of their instruction; and still others, after their indoctrination was completed.

The practice of commissioning seminarians as probationary ensigns of the line was continued through the spring of 1943 when another group of 43 was so commissioned. A slight change in procedure was made when both ecclesiastical endorsement and ordination were required of the seminarians before they were accepted at the Chaplains School. This being forthcoming, 40 of the 43 ensign-candidates were given the rank of lieutenant (junior grade) in the Chaplain Corps and ordered to the school.<sup>11</sup> Thus, a total of 86 probationary ensigns of the line were appointed, 81 of whom became members of the Chaplain Corps.

After two years' experience starting seminarians as ensigns, the Chaplains Division found that nothing special was gained by this plan. Beginning with 1944, all seminarians were treated as other applicants and commissioned directly into the Corps after graduation from seminary and ordination. However, since they lacked practical experience in the ministry, they were given an extra month of indoctrination at the school.

Many seminarians, under the pressure of wartime conditions, accelerated their academic program by giving summer courses or extra work. The usual 3-year course was condensed in some instances to 2½ years. In this way, men were becoming available to the Navy chaplaincy nearly every month of the year. It was no longer advisable to wait until large classes of seminarians were formed. From 3 July 1944 to 27 August 1945 there was a special section ranging in number from 1 to 46, known as "S" (for seminarians) in nearly every class at the Chaplains' School.

Altogether, 489 seminarians attended the School—43 in 1942, 91 in 1943, 114 in 1944, and 181 in 1945. The fact that the number of seminarians increased each year testifies to the growing interest shown by theological students in the Navy Chaplaincy. This tendency becomes even more marked when the figures dealing with the V-12 program (to be considered in a later chapter) are also included. As the war drew to an end, the Chaplains Division found that the majority of its Protestant chaplains were coming from the ranks of recent seminary graduates.

<sup>10</sup> Mention will be made later of Chaplain N. B. Holmes, a Christian Scientist, who was commissioned as a line officer 31 December 1941 to serve in the Chaplain Corps. He transferred to the Chaplain Corps on 14 January 1943.

<sup>11</sup> A. C. Boyer was discharged as ensign, but received his commission as lieutenant (jg), ChC-V(G), USNR, in 1944.



Ensign W. T. Kennedy, D-V (P), a Seminarian at the Chaplains' School, summer 1942.

## ECCLESIASTICAL ENDORSEMENT

In the publicized list of requirements (based upon the Bureau of Naval Personnel Manual), which all candidates for the chaplaincy had to meet, was: "Be nominated and endorsed by the official authorities of his denomination." By means of a quota based upon the national membership of the larger denominations of the country, the Chaplains Division sought to maintain a fair distribution of chaplains among the various faiths. The Chaplains Division insisted upon each candidate having the official approval of his denomination. This arrangement, welcomed by the churches, helped to maintain a close interest in the naval chaplaincy on the part of the different denominations.

The Military Ordinariate, with headquarters in New York, was the endorsing body for Roman Catholics. The clearing agency for Jewish chaplains was the Committee on Army and Navy Religious Activities (abbreviated to CANRA), of the National Jewish Welfare Board of New York City. This Committee, established in 1940 with Rabbi David deSola Pool, then



president of the Synagogue Council of America, as chairman, included representatives of all national Jewish organizations—the Orthodox, Conservative, and Reformed rabbinical and lay bodies.

The General Commission on Army and Navy Chaplains (prior to June 1941 known as the General Com-



Shoulder boards for Christian Chaplains.

mittee on Army and Navy Chaplains), with offices in Washington, D. C., served as a clearing agency for about 30 Protestant denominations representing a membership in 1943 of about 24,713,000. In addition, seven other denominations with a membership of nearly 8,500,000, although not directly affiliated with the General Commission, worked in close cooperation with it.<sup>12</sup> A few denominations, among them being the Southern Baptists, the Lutherans, and the Episcopalians (members of the General Commission) preferred to deal directly with the Chief of Chaplains of the Army or Navy regarding the endorsement of their candidates.

In September 1942 representatives of the American Council of Christian Churches called on Chaplain Workman. They explained that their Commission on Army and Navy Chaplains was prepared to serve as a clearing agency for eight denominations claiming a total membership of less than 200,000. This Council included some of the fundamentalist groups which were unwilling to affiliate with the General Commission on Army and Navy Chaplains sponsored by the Federal Council of Churches of Christ in America.

The American Council later claimed that the General Commission had "practically gained a monopoly on the quota of appointments allotted to the religious groups called Protestant Evangelicals."<sup>13</sup> The Navy Department declined to be drawn into denominational controversies. The General Commission on Army and Navy Chaplains had nothing to do with the appointment of applicants to the Chaplain Corps of the Navy other than acting as a clearing agency for those var-

ious denominations which elected to be so represented. That same privilege and policy was extended to the Commission on Army and Navy Chaplains of the American Council of Christian Churches.

Delays of several months sometimes occurred between the time a clergyman made his first official application and the time he was commissioned. Part of this delay was often occasioned by the time consumed in obtaining ecclesiastical endorsement. This caused embarrassment, especially when a clergyman's intentions to enter the service became publicly known. Ministers in this "dangling status" found it extremely difficult to maintain the same degree of efficiency in their local church work as previously.

In order to expedite the processing of applications, the Bureau of Naval Personnel, on Chaplain Workman's recommendation, notified all Procurement Officers in a directive dated 8 October 1942 that, thereafter, ecclesiastical endorsements "will be received directly by the Chief of Naval Personnel from the appropriate denominational representative." The Chaplains Division then kept the General Commission advised so that it would be informed of all applicants who received appointments. It remained the responsibility of the individual applicant to initiate action to obtain the needed ecclesiastical endorsement.

A change of policy regarding ecclesiastical endorsements for Reserve chaplains came in January 1945 when Admiral Randall Jacobs, Chief of the Bureau of Naval Personnel, in a letter dated 26 January, wrote to all endorsing agencies:

It would appear that the best interest of each denomination and of the Navy itself will be met if the ecclesiastical heads or duly appointed representatives of each church body annually endorse to the Navy its clergymen who hold appointments as chaplains in the U. S. Naval Reserve. Under such an arrangement, each denomination will be kept in close touch with its chaplains and each chaplain will recognize the wisdom of keeping his church body acquainted with his work.<sup>14</sup>

It was requested that such annual reendorsement be received by 1 July. In a few cases, chaplains were released from active duty when their denominations found it expedient to withdraw their ecclesiastical endorsement. The annual reendorsement was not required of USN chaplains.

## PROCUREMENT PROCEDURES

The Navy's principal dependence in obtaining chaplains was upon denominational organizations, rather

<sup>12</sup> CoC., General Commission file. From memorandum furnished by General Commission to Chaplains Division, quoting statistics from 1943 *Year Book of American Churches* pages 142-145.

<sup>13</sup> CoC., American Council of Christian Churches file. Letter of 15 February 1943 from Dr. Arthur F. Williams and Dr. J. Oliver Buswell, Jr., to Secretary of the Navy Frank Knox.

<sup>14</sup> CoC., Procurement file.

than direct approach to individuals. The Bureau of Personnel notified the various church committees on chaplains from time to time regarding the additional number of clergymen needed from the denomination concerned.

The Catholic Church, due largely to the nature of its organization, provided chaplains with greater facility than the Protestant denominations. When the Military Ordinatee was informed of the number of additional Catholic chaplains needed, a quota was requested of each diocese. Likewise, no difficulty was experienced in securing the quota of Jewish chaplains.

An important consideration of many Protestant clergymen as they contemplated the naval service was that of postwar placement. Denominations with the episcopal type of government promised a greater degree of security than did churches of the presbyterian or congregational form. Some ministers in large or influential churches hesitated to volunteer when they had no assurance that their churches would welcome them back upon release from active duty. In some cases, leaves of absence were granted and satisfactory substitutes found. Often, clergymen in the larger parishes entered the service at a real financial sacrifice since the older men without previous naval experience received only a lieutenant's commission. In some cases, the individual congregations supplemented the Navy pay of their former pastor.

Applicants for the chaplaincy with dependents had to consider problems such as that of finding suitable living quarters for the family and providing satisfactory educational facilities for the children. If the wife were in poor health, the problems of adjustment would be more serious. These were difficulties which countless thousands of men in other professions likewise faced when they entered the service. There was one important difference, however. The pressure of the draft often forced men with families, outside the clergy, into the service, while those who became chaplains did so as volunteers, knowing that the law would exempt them.

In order to maintain a constant and sufficient flow of Protestant chaplains into the Army and Navy, the individual denominations and such other bodies as the General Commission on Army and Navy Chaplains engaged in a publicity campaign in which the opportunities of and need for chaplains were stressed. In this, the churches had the assistance of the Chaplains Division which supplied news stories to several hundred Protestant, Catholic, and Jewish religious journals, in addition to sending many items about the

work of Navy chaplains to the secular press. The General Commission on Army and Navy Chaplains issued a series of pamphlets under the general heading, "Information on the Army and Navy Chaplaincy." These were distributed by the thousands to the Protestant denominations cooperating with that body. Individual denominations, through their respective committees on the chaplaincy, also circulated similar pamphlets in which a strong appeal was made to qualified ministers to go with the men and women of their churches into the armed services.

The terrible realization that the United States was at war led thousands of clergymen to apply at once for a chaplain's commission in the Army or Navy. Dr. S. Arthur Devan, director of the General Commission on Army and Navy Chaplains, wrote on 28 February 1942:

The immediate effect on our office has been a tremendous increase in the number of applicants for chaplain's commissions. During the period December 1 to February 21 (less than 3 months), we received 1,358 applications. These were actual applications, not mere letters of inquiry, of which there were also a great many, and each of which had to be answered. We may compare this figure of 1,358 with a corresponding figure of 560 for a full 3 months at about the same time last year. In addition to these incomplete 1,358 applications, work has been completed on 595 others, of which 139 have been approved and 436 disapproved.<sup>13</sup>

On 3 January 1942, Chaplain Workman wrote to Dr. Devan requesting that 60 additional Protestant chaplains be supplied "as quickly as possible" by the denominations affiliated with the General Commission. This was the first of many similar requests. Like solicitations were made from other denominations not affiliated with the General Commission.

More and more emphasis was placed on chaplain procurement during 1942, the full results of which did not become apparent until 1943. On 21 July 1942, Chaplain Workman informed the Reserve Division of the Bureau of Naval Personnel of the need of 400 additional chaplains, which was approximately the number then on active duty. He stated that the Corps wanted "excellent men, not weak or mediocre material."<sup>14</sup> This request was followed by a procurement directive dated 23 July sent by the Chief of the Bureau to all Directors and Officers-in-Charge of offices of Naval Officer Procurement. They were ordered "to make every possible effort to secure applications of qualified candidates for the Chaplain Corps

<sup>13</sup> CoC., General Commission file.

<sup>14</sup> CoC., Procurement file.

of the U. S. Naval Reserve" to meet the immediate need expressed by Chaplain Workman.

The directive further instructed that an officer be detailed in each procurement office to study the problem of chaplain procurement and devise ways of securing applications. The attention of the Bureau was to be directed to all particularly successful methods. On 19 October 1942, the Bureau of Naval Personnel again wrote to Directors of Naval Officer Procurement stressing the need for more chaplains. The following quotation is taken from the letter sent to the director at San Francisco:

There has been a great difference among DNOPs in the effectiveness of chaplain procurement. In the 3 weeks ending October 10, four DNOPs submitted no applications, while Chicago submitted 50 percent of the total. Likewise, as of October 19, Chicago had 44 percent of all applications in process. The reason for the success of Chicago is that they have established a well-formulated program for the procurement of chaplains.

Your Prospect Officer should locate chaplain applicants by contacting the heads of ministerial associations, bishops, and other heads of religious denominations for the purpose of having them publicize the need for chaplains. Liaison should be maintained with the senior chaplain of the district for suggestions as to procurement and the providing of chaplains for speaking to groups of ministers.<sup>11</sup>

Spurred by such instructions from Washington, local procurement officers redoubled their efforts to recruit chaplains. They turned to district chaplains for help. In some districts, lists of possible candidates of the various Protestant denominations were prepared to whom letters were sent inviting them to apply for commissions. Chaplains on duty were sent to speak before denominational assemblies, theological seminaries, and ministerial associations. Additional local publicity was furnished by the press.

On 19 February 1942, Chaplain T. J. Knox reported for duty in the Chaplains Division to assist in chaplain procurement. He was obliged, however, to give up his work on account of illness. He died 21 March 1943. Chaplain R. W. Faulk was ordered to the Bureau in September 1942 to direct, among other duties, the division's activities in procurement. He was relieved by Chaplain E. P. Wuebbers on 19 May 1944.

Statistics for 1942 show that 543 chaplains were received into the Corps, with the number of accessions increasing as the year drew to a close. The losses from all causes totaled only 21, leaving 721 on active duty on 21 December. A comparison of the actual number of chaplains on duty with the quota of one

to every 1,250 personnel reveals that the Corps was only 44 percent filled at the end of January 1942. This percentage was gradually increased during the year, passing the 50-percent mark in May. By the end of December, the actual strength of the Corps equaled 55 percent of the quota.<sup>12</sup>

Accessions to the Chaplain Corps in 1943 totaled 1,095 more than twice as many as were received in 1942. Losses for the same year totaled 42, leaving a net balance at the end of the year of 1,774. The ratio between the actual number of chaplains on duty to the rising quota increased from 59 percent at the end of January to 77 at the end of August. It then declined to 75 percent at the end of December. The year 1943 was by far the most successful of the war years as far as chaplain procurement was concerned.

The insufficient number of chaplains entering the Corps during the latter months of 1943 and the opening months of 1944 became a matter of serious concern to the chaplains division as the relation between actual strength and the authorized quota sank from 77 percent in August 1943 to 70 percent in June 1944. While the Corps was constantly growing, it was not keeping pace with the expanding Navy, Marine Corps, and Coast Guard.

The Chaplains Division in the March-April 1944 issue of *The Chaplain's News Letter* appealed to every chaplain "to become an unofficial 'procurement officer,' by speaking or writing to your brethren who are civilian pastors." Chaplains were asked to urge upon their brethren not in uniform "the necessity of filling our ranks in order that our fine Sailors, Marines, Seabees, and Coast Guardsmen be adequately and sufficiently served in their religious and moral needs."

On 4 September 1944, the Chaplains Division sent 15 telegrams to as many representatives of the larger Protestant denominations and clearing bodies requesting more clergymen to volunteer as chaplains. The Methodist Church, for instance, was asked for 85 additional chaplains, and five were requested from the American Council of Christian Churches. Some denominations sent deputations, often consisting of clergymen who served as chaplains in World War I throughout the country to meet with state and local groups of ministers. Men who had the educational and professional qualifications and who were under the maximum age were invited to confer with these committees. This direct presentation of the claims

<sup>11</sup> *Ibid.*

<sup>12</sup> See statistical chart, appendix 3.

of the chaplaincy brought forth additional applications.

The peak of chaplain procurement came in July 1944 when 177 student chaplains, including 77 seminarians, reported to the school at Williamsburg. However, the total accessions in August fell to 29 and never rose above 39 for any month thereafter in 1944. Accessions for 1944 totaled 620, which, less the losses of 46 for the year, brought the net total of the Corps to 2,348 at the end of the year. This was 76 percent of the authorized quota. Since the total size of the Navy, Marine Corps, and Coast Guard was nearly 3,500,000 at the end of 1944, a 76 percent fulfillment of the quota of chaplains meant that more than 850,000 personnel were not receiving that degree of spiritual ministry which Congress intended.

The Chaplains Division, aware of the downward trend in chaplain procurement, assigned in the fall of 1944 a chaplain in each naval district within continental United States to work with the District Public Relations Officer and the District Procurement Officer. The chaplains given this temporary additional duty were selected from the ranks of those who had been overseas. They made contacts with ministerial associations, seminaries, and district denominational gatherings, as well as many individual candidates for the chaplaincy.

To aid in the procurement program, the Chaplains Division prepared a 16-millimeter sound film, 15 minutes in length, entitled "Navy Chaplain," which was released in May 1945.

Writing to the District Procurement Officer of the Ninth Naval District on 8 January 1945, Chaplain Workman stated the problem and policy of the Division:

Our new ships and our ever-increasing overseas bases must be supplied. We cannot draft anyone; we do not want to high-pressure anyone, but we do ask every clergyman who can meet the Navy Department's requirements for appointment to consider earnestly whether it is not his duty to volunteer to go with the millions who are drafted.<sup>30</sup>

The chaplains assigned to the special procurement duty during the winter of 1944-45 soon became aware of the difficulties of their task. As the war progressed, it became increasingly difficult to interest clergymen who could meet the naval qualifications in the chaplaincy. Psychologically, the procurement officers were at a disadvantage, for after Pearl Harbor every qualified minister must have considered the possibility of entering the service and, if he remained in civil life,

evidently had decided against it. Through the closing months of 1944 and the opening months of 1945, procurement officers stressed the possibility of a long war and the fact that the chaplain's work would gain even greater significance in the months following the cessation of hostilities.

Chaplain Clinton Wunder, working in the Fourth Naval District, compiled the following list of reasons for not applying for a commission offered by clergymen whom he approached:

(a) "I have two small children and I feel I ought not leave them at this time."

(b) "My wife has not been well for some time, and I feel I cannot leave her."

(c) "I have only been in my present pastorate two years and I fear the effect on the church if I left at this time."

(d) "I would prefer not to leave the United States."

(e) "I would come in if I would only be assigned hospital duty in the United States."

(f) "The need of the church at home is as important as the need of chaplains."

(g) "The churches have already done their share, with the result that there is a serious lack of ministers."

(h) "Just not interested."

(i) "I would if I could come in as a lieutenant commander."

(j) "I could not afford the financial sacrifice, since I earn much more than the Navy pays."

(k) "I would rather wait a year until I become 38 and can be appointed a lieutenant."

(l) "I am afraid the war will end soon and I would be out of a job."

(m) "My wife refuses to let me go."

(n) "My wife would have a nervous break-down if I went."

(o) "If I lose this church I will never get one as good." <sup>30</sup>

Naturally, the Chaplains Division could give no promises as to type or location of duty, nor were chaplains received into the Corps for limited or special duty. Neither could the division make any definite promises regarding promotion, probable time of demobilization, possibility of having one's family near a duty station in the United States, and postwar benefits. These were the unpredictables which all Navy personnel faced. Clergymen entering the chaplaincy were expected to take the same risks and make the same adjustments as others.

Chaplain W. J. Jarman, reporting on his activities in the Ninth Naval District on 15 December 1944, stated that he found "considerable pacifism, particularly in certain churches." He also met much misinformation regarding the collateral duties expected of chaplains which he was able to correct. The fact

<sup>30</sup> CoC., Ninth District Procurement file.

<sup>30</sup> CoC., Fourth Naval District Procurement file.



that the Army and Navy had drained out of civil life about 10,000 ministers of all faiths by 1 January 1945 left a real need for spiritual leadership in numerous parishes, many of which were in war-work communities. Many able clergymen were torn between two insistent calls of duty—the armed services on the one hand and the home church on the other.

Chaplain A. F. Glasser, reporting on his activities in the Eleventh Naval District, listed some excuses he received from clergymen who explained why they had not entered the chaplaincy, as follows:

Your plea for more chaplains does not jibe with what we have seen as we have visited the many naval activities around here. We have seen many chaplains sitting around with apparently very little to do.

I've written to some of the men in my church who are in the service asking them whether they think that I should go in. Most of them tell me to stay where I am. And more: some of my friends who went into the Chaplaincy have told me that they regret having gone in the service, and strongly advise against my going in.

We would enlist if we were sure of going overseas soon, but there are Chaplains whom we have visited who have been stationed in the USA for a long time at bases where excessive liberty and high turn-over make it impossible for a minister to do as effective a spiritual work as he could do in the home pastorate.

If you have convictions, you have to set them aside, if you wish to get anywhere in the Chaplaincy. You Chaplains have to compromise right and left—regardless what it says, the Navy just does not want real evangelical ministers. It wants men who will wink at sin, be afraid to denounce it in high places, and just go along with the crowd.

In my church I get many servicemen. We are so closely located to the Navy and Army bases that I feel that I am more than discharging my responsibility to the men in uniform.<sup>21</sup>

The registrations of incoming student-chaplains at the indoctrination school dropped to 29 in January 1945 and to 39 in February. Then the results of the drive for more chaplains began to appear when 71 reported in March and 65 in April. A new class of graduates from the theological seminaries raised the total for July to 103. The total accessions in 1945 to the end of August were 472. Losses for the same period amounted to 33, leaving a net total of 2,787 chaplains on active duty at the time hostilities ceased.<sup>22</sup> This represented 86 percent of the quota, the highest percentage reached during the war.

By the time the war ended, the demands of the chaplaincy of both Army and Navy through nearly 4 years of war had taken nearly 12,000 clergymen from civil life. These were in addition to the Regular Army and Regular Navy chaplains on duty when the war began. By August 1945, the supply of available and qualified men through volunteer appointments had become about exhausted. As far as the future needs for Protestant chaplains were concerned, the Chaplains Division was depending more and more upon the V-12 program for replacements.

## STATISTICS OF THE CORPS

All procurement of chaplains stopped after 15 August 1945 when hostilities with Japan ceased. The last class of 33 began its sessions at the Chaplains School on 10 September 1945. Fourteen additional V-12 students were commissioned in October and November, after the last class had started. Data from these 47 who began their active duty after hostilities ceased have not been included in the statistical studies which follow, but their biographical and service-record sketches have been included in *United States Navy Chaplains*.

The following chart summarizes the accessions to and separations from the Corps during the years of the war and the net total of all chaplains on duty at the end of each year.<sup>23</sup>

	1941 (after 7 December)	1942	1943	1944	1945 (to 31 August)	Total
Accessions . . . . .	12 543	1, 095	620	472	2, 742	
Separations . . . . .	5 21	42	46	33	147	
Net total (on duty at end of year) . . . . .	199 721	1, 774	2, 348	2, 787	.....	

A study of the separations from the Corps, including casualties and those surveyed out by the Bureau of Medicine and Surgery, for the period 7 December 1941 to 31 August 1945 gives the following:

<sup>21</sup> CoC., Eleventh District file.

<sup>22</sup> Appendix IV, which gives statistics secured from Chaplain E. P. Wuebbens, in charge of chaplain procurement in the Chaplains Division, lists 2,811 on duty on 15 August 1945. This includes chaplains who although ordered to the school had not yet reported. In compiling such statistics small discrepancies arise out of varying dates for chaplains in transit.

<sup>23</sup> See appendix II for a more detailed statement. The five chaplains taken prisoners are included among the "Separations" since they were carried for a time in a "missing" status. Actually they were on duty and, although greatly handicapped in the performance of their duties, did carry on many of the ministrations of their office as prisoners.



	1941	1942	1943	1944	1945	Total
Deaths.....	2	4	6	1	11	24
Prisoners.....	3	2				5
Resigned before graduation from school.....		7	25	10	1	43
Resigned, discharged.....		6	11	32	21	70
Retired.....		1		3	3	7
Transferred to line.....		1				1
	5	21	42	46	36	150
Less duplications—prisoners killed.....					3	3
					33	147

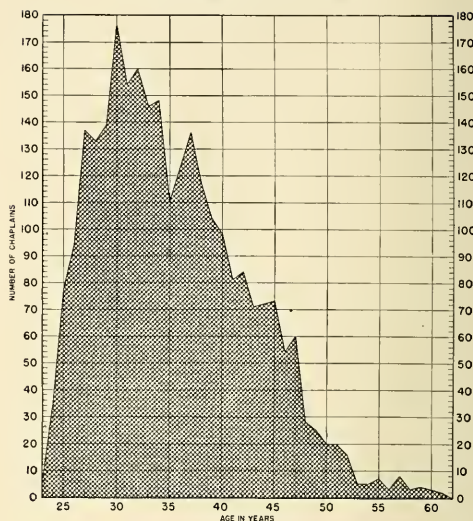
Since there was a total of 2,934 chaplains on active duty to 31 August 1945 for varying periods of time, including the two who were killed at Pearl Harbor, it means that the attrition rate for the entire Corps during the full period of the war was approximately 5 percent. This remarkably low figure bears eloquent testimony to the great care taken by the denominations and by the Navy in the selection of chaplains. There were no separations directly due to court-martial.

An analysis made of the ages of the Regular Navy chaplains in February 1945 and of the Reserve chaplains in August 1945 produced the data for the accompanying charts. The average age of 166 Regulars was 40.51; and of the 2,580 Reserves, 31.56. These statistics reveal the fact that the greater majority of the Reserve chaplains were young men who entered the service within the first 10 years of their graduation from seminary. Whereas by VJ-day Reserve officers comprised nearly 87 percent of the total officers of the Navy,<sup>24</sup> the percentage in the Chaplain Corps was higher. Since only 109 (including 2 retired USN chaplains recalled to duty) of the total of 2,934 entered the Corps as Regulars, this means that 96.3 percent of the Corps were Reserves. Since a number of Reserves transferred to Regular status during the course of the war, the percentage of Reserves by VJ-day had been reduced to 95 percent.

Several chaplains were commissioned before they had reached their twenty-third birthday, among whom were Donald W. Herb, Charles S. McCoy, James D. Philips, T. F. Luce, M. J. Silseth, and John D. Watts. Since McCoy was 22 years 2½ months old at the

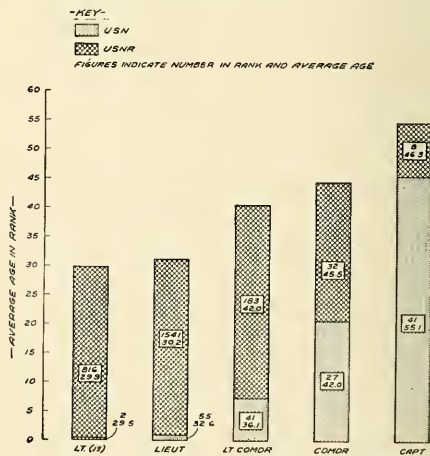
## CLASSIFICATION OF CHAPLAINS BY AGES

(REGULAR AND RESERVE)  
DATA FOR USN AS OF FEBRUARY 1945 AND  
DATA FOR USNR AS OF AUGUST 1945



## DISTRIBUTION OF CHAPLAINS BY AGES IN RANKS

(REGULAR AND RESERVE)  
DATA FOR USN AS OF FEB 1945 AND USNR AS OF AUG 1945



STATISTICS FURNISHED BY PLANNING & CONTROL DIVISION  
NAVY DEPARTMENT  
1-20-1946

time of his appointment, he may have the distinction of being the youngest to enter the Corps during the war. The analysis of the ages of Reserve chaplains

<sup>24</sup> *All Hands*, January 1946, page 25.

made in August 1945 shows that seven were then serving who were born in 1922. Chaplain B. R. Patrick, of whom mention has been made, was called to active duty from the retired list at his request when he was 72 years old and served past his 74th birthday.

During World War I, Chaplain David Tribou was recalled to active duty when he was 69.

An analysis of the religious affiliations of the 2,934 Regular and Reserve chaplains who served during the war gives the following for the three major faiths:

	Number	Percentage
Protestant.....	2,074	70.7
Catholic.....	817	27.8
Jewish.....	43	1.5

An analysis of the religious affiliations of 243 Regular and Reserve chaplains on duty at the end of March 1942, arranged in order of their total percentages, reveals the following:<sup>25</sup>

Denomination	Regular	Percent	Reserve	Percent	Total	Percent
Roman Catholic.....	23	20.9	60	45.1	83	34.2
Methodist.....	23	20.9	14	10.5	37	15.2
Presbyterian.....	18	16.4	16	12.0	34	14.0
Episcopalian.....	9	8.2	20	15.0	29	12.0
Baptist.....	16	14.5	7	5.3	23	9.5
Lutheran.....	9	8.2	6	4.5	15	6.2
Congregational-Christian.....	5	4.6	4	3.0	9	3.7
Disciples.....	3	2.7	.....	.....	3	1.2
Unitarian.....	2	1.8	1	.75	3	1.2
Reformed.....	2	1.8	.....	.....	2	.8
Jewish.....	.....	.....	2	1.5	2	.8
Evangelical.....	.....	.....	1	.75	1	.4
Christian Science.....	.....	.....	1	.75	1	.4
Latter Day Saints (Mormon).....	.....	.....	1	.75	1	.4
	110	.....	133	.....	243	.....

Most of the Protestant chaplains came from the following six major denominational groups (the percentage being in relationship to the total figure of 2,934):

<sup>25</sup> Analysis made by Chaplain W. Wyeth Williard, 29 April 1942. There were very few changes of ecclesiastical affiliations of individual chaplains during the war.

		Percent
Presbyterian.....	526	17.9
Methodist.....	470	16.0
Baptist.....	335	11.4
Lutheran.....	240	8.9
Protestant Episcopal.....	202	6.2
Congregational-Christian.....	127	4.2
	1,900	64.6

Nineteen other bodies contributed the balance of 175 Protestant chaplains, or 6.1 percent of the entire Corps. Included in the Protestant figures are such denominations as the Latter Day Saints (Mormons), Christian Science, and Russian Orthodox.<sup>26</sup> In proportion to its national constituency, no denominational group sent as many of its clergy into the naval chaplaincy as did the Presbyterians.

Be it said to the credit of the clergy of the United States that, while they were exempt from the draft, approximately 9 percent of their total number voluntarily entered the armed services. The Catholic Church, with approximately 37,000 clergy including the Religious Orders, sent 2,453 as Army chaplains and 817 as Navy, making a total of 3,242, or approximately 9 percent.

According to a study made by Seward Hiltner of the Federal Council of Churches of Christ in America, the total number of Protestant ministers in the United States numbered about 115,000 at the beginning of 1946. "We may assume," wrote Hiltner, "that the total number of Protestant ministers engaged exclusively in religious work is no larger than 95,000."<sup>27</sup> Statistics, which would indicate what percentage of this number could have met the educational standards required by the Navy of applicants for the chaplaincy, are lacking. The Army Chaplain Corps included 6,182 Protestants while the Navy had 2,074, making a total of 8,256, or about 9 percent. The fact that many of the Protestant denominations did not maintain the educational standards for their clergy required by the Navy of its chaplains meant that some churches contributed as much as 20 percent of their active ministers under 50 years of age.<sup>28</sup>

The Jewish faith contributed 304 rabbis, 261 of whom served in the Army and 43 in the Navy. The Jewish Welfare Board, in a folder dated 1 March 1945,

<sup>26</sup> A more detailed analysis of the religious affiliations is to be found in appendix 4.

<sup>27</sup> CoC., Federal Council file, Hiltner statement dated January 1946.

<sup>28</sup> Presbyterian *Minutes of the General Assembly*, 1945, page 84.

asserted that "Fully 50 percent of all rabbis in America have volunteered for duty as chaplains." Many of these were unable to meet Army and Navy requirements for a commission.<sup>29</sup>

The fine response of the churches of the country to the chaplaincy appeal is further emphasized when consideration is given to the many who applied for a commission in either the Army or the Navy and were rejected for various reasons. Records in the Chief of Chaplains Office of the Navy indicate that 162 applications were disapproved in October-November 1942, 367 in 1943, 124 in 1944 and 212 in 1945.<sup>30</sup> In addition to these rejections were other applications turned back by procurement officers before they got to the Bureau for final consideration.

Among the Reserve chaplains who entered the Corps during the war were two graduates of the Naval Academy who had resigned their commissions as line officers in order to enter the ministry. They were G. W. Buchholz of the class of 1931 and F. F. Smart,

1937, the latter of whom transferred to the Chaplain Corps of the Regular Navy.

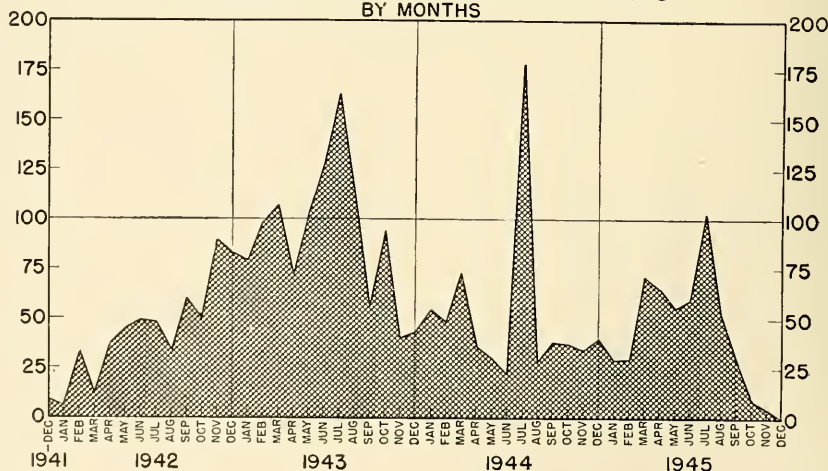
James C. Wicker, a Southern Baptist minister, has the distinction of being the only line officer to serve throughout the war in a full-time duty capacity as a chaplain. Wicker's case was complicated by the fact that he had been retired as an ensign on 29 September 1919 because of injuries received in the line of duty in the Naval Air Service. Since he did not wish to disturb his status in the future as a retired line officer, he applied for duty in the Chaplain Corps as a line officer. A special exception was made in his case. Although "Chaplain" Wicker performed all of the duties of a chaplain, he wore the star instead of the cross above his insignia of rank. Wicker was called to active duty in February 1943 as an ensign and sent first to the Chaplains School. There he was promoted to Lieutenant (junior grade) and before the year closed, was made lieutenant. Wicker served from May 1943 to July 1945 at the Naval Training Station, Sampson, N. Y.

Among those who entered the chaplaincy during the war were several former Catholic missionaries of the Maryknoll Fathers who, after being detained for

<sup>29</sup> CoC., Letter from Jewish Welfare Board dated 11 March 1946.

<sup>30</sup> CoC., Procurement file, including 91 end-of-the-war cancellations.

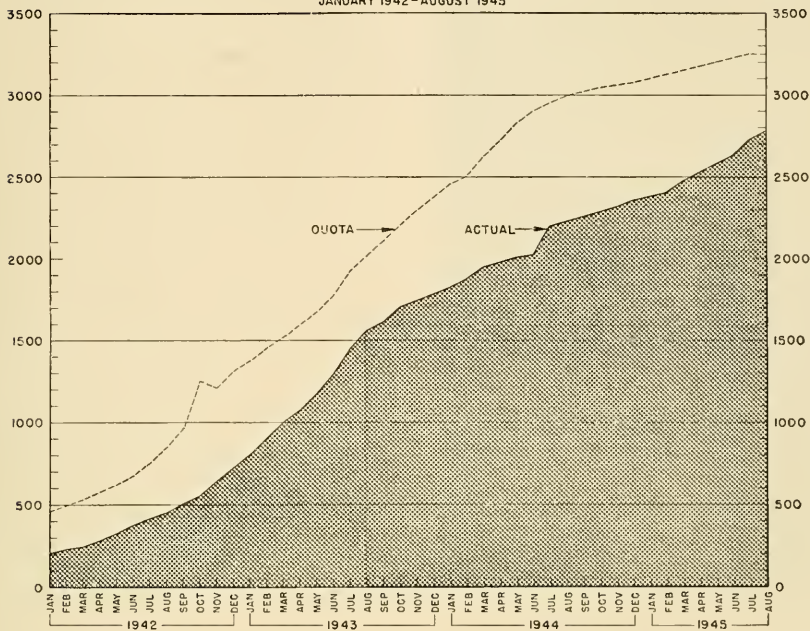
FOUR YEAR GRAPH SHOWING  
ACCESSIONS TO CHAPLAIN CORPS  
BY MONTHS



DRAWN BY: F N BAILEY SP (X) 3/C

# COMPARISON OF ACTUAL STRENGTH OF CHAPLAIN CORPS WITH QUOTA

JANUARY 1942 - AUGUST 1945



about six months by the Japanese, were repatriated. Among these were J. B. Callan of the China Mission, and J. B. Bordenet and J. J. Daly from the Korean Mission.

Among the Reserve chaplains who entered the Corps after 8 September 1939 were 40 who saw service in the Navy during the First World War, four in the Marines, and 66 in the Army. About 24 of those who had Army experience were in the Student Army Training Corps. In addition to these veterans of World War I, an undetermined number of Reserve chaplains had military service in between the wars by being members of a National Guard unit or of some similar organization. Chaplain B. C. Barrett came into the Corps in 1943 from an enlisted status in the Coast Guard.

In spite of efforts to obtain a proper representation of Negro chaplains, only two applicants successfully met the requirements. They were: James Russel Brown of the African Methodist Episcopal Church, commissioned 28 July 1944, and Thomas David Par-

ham, Jr., Presbyterian, USA, 15 November 1944. Both chaplains, after completing their indoctrination course, went to duty at the Naval Training Station, Great Lakes, and later to the forward area of the Pacific.

A Winnebago Indian, Mitchell Whiterabbit, a member of the Evangelical and Reformed Church, entered the Corps through the V-12 program. He was commissioned 19 July 1945 and sent to the Chaplains' School where he was released from active duty because of failure to fulfill physical requirements.

A number of applications were received from clergymen who had held pacifist opinions in the prewar days. Chaplain Workman recommended that such applications be given favorable consideration when it was shown that the individual concerned had a sincere change of attitude in the face of the grim realities of war.

Four new churches (not counting branches of older denominational groups) sent representatives into the





"Chaplain" J. C. Wicker, the only line officer to serve in World War II in a full-time capacity as a chaplain.

naval chaplaincy for the first time during the war. These were: the Nazarene, C. D. Ewell (1942) and R. A. Berry (1944); Quaker, E. D. Kent (1943); Church of God, S. F. Beery (1943); and Russian Orthodox Greek Catholic, A. G. Seniavsky (1944). Kent, the Quaker, explained in a letter to Chaplain Workman dated 1 April 1943 that while the Society of Friends was historically a pacifist group yet there have always been nonpacifists among them. Kent explained: "In this respect, the Society does not try to make all of its members think alike, but is content to urge that each person do what seems to him to be right."<sup>31</sup> The Quakers had no denominational committee on the chaplaincy so had no body to give ecclesiastical endorsement. The Congregational Christian Churches acted as sponsor for Kent.

In the fall of 1944, the Army and Navy joined in issuing certificates of recognition to churches and institutions which had sent their clergy into the chaplaincy. This was a gesture of appreciation on the part of the armed services for the fine spirit of cooperation manifested not only by the chaplains who volunteered, but also by the churches and institutions deprived of their services while they were in uniform.

<sup>31</sup> CoC., Kent file.

#### THE FIRST NEGRO CHAPLAINS TO BE COMMISSIONED IN THE NAVY



James R. Brown (African Methodist).



Thomas D. Parham, Jr. (Presbyterian USA).



The certificates carried the following inscription:

THE ARMY AND NAVY OF THE  
UNITED STATES

In recognition of the patriotic sacrifices of  
(name of church or institution)  
in giving the services of  
(name of chaplain)  
that he might serve God and Country as a  
Chaplain  
in the armed forces of the United States

(Date)

(Signature of Chief of Chaplains of Army or Navy)

The office of Chief of Chaplains of the Navy sent out a large number of these certificates to district chaplains in continental United States in time for presentation to the churches and institutions concerned on Sunday, 8 October 1944. District chaplains arranged in as many instances as possible to have the certificates delivered by Navy chaplains in appropriate ceremonies, often in the presence of the congregation. In a letter accompanying the certificates, Secretary of the Navy James V. Forrestal wrote as follows to the congregations of the churches being honored:

The United States Navy is most grateful to you for providing a spiritual leader to serve our country, as a Navy chaplain during the present world crisis.

In recognition of this patriotic sacrifice on your part the Navy Department presents this certificate of service as permanent evidence of your contribution in behalf of the religious life of the men and women of our armed forces.

We are all justly proud of the courageous, faithful, and noble record being established by our chaplains as they serve all over the world in ships and on shore.



Presenting the Navy's Certificate of Recognition for the services of priests who became Navy chaplains from the diocese of Boston. (Left to right) Chaplains T. H. McManus, F. T. O'Leary, Archbishop R. J. Cushing, Chaplains B. Kreitman, R. L. Lewis, and C. E. Shulman. 23 November 1944.

It is a matter of deep personal satisfaction to me to be able thus to express the appreciation and thanks of the Navy Department and myself.

The presentation of these recognition certificates continued through the months following to the end of the war as other clergymen continued to enter the Corps. The certificates were mailed whenever it was not possible or convenient to deliver them in person.

An interesting return to this gesture of appreciation came from the Reverend Jerrie Johnson, who wrote to Secretary of Navy James Forrestal on 22 March 1946:

As Pastor of the Winnebago Presbyterian Church of Saint Louis, Mo., I wish to thank you and through you, the Navy Department of the United States for the certificate of service of Capt. John E. Johnson, chaplain of the Navy, who happens to be my own son.<sup>32</sup>

<sup>32</sup> Co.C., Johnson file.

## CHAPTER FOUR

### THE INDOCTRINATION OF CHAPLAINS

1939-1945

Clergymen who entered the Corps before the establishment of the indoctrination school for chaplains in the spring of 1942 were usually sent to one of the larger naval installations where they served with an older chaplain for several months before being given independent duty. This "apprentice" type training program had been followed by the Chaplains Division during and ever since the First World War. However, such indoctrination lacked both completeness and uniformity. With the exception of Navy Regulations, there was little printed material bearing directly on their duties that was available to newly commissioned chaplains. Only gradually, if ever, were these new appointees able to learn the high lights of the history and traditions of the Corps and the reasons for various Navy regulations governing a chaplain's activities.

Each of the experienced chaplains assigned the duty of indoctrinating newly commissioned members of the Corps was left to his own initiative and resources. Writing to Chief of Chaplains Sydney K. Evans on 28 February 1934, Chaplain E. L. Ackiss, then at the Naval Training Station, San Diego, submitted a detailed outline of the reading and duty projects which he was requiring of a young chaplain assigned to his tutelage. In the list of required reading were some standard works on navy history, various Navy Manuals, including Frazier's *Manual*, and *Navy Regulations*. The outline of action projects afforded some contact with major problems which face a recruit from the time he is received at a training station to the day he reports aboard a ship. The bluejacket's life afloat was also studied and the student chaplain was given opportunity to observe conditions at various shore activities and aboard ships of the Fleet.<sup>1</sup>

Sixty-seven chaplains, including 11 Regulars and 56 Reserves, were called to active duty in the 12-month period beginning 1 July 1940. This rapid expansion made it possible for senior chaplains at the large train-

ing centers, where the incoming chaplains were sent for indoctrination, to form classes and systematize instruction. Chaplains C. A. Neyman at Newport, F. H. Lash at Great Lakes, H. S. Dyer at San Diego, and W. W. Edel at Norfolk had the major responsibilities in this matter. Several of the incoming chaplains received supplemental training by being ordered to the Chaplains Division for several months' duty. This was a continuation of the plan of indoctrination first inaugurated by Chaplain E. A. Duff when he was Chief of Chaplains.

The first chaplains called to duty following Pearl Harbor were assigned at once to billets where their services were urgently needed. Among them were a few of the older Reserve chaplains who had benefited by short periods of training duty in previous years. Twelve reported in December, seven in January 1942, and seven in February. Three of those reporting for duty in December were later included in classes at the indoctrination school. The others had to absorb such training as was possible while carrying on their immediate duties.

Eight new chaplains were sent to the Naval Training Station, Naval Operating Base, Norfolk, to begin their training under Chaplain Neyman. Two, J. J. McGowan and E. L. Wade, reported on 30 and 31 December, respectively. The other six—D. J. Burke, J. J. Donnelly, M. B. Faust, J. E. Frazee, N. B. Holmes,<sup>2</sup> and M. F. Williams—arrived during the last 10 days of January.<sup>3</sup> These eight chaplains were organized into Class A<sup>4</sup> and sessions began in Chaplain Neyman's home under his instruction.

<sup>2</sup> Holmes was a Christian Scientist. Consideration of the work for this faith in the Navy will be given in chapter X.

<sup>3</sup> These six are included in the table of accessions (appendix 7) as beginning their active duty in February. With but few exceptions the statistics of accessions were compiled from the dates the individual chaplains reported at the Chaplains' School.

<sup>4</sup> Later, the method of identifying the classes was changed from letters to numbers, a new series beginning with each calendar year. The earlier classes, known to the members by the letters used at the time, were later given numbers.

<sup>1</sup> CoC., Ackiss file. Chaplain Frazier's *Manual*, prepared in 1918, was becoming increasingly difficult to obtain by 1939.

Realizing that the Chaplain Corps along with other Corps of the Navy would expand to an unprecedented size, Chaplain Workman saw the necessity of an indoctrination school for chaplains. On 11 February, Workman sent some pamphlet material bearing on 10 different subjects to Neyman "for use in the indoctrination of chaplains for the Chaplains' School." Much was transpiring with regard to the formation of plans for the School which is not revealed in official correspondence. This letter of Workman to Neyman, of 11 February, hints at these back-of-the-scenes activities in his statement: "Bibliography of textbooks and addi-

tional supplies I will take up with you personally in the immediate future."<sup>5</sup>

On 20 February, the Chief of the Bureau of Navigation informed the Commandant of the Fifth Naval District that an indoctrination school for Navy chaplains was authorized to be established at the Naval Operating Base, Norfolk, on or about 1 March and that Commander C. A. Neyman, ChC, USN, was the prospective Officer-in-Charge.

Class B began its session on 23 February with a mem-

<sup>5</sup> CoC., Neyman file.

## FIRST TWO CLASSES AT THE CHAPLAINS' SCHOOL

Spring 1942



Left to right, first row: T. J. Knox, C. A. Neyman, S. W. Russell. Second row: F. W. Kelley, C. J. Weldon, J. J. McGowan, F. J. Ballinger, J. E. Frazee, R. J. McManus, H. H. McClellan. Third row: T. M. Reardon, J. J. Donnelly, D. F. Meahan, C. D. Beatty, A. E. Bowen, R. J. Redmond, M. F. Williams, G. W. J. Shea. Fourth row: F. G. Doerschug, M. F. Keough, N. B. Holmes, E. L. Wade, G. F. Dillon, J. J. Feeley. Fifth row: M. B. Faust, D. B. Cordes, J. C. Castle, Jr.



CHAPLAINS' SCHOOL, N.O.B. NORFOLK, BEFORE FRAZIER HALL

Picture taken 15 March 1943 just prior to the removal of the School to Williamsburg, Va.

bership of 11, meeting in the new Protestant Chapel. Seven other student chaplains who reported the following week were included in this class. On 28 February, Chaplain Neyman reported to the Commandant of the Fifth Naval District as officer in charge of the newly formed Chaplains' School, on an additional duty basis. This date is accepted, therefore, as the official beginning of the school. The same day that Neyman took over, Chaplain Thomas Knox arrived from the Chaplains Division on temporary duty orders to assist in starting the School; and on 3 March, Chaplain J. F. Robinson reported.

That day a picture was taken of Classes A and B—the first of a series which included subsequent classes and faculties. This pictorial history of the ever-changing student body spread over the walls of the hall of the second deck of Marshall-Wythe Hall, College of William and Mary, when the School moved to that campus in the spring of 1943.<sup>6</sup>

The growing school at Norfolk demanded more room. A note in the "Smooth Log of the Chaplains' School,"<sup>7</sup> under date of 3 March, reads: "Building

A-27 (the old Catholic Chapel) being repaired for use as Chaplains' School building." Class sessions were moved to the renovated quarters on 5 March. Describing the experiences of those days in retrospect, Chaplain Neyman wrote:

We helped to renovate and occupied while we did it, the old and abandoned Catholic chapel building. It was cranky, crazy, noisy, and inadequate. In one large room across which we raised an imaginary partition, two classes alternately studied and listened to lectures. In makeshift offices at opposite ends of the building were installed the "administrative" and the "academic departments of the school. . . ."

On 17 March, the Navy Department announced the establishment of the School in a press release from which the following statement is taken:

As far as practicable, all Navy chaplains, upon their appointment, will be ordered to report to this school for active duty, and chaplains already on active duty will be sent to the school when the needs of the service will permit. It is the first school of its kind ever operated by the Navy. Its curriculum is designed to crowd into two months the indoctrination that a chaplain would ordinarily acquire only through long service. It will include lectures and reading courses on Navy Regulations and Procedure, Customs and Traditions, Etiquette, Naval History, Marine Corps History, Applied Psychology, Counselling, a course in physical fitness,

<sup>6</sup> The complete set of these pictures is now (1946) in the custody of the district chaplain, Fifth Naval District.

<sup>7</sup> The original records of the School are Naval Records, National Archives, Washington. A "smooth log" is the rewritten form of the original rough draft.

<sup>8</sup> From address given by Chaplain Neyman on the occasion of the second anniversary of the founding of the School. Copy in CoC., Chaplain School file.



and actual practice among the men of the area. Students will be made thoroughly acquainted with the sociological program of the Naval Service, particularly as it concerns the work of the Navy Relief Society and the American Red Cross. There will be an extensive general reading course in addition to the foregoing.

The general principle of sending all newly commissioned chaplains to the Chaplains' School had only 15 exceptions after 1 March, and of this number, three were ordered to the School after several months' active duty. The Chaplains Division saw fit to send to the School two who had been on active duty before Pearl Harbor, three who began duty after Pearl Harbor and before the School officially opened, and the six chaplains who served as Navy chaplains in the First World War and who, after being separated from the service, reentered as lieutenant commanders.<sup>9</sup>

On 29 March, Chaplain S. W. Salisbury reported for duty at the School as the third member of the original faculty. He was later made executive officer. On 1 April Chaplain J. Knox was detached from his temporary duty to return to Washington. During Knox's brief contact with the School, he suggested a slogan, "Cooperation without compromise," which continued to be used throughout the history of the School. Another slogan frequently heard at the School was "Bringing men to God and God to men—the Navy way."

New classes were organized at the School every two or three weeks at first, but by the fall of 1942, the schedule had been standardized with 2-week intervals between incoming classes. Since the indoctrination course for nonseminarians continued for two months, including the two weeks' field duty, it meant that five classes could be registered at the same time, including the entering and departing classes. Since the seminarians had an extra month of field duty, it was possible at times to add still another class to the total.

The rapid expansion of the School, in the spring of 1942, taxed the existing facilities at Norfolk. In order to relieve the congestion, it was found necessary to send the executive officer, Chaplain Salisbury, with one class of 30 students to Fort Schuyler, the Bronx, N. Y., where an indoctrination school for line officers was being conducted. It was felt that student chaplains could join the line officers in many courses relating to the general life of the Navy, while Chaplain Salisbury could teach those subjects dealing particularly with a chaplain's duties. The Fort Schuyler class, formed on 1 May, was graduated on 12 June.

<sup>9</sup> See appendix 7 for chronological list of chaplains.

Chaplain Salisbury then rejoined the faculty at Norfolk.

Both the temperature and the humidity at Norfolk climbed upward toward the 100° mark in the summer of 1942. Added to the discomfort of the inadequate classroom facilities in the old Catholic Chapel was the din resulting from the assaults of electric-driven, steel picks on the concrete slab surrounding the building as preparations were made for the erection of a new dispensary. The heat, the humidity, the uncomfortable quarters, and the noise combined in leaving memories punctuated with exclamation points. Nearly two years later Chaplain Neyman, describing in retrospect those days, said: "We panted and perspired unabashedly in office and classroom and at the study tables. . . . We stuck to our job and somehow survived."<sup>10</sup>

Frazier Hall, connecting the David Adams Memorial Chapel and Our Lady of Victory Chapel, was completed in the summer of 1942, and on 6 August the School was able to move from the inadequate old Catholic Chapel building to the newly completed structure where there were sufficient classrooms to permit three classes to meet at the same time. The School was then able to function on a more efficient schedule. On 8 October 1942, the name "The Chaplains' School" was made official by order of Admiral Randall Jacobs, Chief of Naval Personnel.

On 29 January 1943, the Commandant of the Naval Operating Base at Norfolk recommended to the Chief of Naval Personnel that the Chaplains' School be moved to the College of William and Mary at Williamsburg. The main reason for this recommendation lay in the fact that the School was then having an average monthly enrollment of 200 and that the space available for quarters and classrooms at Norfolk was entirely inadequate.

Satisfactory arrangements were made with the College whereby the School used Old Dominion Hall and, when needed, Monroe Hall for dormitories; the second deck of Marshall-Wythe Hall and a large lecture room in Washington Hall for classrooms; the College Chapel one hour a day, Phi Beta Kappa Hall once a week, the infirmary, the gymnasium and athletic field, and the library as needed. The College also agreed to provide messing facilities for the staff and student body. On 1 September 1944, the Theta Delta Chi fraternity house was secured for the occupancy of women personnel of ship's company and

<sup>10</sup> CoC., Neyman file, speech, 28 February 1944.



women candidates for the rating of specialist (W).

The School, with the exception of Class U which remained at Norfolk, moved to Williamsburg on 17 March 1943, and, with brief but colorful ceremonies, was commissioned in its new location on 24 March. Dedication services were held at the west front of the Sir Christopher Wren building where the students and faculty of the School were welcomed by President John E. Pomfret, of the College; Mayor Channing M. Hall, of Williamsburg, and Vernon M. Geddy, of Colonial Williamsburg, Inc. Following a procession across campus, the final dedication ceremonies were held at

the School's flagpole north of Marshall-Wyeth Hall where the national anthem was played as the flag was hoisted. The watch was set and the School was in commission.

The College of William and Mary, the second oldest in the United States, was founded in historic Williamsburg in 1693. The restoration of Colonial Williamsburg was undertaken by John D. Rockefeller, Jr., in 1927. Nearby were the historic sites of Jamestown and Yorktown, with their educational and inspirational monuments. The student chaplains, however, found that they had little time for sightseeing.

#### SCENES FROM THE CHAPLAINS' SCHOOL



Raising of the flag in commissioning ceremonies at Williamsburg 24 March 1943.



Student Chaplains and candidates for Specialists (W) of all faiths meet in classrooms of Chaplains' School.  
Chaplain I. W. Stultz lectures on National Service Life Insurance.



Student Chaplains exercising on the obstacle course. Chaplains' School, Williamsburg.



Chaplain W. H. Rafferty, USN, bidding good-bye to Chaplain C. A. Neyman, USN, as he assumes the duty of officer-in-charge of the Chaplains' School, July 1944.

## THE FACULTY

Chaplain Neyman remained the officer in charge of the School until July 1944, when he was relieved by Chaplain W. H. Rafferty who, in turn, was succeeded by Chaplain Floyd Dreith on 1 September 1945. In addition to the administrative duties, each of the officers in charge took a part in instruction.

The following chaplains served as executive officers for the times indicated:

- S. W. Salisbury, March 1942–February 1943.
- E. B. Harp, Jr., February 1943–October 1943.
- J. F. Robinson, October 1943–March 1944.
- C. H. Lambdin, March 1944.
- I. W. Stultz, March 1944–June 1944, November 1944–January 1945.
- R. W. Faulk, June 1944–November 1944.
- Floyd Dreith, January 1945–September 1945.
- B. B. Brown, September 1945–November 1945.

Early in the history of the School, the policy was adopted of rotating faculty members in order to bring before the students chaplains with combat experience. Speaking on the Catholic Hour over the NBC network, Chaplain J. F. Robinson described the faculty as follows:

The officer in charge and the faculty are Navy chaplains—all of whom have seen active duty. Two are survivors of sunken aircraft carriers; one is from a battleship; another from a cruiser; one from foreign duty on an island in the Southwest Pacific; a Navy transport's chaplain; and the most recent from combat duty with the United States Marines. These men do not pretend to be pedagogues. They were ordered to the School because each has a story to tell and these combined experiences present a fairly composite picture of the 1943 Navy Chaplain.<sup>11</sup>

Robinson's reference to the two survivors of sunken carriers was to Chaplain E. B. Harp, who was sent to the School as an instructor following the sinking of the *Hornet*, and Chaplain M. F. Williams, a member of the unofficial Class A of the School, who joined the faculty after the sinking of the *Wasp*. Chaplain Glyn Jones, who was a member of the faculty in 1944 and 1945, was decorated with the Silver Star for services with the Marines on Bougainville.

Other chaplains who served on the faculty for varying periods of time were W. P. Anderson, R. E. Bishop, Charles Buck, Walter Farrell, James Fitzgerald, Lloyd Hindman, F. W. Kelly, W. J. Kuhn, Otis Maddox, R. F. McManus, F. V. Sullivan, and J. D. Wolf. Several of those listed as executive officers also served an additional period of time as instructors.

Three Jewish chaplains in turn—S. D. Ruslander, S. N. Bazell, and W. A. Phillips—had additional duty orders from the Naval Operating Base at Norfolk or from Camp Perry, where they had their primary duty, to spend one day every two weeks at the School to teach in matters pertaining to their faith. All of the officers in charge and the executive officers were Regular Navy except Lambdin and Brown. Most of the others listed as instructors were Reserves.

Among the officers connected with the School were several of corps other than the Chaplain. Among these was Lieutenant J. W. Lambert, D-V(S), USNR, former Dean of Men of the College of William and Mary, who began duty with the School as Personnel Officer in July 1943. Later, he became First Lieutenant also and served until the School was decommissioned in November 1945. His knowledge and experience with the College and the local community was an invaluable aid in the management of the School. Lieutenant (junior grade) R. S. Doty, D-V(G), USNR, reported to the School as First Lieutenant in January 1944. Doty was an ordained Methodist minister and had served five years as a YMCA secretary. In November 1944 he transferred from line to the Chaplain Corps and entered the School as a student. The paymaster of the School, Lieutenant (junior grade) Margaret Elizabeth Russell, USNR (W), became a member of the Chaplain Corps by proxy when on 22 April 1944 she married Chaplain H. E. Owings. Two specialists, Donald A. Gilley (W) first class, and Edwin S. Irely, (W) chief, were on the faculty for a time assisting in the indoctrination of students preparing for that rate.

Chaplain Neyman was relieved by Chaplain J. V. Claypool as senior chaplain at the Naval Operating Base on 21 December 1943. His previous orders giving him additional duty as district chaplain of the Fifth Naval District were then superseded by others which made this his primary duty with additional duty as officer in charge of the Chaplains' School. Neyman received a change of duty in July 1944. He was ordered to the Staff, Commander Forward Area, Central Pacific. Two chaplains took over his work—Chaplain Salisbury as district chaplain of the Fifth District, and Chaplain Rafferty as officer in charge of the School.

On 13 January 1944 Chaplain Neyman received a citation from the National Conference of Christians and Jews in recognition of his "distinct contribution to better understanding, mutual trust and friendly cooperation among chaplains who are now serving

<sup>11</sup> *Army and Navy Chaplain*, January-February 1944, page 28.



Catholic student Chaplains—each before his own altar—say Mass—Chaplain's School, Williamsburg, Va.

their country in its hour of need." In June of that year Neyman was honored again by being the recipient of the Algernon Sydney Sullivan Medallion given by William and Mary College in recognition of his services as "an educator of chaplains" and in appreciation of "the harmonious relations and fruitful co-operation" which had existed between the Chaplains' School and the College.<sup>12</sup> He was also awarded by the Secretary of the Navy, John L. Sullivan, a Letter of Commendation with ribbon "For outstanding services as Officer in Charge, Naval Training School for Chaplains, from February 28, 1942, to July 17, 1944."

### THE ACTIVITIES AND CURRICULUM OF THE SCHOOL

The newly commissioned chaplain arriving at the School was often as bewildered upon his first contacts with naval life as any plebe entering the Naval Acad-

emy. The contrast between the free and individualistic life enjoyed back home in a comfortable manse or rectory and the regimented routine and sharing of accommodations in a barracks or dormitory often left the neophyte confused and homesick. As a part of the indoctrination, the incoming chaplain was given a navy haircut. He was taught the importance of keeping his clothes neat and clean, of having his shoes shined, of saluting, and of having his quarters always shipshape.

The strict military discipline of the School, periodic inspection, and long hours in physical drill were all designed to help the chaplains more easily adapt themselves to whatever conditions they might meet in their naval career. The faculty members felt that it was their duty to "crack down" at times on their brother clergymen with all of the strictness and severity of a line officer. An important part of indoctrination was the readjustment of personal habits and mental attitudes to the navy way.

As far as possible naval terminology was used at the School. One came aboard. The walls of a building became bulkheads; the toilets, heads; the stairways, ladders; the floor was a deck; where the duty chaplains

<sup>12</sup> CoC., Neyman file. The Algernon Sydney Sullivan award was established in 1925 and is granted annually by the college to one graduating man, one graduating woman, and one person of mature experience for outstanding achievement.



stood watch was the quarter-deck; the hours of the day ran from 1 to 24; time was counted by the clanging of the bell; and orders were responded to with an "Aye, aye, Sir."

While the schedule of the day's activities varied from time to time as different plans were tried, the rousing call of the duty chaplain at 0600 was as certain as sunrise itself: "Hit the deck," or "Rise and shine," or "Show a leg." Brief devotions came before breakfast. The Protestants met in the beautiful Christopher Wren Chapel, while at the same time or earlier, the Catholic chaplains were saying Mass, each before his own altar.

Following muster, the class sessions began at 0800 and continued until 1200 and for two hours after lunch. Military and physical drill, including swimming instruction, completed the afternoon program. Evenings were occupied with study, educational motion pictures, or special classes. Lights were out at 2300.

The training school was not a theological seminary.

It was assumed that each chaplain came fully prepared professionally, according to the standards of his church. The School existed to transform a civilian into a Navy officer and help him fit into his future duties as a chaplain. When Chaplain Neyman was faced with the responsibility of building a curriculum, and especially in preparing courses dealing specifically with a chaplain's duties, he turned to the Manual he had written in 1938 as a part of his requirements for promotion to the rank of commander. This Manual served as the guide and backbone of instruction given at the School in all matters pertaining to a chaplain's duties.

Instruction was given regarding those duties which were distinctly religious. The student chaplain was shown how to rig for church; how to conduct military funerals, weddings, a burial service at sea; how to adapt Divine Services to the peculiar circumstances of life aboard ship or at a shore station; and how to



Student chaplains and enlisted personnel of the Chaplains' school meet for protestant devotions in the beautiful Sir Christopher Wren Chapel, College of William and Mary, Williamsburg.

meet the special spiritual needs of naval personnel. A write-up about the School which appeared in *Time* carried the following:

Typical remark by an instructor: "The last Sunday you preached from your pulpit some nice old lady came up and said, 'That was a wonderful message, Doctor.' The first Sunday you preach after you finish this school, some blue-jacket may come up and say, 'Damn good sermon, padre.' You must realize that there is as much sincerity in one as in the other."<sup>12</sup>

Chaplains were given guidance in special subjects such as the part the chaplain might have in ceremonies pertaining to the launching or commissioning of ships, marriage laws of the different States, and how to obtain religious reading material from denominations or societies other than their own. They were given plans for altars, pulpits, and other items of church furniture which could be constructed by the ship's carpenter. Full information was also given regarding ecclesiastical gear furnished by the Navy Department.

As a part of their indoctrination, student chaplains were given instruction in the meaning of the rites and practices of those of other faiths. Of this Chaplain Robinson wrote:

The entire class witnessed and had explained the Sacrifice of the Mass. The successive steps in a typical Protestant service were discussed. The illustrated lecture on the teachings, practices, and liturgy of Judaism—this last delivered by the Jewish chaplain on the Faculty Staff—was keenly appreciated.<sup>14</sup>

Protestant, Catholic, and Jewish chaplains were all taught what each could do in ministering to a dying member of a faith other than their own. If a chaplain of the faith of the dying man was not available, the chaplain present might read or repeat with the dying man a prayer acceptable to the dying man's belief. Each chaplain was advised to have with him at all times, especially in combat, copies of these prayers.

The very nature of naval life, especially aboard ship, makes it natural and desirable for chaplains to engage in collateral duties. Many of these duties are directly related to their spiritual ministry while others open contacts which prove to be most helpful. Student chaplains were given instruction regarding Red Cross, Navy Relief, welfare agencies, recreation, entertainments, and first aid, how to supervise the ship's library, or edit the ship's paper. Since much of a chaplain's time on duty would be spent in personal counseling,

all phases of this subject were discussed. The chaplain was told of common problems which would arise with naval dependents, such as non-receipt of allotments or allowances, marital difficulties, and the rights and benefits accruing to dependents in case of casualties.

A great deal of attention was paid to a chaplain's official and personal relationships with his commanding and executive officers, his brother officers, enlisted personnel, and his fellow chaplains. The student became acquainted with the organization of the Navy ashore and afloat, naval bureaus and districts, and types of command within the district. He was given instruction in navy rates and ranks; naval etiquette, customs, and traditions; Navy, Marine Corps, and Chaplain Corps history; navy pay, travel accounts, service records; annual and fitness reports; display and use of the flag; naval honors; naval correspondence; and the navy's disciplinary system, with consideration of the various kinds of courts, and the chaplain's relation to them. A thorough study was made of *Navy Regulations* and the various naval manuals. Information was given regarding the chaplain's duty station in time of battle and the techniques of abandoning a sinking ship and swimming through burning oil. The School firmly impressed upon the mind of the student that his effectiveness as a chaplain was conditioned by his personal and professional demeanor. His rank and position demanded that he know how to walk, talk, and work circumspectly and efficiently.

Realizing that some "clinical" instruction was absolutely essential, arrangements were made for student chaplains to spend two weeks in observing and participating in the work of some experienced chaplain at nearby naval installations. Arrangements were made to send these students to the Fifth Naval District and to the Potomac River Naval Command.

The proximity of the School to such great naval installations as those at Norfolk and Bainbridge, plus the great Marine center at Camp Lejeune, afforded opportunity for student chaplains to obtain valuable practical experience in the field. In fact, the School was established at Norfolk because that place provided a greater concentration of varied naval activities than any other on the eastern coast.

Among the unusual field assignments for student chaplains was duty at the chaplain's desk in the Navy YMCA, Norfolk. This project was started in February 1943 and continued to November 1944. The desk, located in an alcove of the main lobby, became the center of hundreds of consultations each month with naval personnel and their dependents. Anxious relatives, who had travelled far in order to see someone

<sup>12</sup> *Op. cit.*, issue of 21 June 1943, page 77.

<sup>14</sup> *Army and Navy Chaplain*, January-February, 1944, page 29.



in the naval service, turned to the chaplain at the Y to help them locate their loved one; couples came wanting to be married; others sought help in finding living accommodations; bluejackets returning from sea duty requested advice and assistance in obtaining a Navy Relief or Red Cross loan for travel home; and others came seeking help on all kinds of personal problems. The desk was manned from 13 to 14 hours a day.

The experienced chaplain was asked to fill out an appraisal sheet on each student chaplain assigned to him with a grade on such points as "military bearing, courtesy, meeting naval personnel, and general attitude." Among the questions asked was: "Does he place gold braid above the corps device?" The senior chaplain was also asked to state whether he would be particularly glad to have the student chaplain, be pleased, be satisfied, or prefer not to have him. The senior chaplain was also expected to give his general impressions.

The student chaplains even in a brief two-week period came face to face with a great variety of problems which dog the life of a sailor or are revealed in his proclivity to get "all fouled up." A young seminary student chaplain spending his "shake-down cruise" with Chaplain Francis B. Sayre, Jr., at the Receiving Station, Washington, D. C., in April 1945, was alone on duty in the chaplain's office when two sailors approached him for a loan. The young chaplain failed to learn that they had just gotten out of the brig for the third time and never discovered that the battered old shoes they wore, each with a large hole on the bottom, were borrowed for the occasion. Being moved by their story of distress and destitution, he provided the requested funds. The next day the two failed to respond at muster. The investigation which followed revealed the fact that the funds so sympathetically provided by the young chaplain had helped the two sailors to go AWOL again. The appraisal blank filled out by Chaplain Sayre carried the following judgment: "Well-trained in the principles of the Christian Faith, he yet lacks experience in the ways and evils of the world."<sup>15</sup>

Each chaplain was required to submit a report of his field activities of the officer-in-charge of the Chaplains School. Among the most unusual and original of the reports submitted was the following, which is given in full because of the rich human interest material it contains:

# MEMORANDUM

From: Chaplain Paul Harold Engstrom, USNR  
To: OinC, NTSch (Chaplain), Williamsburg, Virginia  
Via: Senior Chaplain

Subj: FIELD REPORT.

1. This is a report of the activities and experiences, topically arranged, which were made available to me during my two-week training stay at naval operating base.

2. I was allowed to observe and participate in a unique series of worship services:

(a) To direct a group of lusty voices through hymns in the cramped and noisy galley of a destroyer, and to lead them in prayers of thanksgiving, petition, dedication.

(b) To call another group to worship on the afterdeck of a destroyer escort, to watch their faces as they sang hymns and listened to a sermon, to feel the grips of their hands as they left.

(c) To sit before the magnificent altar in David Adams Memorial Chapel and worship under the guidance of skilled and consecrated men.

(d) To sit before that same altar in candlelight and listen to sacred music.

(e) On the following Sunday, to teach a class of eager 8-year-olds in a corner of Benmorell gymnasium, and to hear a host of youngsters sing "God bless our dads wherever they may be; God bless our dads on land and air and sea!"

3. I was given access to Red Cross and Navy Relief files, and the privilege of hearing interviews on matters ranging from the vital to the trivial.

4. I was given a day of challenging responsibilities in Unit "X" and the chance to work with five boys facing Summary Court Martial.

5. I was allowed to share a morning with the chaplain of the brig, to discuss with him each case that came before us. I was instructed briefly in the art of interview, the psychology of the serviceman, the essentials of office administration. Also, I was invited to sit in on Captain's Mast and a session of General Court Martial.

6. Then there was the less subtle type of adventure:

(a) A day of fire fighting—moving in on blazing tanks of oil; crawling, under gas mask, through buildings filled with smoke and fume.

(b) A destroyer cruise: cutting a strong breeze at 22 knots; standing at attention while passing an incoming, khaki-laden transport, touring the ship from stern to stern with veteran gunnery officers for guides; watching fighter-plane "runs" on us; eating good chow, and breathing clean salt air.

(c) My first flight: roaring off the runway in a travel-weary PBV; beholding the panorama of railroad tracks and house-tops, then of ships and waves and coastal indentations; listening to instructions over the intercom phone; touring the ship; bouncing into air pockets; offering a little prayer of thanks after a safe landing.

7. There were many tours:

(a) Through the world's largest supply depots.

(b) Along piers loaded with cargo.

(c) Through rooms filled with delicate and invaluable equipment.

<sup>15</sup> CoC., Sayre file.

8. And there were lectures on antisubmarine warfare, naval customs and traditions, Navy law, welfare, recreation, etc.

9. The miscellaneous experiences were many and rich: fellowship at Fleet Park, table talk with young ensigns, bull sessions with recuperators in dispensary wards, helping veneers face the future, playing touch football with sailors near the sea wall, pacing off the giant "Midway's" deck, visiting the historic "Augusta," watching discharges file out of separation center and the band played "Home Sweet Home."

10. Without a doubt, this has been one of the great experiences of my life.

[s] PAUL HAROLD ENGSTROM.<sup>38</sup>

The chaplains would return from their two weeks' field work with a new appreciation for the importance of the School. There was so much to master and the time was so short before they would be sent out on their own, perhaps on independent duty.

### FINAL SELECTION AND GRADUATION

Soon after the School was transferred to Williamsburg, a routine was established of having an examining board of three older chaplains (usually of commander or captain rank), pass on the record of each student two weeks before his scheduled graduation. The board, after a personal consultation with the student, would make its appraisal in matters such as leadership, initiative, judgment, cooperation, military bearing, reliability, perseverance, attitude, and promise for future growth. The recommendations of the faculty, together with the field reports, were also considered. This board reported to the officer-in-charge its findings on the student's suitability and adaptability for the exacting demands of the Navy chaplaincy. Sometimes, on the basis of the evidence submitted and its own first-hand investigation, the board would recommend that a student be kept two weeks longer in the School. Occasionally, it would recommend that a student be advised to resign his commission. The fact that every student knew that before being graduated he would have to meet with this board gave him additional incentive for hard work in the School.

Few, if any, corps of the Navy were more selective than the Chaplain Corps in admitting reinforcements. In order to sift out the most promising, the denominations and the Government had each established a series of tests that began when the would-be chaplain first applied and ended with the final approval of the examining board. The clergyman who successfully met these tests had good reason to be proud of his achievement.

<sup>38</sup> CoC., Engstrom file.

The first official graduation recorded in the School's Log took place on 14 April 1942 when Class B was sent forth ready for duty. The last class to be graduated at Norfolk was Class U on 21 March 1943. After the School moved to the College of William and Mary, graduation services were held in the Phi Beta Kappa Hall, beginning 4 April 1943 and continuing every two weeks until the end of 1944. The last graduation service of the School was held on 2 November 1945 when Chaplain Salisbury, the first executive officer of the School, gave the main address, and Chief-of-Chaplains Thomas presented the certificates to 51 graduates.

From the beginning of the School, it was customary for the members of the graduating class to join with the faculty in a farewell dinner. These occasions were often made hilarious with good-natured banter in after-dinner speeches and in parodies on popular songs, contributed by members of the graduating class. The following is but one of many of these original contributions. The reference to Keller is to Ensign Keith Keller, one of the two line officers on the staff of the school in charge of physical education.

### SAILING, SAILING

(Tune)

Rising, shining, six o'clock every morn  
You hit the deck and wash your neck  
And curse the day you're born.  
Hup-right, hup-right, marching from dawn to dark  
For Keller's full of Wheaties and  
He thinks it's all a lark.  
Pushing, shoving into the line of chow  
For spuds and fish and beef with no  
Resemblance to a cow.  
Gulping, hoping the stomachs will all survive  
You must be rude to get your food  
And keep yourself alive.  
Up and over the obstacle course we go  
But if you're over forty, bud,  
You'd better take it slow.  
Figures streamlined and uniforms much too large  
You look more like a PT boat  
And much less like a barge.  
Leaving, grieving (that's for the sake of rhyme)  
Our tour of study here is done  
And now the parting time.  
Navy, Navy, batten the hatches down;  
They're going to turn us loose this week  
And we're all going to town!

It was the usual policy of the Chaplains Division to send the newly indoctrinated chaplains to some shore installation in the United States for duty with some older chaplain before being given independent or sea duty. However, some exceptions were made and some

chaplains were ordered directly to sea or overseas immediately upon graduation. For a time, the policy was followed of sending the top Protestant and the top Catholic men to sea for their first duty as a reward for their scholastic standing.

### SOME SCHOOL STATISTICS

The peak of enrollment came on 4 July 1943 when there were 395 aboard, including 347 student chaplains, 12 faculty members, 16 students for specialist (W), and 20 in the station's complement. Except during the opening and closing weeks of the school, the enrollment dropped below 70 only twice—once in the week of 19 June 1944 when only 60 were present, and again in the week of 13 January 1945 when there were 69. The largest group to be graduated at the same time was on the evening of 26 September 1943 when a seminarian class of 63 and a regular class of 36, making a total of 99, were given their certificates.

The last class to enter the School began its sessions on 9 September 1945 and included men who were ordered to school before Japan surrendered. Among the 33 members were 15 V-12 students. Some of the seminarian members of earlier classes who were completing their more extended program were included in the final graduation which took place on 2 November.

A total of 2,775 chaplains, including the 33 members of the last class to enter the school, came into the Corps during the war. All but 36 were sent to the School. Two chaplains on active duty before the war began were later ordered to the School. Only 43 of the 2,742 who registered at the School during the 44 months of its history failed to graduate, a loss of about 1.8 percent. Including the last group of 17 V-12

students, the seminarians who attended the school numbered 414, or 15.2 percent of the total enrollment. It should also be remembered, when summarizing the contribution of the School, that 415 specialists (W) were trained with the chaplains.<sup>17</sup> This brings the grand total of student enrollment, chaplains and specialists (W), to 3,156.

Before the School was decommissioned, a plaque was placed in the entrance of Marshall-Wythe Hall which stated:

IN THIS BUILDING  
MARCH 1943–NOVEMBER 1945  
THE NAVAL TRAINING SCHOOL  
(CHAPLAINS)  
TRAINED CLERGYMEN  
OF ALL FAITHS  
TO SERVE AS CHAPLAINS OF  
THE UNITED STATES NAVY  
“THEY THAT GO DOWN TO THE SEA  
IN SHIPS . . .  
THESE SEE THE WORKS OF THE LORD  
AND HIS WONDERS IN THE DEEP.”

The decommissioning of the Chaplains' School took place on the morning of 15 November 1945. The last official act was the lowering the flag, which was done in the presence of the 17 remaining members of the faculty and ship's company. The last entry in the School's Log read:

1015 Watch Secured. Approved, J. F. Dreith. W. Lambert, Lieut., USNR.

The remaining members of the faculty and staff were ordered to other duty or to demobilization centers.

<sup>17</sup> Chapter 6, "The Chaplain's Specialists," gives more details regarding the training of the men and women of this rate.

## CHAPTER FIVE

### THE V-12 PROGRAM

1942-1946

The Selective Service Act of 1940 exempted from the draft all regular or duly ordained ministers of religion and students who were preparing for the ministry in theological or divinity schools (schools that had been recognized for more than one year prior to 16 September 1940). On 22 June 1942, the national headquarters of the Selective Service System issued a directive which further defined the application of the selective service to preseminary students by stating:

A registrant who is in training and preparation and who is pursuing academic studies for the ministry in a recognized university or college may not be considered for occupational classification until the close, or approximately the close, of his second or sophomore year in a recognized university or college.<sup>1</sup>

Thus, a theological student, who under ordinary academic schedules was 5 years from completing his required professional course, was eligible for draft exemption. Students still in college who desired to take advantage of this exemption were required to furnish two certificates: (1) One from a recognized theological or divinity school to the effect that "upon the registrant's successful completion of his prerequisite academic studies he will be accepted and enrolled" in that school; and (2) One from "a recognized church, religious sect, or religious organization" in a recognized university or college under the direction and supervision of that church, sect, or organization.

This latter ruling was met more easily by ministerial candidates from churches with the episcopal or presbyterian polity than by students from churches with the congregational form of government. Often students from these latter denominations were refused exemption from the draft because no ecclesiastical machinery had been erected to protect their rights.

The rapid expansion of the armed services during

the latter part of 1942 increased the reluctance of draft boards to grant occupational exemptions to eligible young men. The demand for more men became so insistent that Congress began seriously to consider lowering the minimum draft age to 18. This contemplated action presented an alarming picture to the educators of the Nation who visualized the effects of the draining off of practically all male students from the institutions of higher learning. As a result of conferences between educators and high Government officials, President Roosevelt, on 15 October 1942, sent a letter to the Secretaries of War and Navy requesting that a study be made of the possibilities of utilizing the equipment of the colleges and universities in the war effort.

The contemplated drafting of 18-year-old boys gave church leaders, as well as the Nation's educators, cause for serious concern. Such action would automatically sweep many preseminary theological students into the armed services before they could complete their second year in college and, thus, qualify for exemption under the ruling of the directive of June 1942. Since most Catholic candidates for the priesthood started on their prescribed educational course much earlier than most Protestants (being known as seminarians as soon as they entered a seminary), it became easier for them to obtain exemption upon reaching the age of 18 than for members of other denominations. Some of the larger Catholic dioceses have junior seminaries which admit students of high school age preparing for entrance into a major seminary. Protestant church leaders became alarmed over the possibility of having the source of ministerial students completely cut off except for those already given exemption and for those who, for various reasons, might be rejected for the armed services. Attempts were made to induce the Selective Service System to adopt a more lenient policy toward the exemption of ministerial candidates of draft age regardless of their college status.

Chief-of-Navy Chaplains Robert D. Workman took

<sup>1</sup> All CoC material for this chapter is taken from the files on the V-12 program.



a long view of the situation. He faced the possibility of the war lasting five years or longer, and realized that if the desired ratio of one chaplain to 1,250 naval personnel were to be reached and maintained, it would be necessary to include chaplain candidates in the V-12 officer training program. His suggestion that this be done was approved by the Chief of the Bureau of Naval Personnel and included in the first public announcement of the V-12 program.

On 12 December 1942, Admiral Randall Jacobs and General M. G. White sent "a copy of the Army and Navy plans for the use of college facilities for the educational training of enlisted men of the various services at the college level" to the American Council of Education. Under this plan, approved by the Army and the Navy, college level instruction was to be given to a selected number of young men while they would be "on active duty, in uniform, receiving pay and under general military discipline." The armed services would enter into a contractual relationship with a selected number of colleges and universities to furnish "to the men selected by the services instruction in curricula prescribed by the services, and also the necessary housing and messing facilities."

The Navy, in the outline of its plan, stated that the selected candidates would be inducted in the Navy "as apprentice seamen or privates, U. S. Marine Corps as appropriate, placed on active duty with pay, and assigned to designated colleges and universities. . . ." The following paragraph contained the only reference to chaplains:

The Navy will prescribe the curricula which are necessary to insure production of officer material for the various branches of naval service, including aviation cadets, engineer and deck officers, engineer specialists, medical and dental officers, Supply Corps officers, and chaplains. Curricula will vary in length depending on training requirements. With the exception of medical and dental officers, engineering specialists, and chaplains, the length will be from two to six equivalent semesters.

On 17 February 1943, the Bureau of Naval Personnel issued a bulletin entitled: *Plan for Operation of the Navy College Training Program V-12*, which amplified the preliminary statement of 12 December. The bulletin repeated the paragraph quoted above with but the sole change of designating the Training Division as responsible for prescribing "the curricula which are necessary to insure production of officer material . . ." The course for chaplains was limited to 12 "16-week terms." However, while the bulletin outlined the college course for engineer, medical, and dental students, no mention was

made of the expected studies to be required of theological students.

The proposed application of the V-12 program to prechaplain students did not affect the members of the Catholic or Jewish faiths since neither of these groups felt free to endorse for the naval chaplaincy any except men who had had some practical experience after their ordination. Hence, the plan of Government subsidy and supervision in the training of ministerial candidates affected only the Protestant denominations.

## OPPOSITION TO THE PROGRAM

Much to the surprise of Chaplain Workman, a storm of opposition broke over the application of the V-12 program to theological education and even to pre-seminary students. In its issue of 10 March 1943, *The Christian Century* lead the attack in an editorial when it stated that: "Something new has been added to American church life last week when the United States Navy announced that, henceforth, it would select and train its own chaplains." The editorial stated that the announcement "was tucked away" in the detailed description of the Navy's V-12 program designed to educate selected youths for specialized services, including "chaplains, medical, dental, and engineering officer candidates." One point of particular objection was the inclusion of "chaplains" in the statement that the Bureau of Naval Personnel "will prescribe the curricula necessary to insure production of officer material." The editor added: "Well, here it is—the United States Navy stepping in to control the education of boys as Christian ministers, with their training for that holy calling fixed by the Navy's judgment as to what will produce officer material."

Immediately after this editorial reached the public, clergymen, ministerial associations, theological faculties, denominational officials, and other interested parties began sending in letters and resolutions of protest to the President of the United States, the Secretary of the Navy, Congressmen, the Bureau of Naval Personnel, and to Chaplain Workman.

Primarily, the opposition was based upon the fear that the old principle of separation of church and state was being violated. "Theological seminaries would be subsidized." "The state would be dictating what the churches should teach." "Under such an accelerated program, the trainees would be entering the chaplaincy when they were too immature." These and other criticisms were raised.



Among the objections voiced were the following:

*The Christian Century's* current report that the United States Navy will take 18-year-old boys and train them for the chaplaincy is, I think, a definitely dangerous step for our country. Those who have suspected for a long time that there are trends toward totalitarianism in America can find illustrations here, since this looks toward a state church, the bringing of religion under Government control.<sup>2</sup>

... we are convinced that it violates some of the most sacred principles of our American Republic:

1. The traditional American policy of the separation of church and state.

2. The cherished American principle of the freedom of religion from government control, guaranteed by our Constitution.

The proposed plan would place the National Government in the position of taking over the right to prescribe and control the training of religious leaders who are to function in a very vital area of our national life.<sup>3</sup>

Resolved that the South Illinois Synod petition the Secretary of the Navy to abandon plans for the training of naval chaplains under the V-12 program. We consider such a plan to train religious leaders under governmental supervision inimical to the future welfare of our Nation, and also contrary to our Nation's traditional separation of religion and state.<sup>4</sup>

Chaplain Workman, not wishing to become involved in a controversy with the church leaders or denominational groups to whom he was obliged to look for the volunteer supply of chaplains, addressed a memorandum to the Chief of Naval Personnel on 30 March 1943 which included the following:

It is recommended that the Navy college training program V-12 not include the training candidates for the Navy Chaplain Corps.

Since the announcement to the public of the Navy's educational program, V-12, some religious bodies and individual religious leaders have taken violent exception to the Navy having any part whatsoever to do with the education of young men who are preparing for the ministry. While some outstanding clergymen and educators favor the original plans of the Navy with regard to the inclusion of preministerial students in the V-12 program, nevertheless, I am now convinced that the wiser course for the Navy to follow, in order to avoid serious criticism and loss of confidence in this branch of the Government and armed forces, be the elimination of this part of said program.

Chaplain Workman recommended that young men "in all stages of their college and seminary preparation for the ministry" be exempted from the draft, and that "any man serving in the Navy or Marine Corps, as

an officer or as an enlisted man, who has completed four full years of college work and holds either an A. B. or B. S. degree, or equivalent, and who files an application to attend a seminary for the purpose of studying for the ministry in order to prepare himself for consideration for appointment as a Chaplain in the U. S. Naval Reserve, may do so. . . ." Chaplain Workman suggested that if service personnel be permitted to continue their theological training, they be carried as part of the V-12 program.

Much of the opposition to the proposed plan to include theological students in the Navy's V-12 program sprang from insufficient information as to just what was intended. While some prominent church leaders were quick to condemn the plan, others praised it. Among the supporters were Dr. Henry Pitt Van Dusen of Union Theological Seminary, New York City, and president of the American Association of Theological Schools; the Reverend Gould Wickey, Executive Secretary of the American Association of Theological Schools; and Dr. Luther A. Weigle, Dean of Yale Divinity School and President of the Federal Council of Churches of Christ in America. The report of the biennial meeting of the Association held in June 1944 contains the following record of what was done by these civilian church leaders to insure the continuance of the prechaplain V-12 program:

After conferences with officials of the Navy Department, including Chaplain Workman, during which certain points in the Navy V-12 program, which had caused questioning in certain church circles, were satisfactorily explained, and having received specific assurance that the seminaries would have complete control of the theological training of candidates for the naval chaplaincy under this program, and that church bodies would have full authority to determine the qualifications for ordination and ecclesiastical endorsement of such candidates, the executive committee gave its hearty endorsement to that program as it affects candidates for naval chaplaincies and recommended it to the acceptance of the churches and institutions concerned.<sup>5</sup>

The intercession in behalf of the pre-chaplain aspect of the V-12 program by Drs. Van Dusen, Weigle, and others was successful. The final decision to retain this program was made in May 1943. Realizing that the church public had to be informed as to the values and possibilities of the program, the Association prepared and sent out to its members and other interested parties a brochure outlining the details of the program.

On 17 June 1943, Procurement Directive No. 75 was sent out by the Bureau of Naval Personnel to all

<sup>2</sup> CoC., Anti V-12 file, letter from Rev. E. Marcellus Nesbitt, 10 March 1943.

<sup>3</sup> *Ibid.*, letter from executive committee, the Association of Theological Seminaries of the Pacific and Mountain Areas, 27 March 1943.

<sup>4</sup> *Ibid.*, letter 22 May 1943 to Secretary of Navy Frank Knox.

<sup>5</sup> 1944 Report of American Association of Theological Schools, page 72.

Directors of Naval Officer Procurement outlining the qualifications for appointment of pre-theological and theological students to be trained in the Navy V-12 program. This directive was supplemented by a six-page mimeographed bulletin over Chaplain Workman's signature entitled: "Information Concerning Pre-theological and Theological Training under the Navy College Training Program V-12." The detailed information thus released did much to allay the fears of church folk and win their hearty support in making the program a success. A study of the correspondence on file in the chief of chaplain's office shows that several of the leaders of theological education in the United States, who at first were critical of the proposal, were later eager that the Navy approve their institutions for the V-12 pre-chaplain program.

### ADMINISTRATION OF THE PROGRAM

Whereas the basic policies of the V-12 program were developed by the Field Administration Division of the Bureau of Naval Personnel, the Chaplains Division was given freedom in outlining the pre-theological and theological aspects. The information bulletin prepared by the Chaplains Division announced:

All denominations and prospective applicants are hereby advised that a man who satisfactorily completes this program may be appointed a chaplain in the U. S. Naval Reserve, provided he is granted full ordination and ecclesiastical endorsement by his denomination. No applicant will be accepted for this training unless his denomination is prepared to grant full ordination and ecclesiastical endorsement immediately upon the satisfactory completion of this program.

The number of pre-theological and theological students admitted to this program will be on a proportionate quota basis in accordance with the needs of the naval service.

Eligible applicants were divided into three classifications: (1) High school graduates and college students with less than two years of college work; (2) juniors and seniors in college; and (3) college graduates and seminary students. All had to be male United States citizens, physically qualified, and possessing potential officer qualifications. Applicants of the first classification had to come within the 17-to-20 age group. The upper limit was soon raised to 23. Those in the other two groups came within the 17-to-30 age limit. Conditions of the first and second classification specified that the students were to be unmarried and remain unmarried until attending a seminary. Those attending seminary were permitted to be married.

It was also announced that men already in the different branches of the naval service would be given an opportunity to apply for pre-theological and theological training. Their applications were to be forwarded through their commanding officers.

Under the heading "Assignment to Training Units" the information bulletin stated:

A. Approved applicants for pre-theological training may be assigned to a college of their choice within geographical limitations, provided the college selected is participating in the Navy college training program; provided there is space available at that college, and provided that college is prepared to offer the prescribed curriculum for pre-theological students.

B. Theological students may attend the seminary of their own denomination or of their individual choice, provided the seminary selected is participating in the Navy (accelerated) college training program, and is located in the vicinity of a Navy college training unit. This latter provision is necessary since every theological student will be responsible, for military purposes, to a commanding officer, and hence, all seminaries participating in the program must be near a Navy college training unit, each of which has a commanding officer.

A curriculum for a complete four-year college course leading to a Bachelor of Arts degree was planned on an accelerated scale which would permit the 16-week semesters to run consecutively, thus permitting the completion of the work in three calendar years. The pre-chaplain program allowed the student more terms at the college level than any of the other programs. The usual 3-year seminary course leading to the Bachelor of divinity degree was telescoped into 96 weeks of seminary work. Thus, the accelerated schedule for the combined full four-year college and three-year seminary course was less than five years. It should be remembered that the pre-chaplain V-12 students entered the program at all stages, excepting the last year of seminary, of their theological preparation. Seniors in seminary were not accepted as they were close enough to graduation to enter the Corps as seminarians.

While the Navy prescribed the curriculum for pre-theological students, it exercised no control or jurisdiction over the curriculum of a theological seminary. This was left to the discretion of the seminary which the students attended.

Pre-theological trainees wore the uniform of the bluejacket, while those in the theological seminaries wore that of the Reserve midshipmen. The lapel and collar devices for the seminary trainees were composed of a silver cross superimposed upon a gold-fouled anchor. While pre-theological trainees participated

in military drill, along with the other V-12 students in their respective colleges, the theological trainees were exempt from this requirement. It often happened that V-12 students in seminaries requested permission to drill once or twice each week with nearby V-12 college trainees. Both pre-theological and theological V-12 students were classified as apprentice seamen and received \$50 per month as base pay. In addition, the Navy paid tuition, board, and room; and provided uniforms, books, medical care, and athletic gear. In case a seminary had no tuition charge, the Navy Department paid to the institution a tuition fee of \$75 per term for each student.



Lapel and collar devices for V-12 pretheological students.

The Navy Department made it clear that any pre-theological or theological student might be dropped from the V-12 program and ordered to general duty in the Navy as an apprenticed seaman (or returned to his former rating in case of one who had transferred to the V-12 program from previous connection with one of the branches of the naval services), for any of the following reasons: discipline, failure to maintain satisfactory scholarship standards, failure to demonstrate satisfactory officer-like qualities, and withdrawal of ecclesiastical endorsement.

Any of the 131 Navy V-12 colleges or universities which provided the pre-chaplain curriculum were eligible to receive pre-theological trainees. The early trainees assigned to the program were well distributed among more than 70 colleges; but as the program continued, some trainees were transferred from institutions unable to provide the curriculum required for the advanced college levels to those which had a sufficiently large enrollment to warrant the giving of such courses.

At a meeting of the Joint Army and Navy Committee for the selection of non-Federal educational institutions held on 7 September 1943, it was agreed that all seminaries accredited by the American Association of Theological Schools as of that date be approved. The same meeting approved accredited Jewish and Roman Catholic seminaries, thus opening the way to

the participation of these bodies in the V-12 program should they so desire.<sup>6</sup>

Within the year following 1 July 1943, the Navy had entered into contracts with 27 theological seminaries representing the major Protestant denominations of the country. Four more were later accepted. A number of other seminaries applied, but were ruled out on various grounds, among these being the fact that some were too far removed from a Navy College V-12 unit. The Navy Department insisted that all accepted seminaries be close enough to such college units to permit the theological trainees to come under the supervision of a naval officer and a naval doctor.

The list of theological seminaries participating in the V-12 program, with the dates of disestablishment of the training unit, follows:

#### *Interdenominational*

- Boston University School of Theology, Boston, Mass., 28 January 1946.
- Hartford Theological Seminary, Hartford, Conn., 28 January 1946.
- Harvard Divinity School, Cambridge, Mass., 9 February 1946.
- Oberlin Graduate School of Theology, Oberlin, Ohio, 6 March 1946.
- Pacific School of Religion, Berkeley, Calif., 24 December 1945.
- Union Theological Seminary, New York, N. Y., 11 February 1946.
- Vanderbilt University School of Theology, Vanderbilt, Tenn., 26 December 1945.
- Yale Divinity School, New Haven, Conn., 5 February 1946.

#### *Baptist*

- Berkeley Baptist Divinity School, Berkeley, Calif., 29 December 1945.
- Colgate-Rochester Divinity School, Rochester, N. Y., 10 December 1945.
- Southwestern Baptist Theological Seminary, Ft. Worth, Tex., 21 January 1946.

#### *Baptist-Congregational*

- Andover Newton Theological Seminary, Newton Center, Mass., 4 February 1946.

#### *Congregational*

- Chicago Theological Seminary, Chicago, Ill., 1 January 1946.

#### *Disciples*

- Brite College of the Bible, Fort Worth, Tex., 6 March 1946.

#### *Evangelical and Reformed*

- Evangelical and Reformed Seminary, Lancaster, Pa., 25 February 1946.

<sup>6</sup> CoC., V-12 file. Ms. history of Chaplains Division, Bureau of Naval Personnel, page 25.

### *Lutheran*

Luther Theological Seminary, St. Paul, Minn., 4 February 1946.

Lutheran Theological Seminary, Philadelphia, Pa., 8 March 1946.

### *Methodist*

Candler School of Theology, Emory University, Georgia, 1 January 1946.

Drew Theological Seminary, Madison, N. J., 11 February 1946.

Duke Divinity School, Durham, N. C., 9 February 1946.

Garrett Biblical Seminary, Evanston, Ill., 31 December 1945.

Southern Methodist School of Theology, Dallas, Tex., 31 December 1945.

### *Presbyterian*

Columbia Theological Seminary, Decatur, Ga., 4 December 1945.

McCormick Theological Seminary, Chicago, Ill., 1 December 1945.

Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa., 5 February 1946.

Princeton Theological Seminary, Princeton, N. J., 10 December 1945.

### *Protestant Episcopal*

Episcopal Theological Seminary, Cambridge, Mass., 9 February 1946.

### *No students enrolled*

Dubuque University School of Religion (Presbyterian), Dubuque, Iowa.

Northwestern Lutheran Theological Seminary (Lutheran), Minneapolis, Minn.

Western Theological (Presbyterian), Pittsburgh, Pa.

Union Theological Seminary (Presbyterian), Richmond, Va.

Serving under Chaplain Workman's direction in the development and administration of the V-12 program of pre-chaplain students were Chaplains Roland Faulk (until June 1943), Robert L. McLeod (June 1943–November 1944), and C. V. Brown (October 1944–November 1945). Chaplain McLeod, formerly President of Center College, Danville, Ky., and Chaplain Brown, who had served as lecturer in applied religion and chaplain of the Vassar Community Church, Vassar College, were both well qualified for the important liaison work between the Navy, the denominations, colleges, and seminaries. In the course of their duties, they visited all colleges and seminaries having pre-theological or theological students under the V-12 program, processed applications, and worked out the details of the training program.

## PRE-CHAPLAIN V-12 STATISTICS

It was originally expected that 600 applicants would be accepted for the V-12 pre-chaplain training pro-

gram. Later, this goal was reduced to 400 and more emphasis was placed upon the seminary aspects so as to insure approximately 100 graduates each year. It was felt that this goal would be reached about the time procurement of civilian ministers would be declining, thus making it possible for the accessions from the V-12 program to maintain the strength of the Corps should the war continue five years or more. Denominational quotas were set up within college and seminary classes so as to insure proportional representations among the total number of yearly graduates. Many highly qualified applicants were not admitted to the program, even though the full quota was not filled, because the quota for their particular level was supplied.

During the first year of the program, 1,775 applications were received of which number 289 were selected, including 78 who transferred to the V-12 program from other branches of the naval service. Practically all denominational quotas for the second, third, and fourth years of college were quickly filled. V-12 students in seminary numbered 110 for the 1943-44 academic year. By the summer of 1944, the announcement was that "... no further applications will be approved for this program for trainees who have not completed all college work. . . ."<sup>7</sup> In January 1945 there were 243 V-12 students in seminaries divided as follows: junior 93, middler 59, and senior 91.

At the end of the second year, i. e., 1 July 1945, there were 95 students in college and 262 in seminary. Attrition was substantial, for out of a total of 456 enrolled, 23 were released in the first year and 48 in the second. Of those separated, 58 were in college and 13 in seminary. By 1 July 1945, 28 had been commissioned chaplains, leaving 357 still in training. Their religious affiliations were as shown in table on following page.

The first V-12 student to enter the Chaplain Corps was Mahlon H. Elliott, who was included in class 16—1944, at the Chaplains' School which began its sessions on 3 July. Henry L. Patrick, commissioned on 5 December 1944, was the only other accession to the Corps from the V-12 ranks in 1944. Fifty-two chaplains were commissioned from the V-12 students in 1945, including John Philip Forsander, Jr. His entry into the Corps meant that for the first time in the history of the United States Navy a father and son were serving at the same time as Navy chaplains.<sup>8</sup>

<sup>7</sup> *Chaplain's News Letter*, July–August 1944, page 7.

<sup>8</sup> Two other pairs of father and son chaplains served in the Navy, but were not on duty at the same time. They were Benjamin and William Balch; James S. and Howard M. Day.



# INTERIM AND INTERSESSION FIELD TRAINING

Denomination	College	Seminary	Total
American Associate Evangelical	1	1	1
Baptist (North)	12	19	31
Baptist (South)	13	36	49
Christian Reformed	1	1	1
Congregational	6	12	18
Covenant	1	1	1
Disciples	6	17	23
Dutch Reformed	1	1	1
Evangelical	1	4	5
Evangelical and Reformed	1	6	7
Fundamentalist	1	1	1
Lutheran	11	27	38
Methodist	28	83	111
Methodist Free	1	1	1
Mormon	2	2	2
Nazarene	3	3	3
Presbyterian U. S. A.	6	23	29
Presbyterian U. S.	4	9	13
Presbyterian United	4	4	4
Presbyterian Bible	1	1	1
Presbyterian Orthodox	1	1	1
Protestant Episcopal	2	5	7
Reformed	1	1	2
United Brethren	2	1	3
Unitarian	3	3	3
Universalist	1	1	1
	95	262	357

Fourteen of the V-12 students, who entered in 1945, were commissioned too late to be sent to the Chaplains' School at Williamsburg. Seven others were called to active duty as Navy chaplains in January 1946. This brought the total of V-12 students, who became Navy chaplains, to 61. Their religious affiliations were as follows:

Baptist:	
(North)-----	3
(South)-----	7
Congregational-----	4
Disciples-----	4
Evangelical-----	1
Lutheran-----	5
Methodist-----	23
Protestant Episcopal-----	1
Presbyterian:	
(Assoc. Ref.)-----	1
(United)-----	3
(USA)-----	9
Total-----	61

As the V-12 program developed, two problems arose which called for special consideration. The first involved V-12 trainees who were ordered to their theological seminaries directly upon graduation from college. Since the accelerated program in some of the colleges called for three graduations during an academic year, this often meant that the trainees appeared at a theological seminary in the middle of a term. Difficulties of adjustment created hardship both for the individual student and for the members of the seminary faculties.

Navy V-12 Bulletin No. 285, dated 14 February 1945, took cognizance of this situation and authorized the establishment of an interim program of field training between college and seminary. It was announced: "Trainees will be ordered by the Bureau of Naval Personnel to appropriate training commands for temporary duty before reporting to theological seminaries." Commanding officers of the training stations receiving these V-12 students were directed "to establish arrangements for appropriate training, which will permit the pre-theological students to mingle with trainees and undergo recruit training in order that they may obtain first-hand experience of the needs and problems of enlisted personnel."

Approximately 60 June 1945 graduates were given recruit training at the Naval Training Stations at Bainbridge, Great Lakes, and San Diego. Chaplains at these centers were given the names of the V-12 trainees and were requested to keep in touch with the students. In the fall, the V-12 men were ordered to their respective seminaries. This experiment proved to be helpful in that it gave the prospective chaplain an opportunity to see Navy life from the viewpoint of the enlisted man.

The second problem involved the possibility of giving seminary V-12 students some practical field training in intersession periods. During the summer of 1944, Chaplain M. M. Witherspoon, then District Chaplain of the Third Naval District, and his assistant, Chaplain Joshua L. Goldberg, developed a field training program for a group of 72 theological V-12 trainees from Union and Princeton seminaries. The students were divided into six groups of 12 each and were assigned to one of the following activities: Hart's Island Disciplinary Barracks, Armed Guard Center, Receiving Barracks (Pier 92), and Water Front Activities, Brooklyn Navy Yard, and St. Albans Hospital.



A CLASS OF CADET CHAPLAINS V-12, NAVAL TRAINING PROGRAM

Princeton Theological Seminary, 1 May 1945



Top row, left to right: Phillips, Edmundson, Galloway, Johnson, Kevorleian, Hopper, Rice. Middle: Stauning, Snapper, Kuohl, Meisel, Rust, Robb, Bakker, Evans. Bottom: Young, Dosch, Huber, Chambers, Rodman, Capers, Mobevo.

The men were quartered and subsisted aboard the activity to which they were assigned. After a week at one place, they were shifted to another. Chaplains on duty at the different activities cooperated in leading seminars, giving opportunities for the students to participate in activities whenever possible, and in outlining the details of their work. The success of this project lead the Chaplains Division to inaugurate a more comprehensive program for all pre-chaplain V-12 students for the summer of 1945.

Navy V-12 Bulletin No. 287, also dated 14 February 1945, recognizing the fact that such intersession periods did exist, stated:

In order to make profitable use of such intersession periods, the Bureau of Naval Personnel will establish an interim train-

ing program which will provide practical training and experience in connection with Naval Chaplain's activities in the Naval Districts in which the seminaries are located. This program will include visits to various types of Naval craft, hospitals, and prisons; lectures and seminars conducted by Naval Chaplains; and opportunities to observe Chaplains as they counsel Naval personnel and conduct divine services.

Most of the seminaries were glad to cooperate in the plan. Since most of the V-12 theological students were studying in seminaries located within the bounds of the Third Naval District, 105 men participated in the field training program which centered in New York in the summer of 1945. This group was divided into smaller units and rotated from one naval activity to another, at each of which they spent a week. The trainees attended lectures and seminars on basic prob-

lems and joined in such activities sponsored by chaplains as was possible.

Trainees from seminaries in the Sixth and Eighth Naval Districts were sent to Charleston, S. C. Their field duty at that place included a short sea cruise, several days at the Marine barracks at Parris Island, and work with chaplains in the naval hospital and at various naval training schools. Only one seminary in the Ninth Naval District elected to release its trainees who were sent to the Naval Training Center at Great Lakes. Since only a limited number of V-12 students were in theological seminaries on the Pacific coast, those who were released from academic responsibilities were assigned to the District Chaplain's office of the Twelfth Naval District and then reassigned to naval activities where they could be best used and where they would receive the most valuable training.

On the whole, both the interim and the intersession training for pre-chaplain V-12 students proved so successful that those supervising the program recommended the continuance of such training in the future, should such be needed.

## TERMINATION AND EVALUATION OF THE PROGRAM

When war with Japan ended, steps were taken to terminate the V-12 program as soon as possible. Navy V-12 Bulletin No. 322, dated 1 September 1945, stated:

All pre-theological and theological trainees will terminate V-12 training at the end of the current academic term, when they will be placed on inactive duty in enlisted status and will be subsequently commissioned as probationary ensigns in the Naval Reserve, if appropriate.

Medical, dental, and theological students on active duty at Navy V-12 units, were offered two options in Bulletin No. 327 of 24 September. Effective upon the completion of the current (July-November) academic term, each could: (1) transfer to inactive duty in their present rate, provided he signed a written statement promising to continue to completion his pre-professional or professional training; or, (2) transfer to general enlisted duty. By this ruling, pre-chaplain V-12 students were released from the naval service without consideration of the point system required of the Reserve officers and men in the other branches of the services. A procurement directive, dated 21 March 1946, released all V-12 medical, dental, and theological students from their promises to continue with their studies.

Theological V-12 students who completed their seminary work in the term which began on or before

1 November 1945 were commissioned and ordered to active duty. Those who were graduated from seminary in later terms were offered commissions for inactive duty. Four entered the Reserve Corps under this plan in 1946. Beginning with the disestablishment of the training unit at McCormick Theological Seminary in Chicago on 1 December 1945, the units at all of the 27 participating seminaries were discontinued by 8 March 1946.

The training of pre-theological and theological students under Government supervision and subsidy was something new in American church life. Looking back in retrospect upon the program, grounds are found for both criticism and praise.

Many church leaders reluctantly accepted the plan as a wartime emergency measure. They were suspicious of this violation of the traditional American policy of separation of church and state. The announcement at the inception of the program regarding the possibility of a student being transferred to general duty in the Navy as an apprentice seaman raised some doubts, especially the reason: "Failure to demonstrate satisfactory officerlike qualities." An article in the 22 September 1942 issue of *The Lutheran*, discussing this problem, contained the following:

Who decides whether a young man measures up to the requirements? Who says whether he has "officerlike qualities?" The Navy. But, does the determination as to whether a man has "officerlike qualities" or not decide whether he may be a worthy representative of Jesus Christ in the ministry? If a man is called to the ministry, the choice is between chaplain or parish pastor—not chaplain or apprentice seaman.

Anyone acquainted with government personnel handling—as some of us are from years of experience—is unwilling for the Navy or any officer of the government to pass on a man's call to the ministry. Just because a man might not fit in the chaplaincy in the judgment of the Navy is not proof that he is unfit for the ministry. But the voice of the Navy is the voice of God in this matter, for the young man has bartered his call for a Naval subsidy. He must become an apprentice seaman.

Representatives of the Chaplains Division were inclined to the view that, since pre-chaplain trainees had been approved by their respective churches, they were presumed to have been "called" to the vocation of the Christian ministry, and should not, therefore, be prevented from continuing their preparation because of failure to meet Navy standards. On 27 June 1945, Chaplain Workman addressed a letter to theological seminaries in which he stated:

If you find others whose sincerity and consecration are above question, but whose intellectual and personality quali-

ties do not augur for a successful career in the Naval Chaplaincy, I hope you will advise us about them. If it is clear that such men are sincere and if they and their denominations desire that they be allowed to continue their preparation for the ministry, it would be advisable for them to submit a request for an honorable discharge. I am sure that the Navy Department would be willing to release men who are bona fide candidates for the ministry but who cannot be recommended for the Chaplaincy.

However, this statement must be regarded as a personal opinion of the Chief of Chaplains and not as representing the official policy of the Navy Department. In view of the fact that no qualifying ruling was ever made, the original statement of the Navy Department regarding the transfer to general duty of all students who failed to manifest officerlike qualities remained in effect. There is no evidence at hand to show that any individual or church ever questioned the right or advisability of the Navy to do this.

The accelerated college and seminary program, made necessary by the demands of the war, meant that pre-chaplain V-12 students were graduated without the usual opportunities for practical experience with churches during the years of their training. Because of their comparative youth and this lack of pastoral experience, many of the chaplains who came out of the V-12 program were immature.

The Government had no provision in the V-12 program requiring men who received preprofessional or professional training at state expense to render any specified length of service in return for the cost involved. When the war closed, most of the men in the pre-chaplain V-12 program, as well as those who had completed their training and were serving as commissioned chaplains in the Navy, were as eager to be released from active duty as were the officers and men of other branches of the service. It is evident, therefore, that the Navy was unable to capitalize upon its investment in the training of its V-12 students.

On the positive side, the trainees, the churches which they represented, and the Navy reaped certain benefits from the experiment. Many of the candidates were able to devote themselves more freely to their studies than ever would have been the case had they not enjoyed the substantial subsidy made possible by the Government. The V-12 program sent some

students to accredited institutions who, in all probability under prewar conditions, would have attended other colleges without as high a scholastic rating. The experience of ministerial candidates from several different denominations living and working together brought greater understanding of the other person's faith and thus contributed to the growing ecumenical movement.

The churches have reaped great benefit from the V-12 program in that most of the 456 men who were the recipients of this training for longer or shorter periods have returned to civil life, some to continue their training and others to enter the active ministry. It is altogether probable that the possibility of being included in the pre-chaplain V-12 program induced some promising young men to crystallize their decision to enter the ministry, who might otherwise have drifted into other work. Moreover, the high educational standards required by the Navy of its chaplains and the careful screening process through which the V-12 students passed have undoubtedly left a great impact for good upon the participating denominations. Some churches with lower educational standards have had reason to reexamine their qualifications for the ministry. All denominations have had grounds to reflect upon the care with which the Navy selected its chaplains to minister to the spiritual needs of its personnel.

Finally, the Navy itself benefited. Even though only 61 graduates of the V-12 program actually entered the Chaplain Corps, it should be remembered that, had the war continued, the V-12 program would have fulfilled its designed purpose of supplying approximately 100 men a year for four years to the Chaplain Corps. This untapped reserve was a potential asset in the prosecution of the war. It is hoped and expected that many of these students, who benefited by the V-12 program, will maintain a vital connection with the Navy Chaplain Corps either by entering the Regular Navy or accepting a commission in the Reserves.

When all of these positive values are considered, the final verdict regarding the actual and potential value of the pre-chaplain program is that the experiment was worth while.

## CHAPTER SIX

### THE CHAPLAINS SPECIALIST

When chaplains were asked regarding the contributions rendered by specialists (W), they drew upon their stock of superlatives to pay tribute to these assistants. Such adjectives as "indispensible," "most effective," and "absolutely invaluable" appear often in their replies.<sup>1</sup>

Before this rate was established, and, later, in places where such specialists were not or could not be assigned, chaplains had to depend upon such assistance as could be found to furnish instrumental music for Divine Services, to lead choir groups, and to assist in many of the specialized duties which come to all chaplains. Usually, a chaplain is given a yeoman who may or may not be interested in a chaplain's duties and who rarely is able to play the piano or organ. Chaplains who have little or no musical ability are often placed at great inconvenience and, at times, to real disadvantage in not having suitable music for their services.

The appointment of a qualified enlisted man as chaplain's assistant was recommended as early as 1878 by a committee of chaplains, who suggested to the Navy Department that "each ship to which a chaplain is attached be allowed a schoolmaster, who shall be competent to play an organ and lead ordinary singing."<sup>2</sup> While the recommendation was not then adopted, the idea was cherished by successive generations of chaplains.

Early in 1942 the Navy Department took the first steps which eventually led to the establishment of a new rate, that of specialist (W) (the "W" referring to Welfare), for chaplain's assistant. On 13 January, a specialist branch for the Navy was established, but no provision was then made for specialist (W). A clarifying memorandum of 4 February limited the rating "for Naval Reserve only", or, in other words, for the duration of the war.

During the next two months, chaplains endeavored to have the specialist rating branch embrace chaplain's assistants as well. In a letter to the Bureau of

Naval Personnel, dated 24 March 1942, the Senior Chaplain of the Navy, T. B. Thompson, then district chaplain of the Third Naval District, requested a qualified man as specialist, second class, to be assigned to duty with chaplains in his district. The Commandant, in forwarding this request, observed that the "senior chaplain in each naval district and at the larger stations can utilize the services of a specialist to good advantage in carrying out the duties assigned the chaplains." This was followed by a letter to the Bureau from Chaplain Workman, on 15 April, recommending that a number of men be recruited as specialists, second class, to serve as chaplains' assistants.

Results of these requests appeared on 23 April of that year when the Ninth Naval District was authorized to enlist W. Everett Hendricks with the rating of specialist (W), first class, the first chaplain's assistant in the history of the Navy. Hendricks, a talented musician and choir leader, was assigned to duty in the chaplain's office of the Naval Training Station, Great Lakes. He had much to do with the success of the famed Great Lakes' "Bluejacket Choir."

When Alfred R. Markin enlisted in the Naval Reserve in June as an apprentice seaman, he wrote to the Navy Department and requested assignment in a chaplain's office because of his musical training. His letter was routed to Chaplain Workman's desk, who, anticipating the need for a supervisor of the new specialists (W) and finding Markin well qualified for this billet, requested that he be given a first class rating as specialist (W) and assigned to the Chaplains Division. Markin reported for duty in Washington in July, where he remained throughout the war, exercising considerable responsibility in matters pertaining to the selection, training, and assignment of specialists (W). His faithful and efficient services were recognized by his promotion to chief specialist (W) on 29 February 1944. Markin was the first to receive this rating. Even though eligible for discharge on 1 September 1945, he remained at his post until March 1946.

<sup>1</sup> See No. 20 of Questionnaire A, appendix 2.

<sup>2</sup> Nav. Rec. Coll., III: November and December 1879: 18.





Alfred R. Markin, Chief Specialist (W), who served in the Chaplains Division from July 1942 to March 1946. He was the first to be promoted to chief in this rating.



W. Everett Hendricks, Chief Specialist (W). First chaplain's assistant to be appointed—April 1942.

The first publicity given to the new rating by the Bureau of Naval Personnel appeared in a directive dated 25 June 1942 to the Navy Recruiting Service. Eleven specialist ratings were then recognized, including Welfare or chaplain's assistant. Those interested in the latter rating were directed to secure information regarding qualifications from the Chief of Chaplains.

This directive was followed by a circular prepared and distributed by the Chaplains Division which outlined the required qualifications of specialist (W) for the benefit of applicants. A college education was desirable but not essential. A *sine qua non* was musical ability. Every specialist (W) had to "be able to play the piano and organ for religious meetings and secular gatherings." He was also expected to be a competent choir director and able to lead group singing. If the applicant were a soloist, so much the better, but this was not a requirement.

Item four of the list of qualifications stated:

The specialist is assigned to the chaplain, to serve with and under the chaplain, and it is to the best interests of the Navy, therefore, that he be the type of individual who can fit into an office organization. Ability to use the typewriter, serve as a stenographer, adapt himself to office work and routine, possess a pleasing, gracious personality which will enable him to meet and serve people in an intelligent, understanding manner, will greatly enhance an applicant's suitability for this rating.<sup>3</sup>

<sup>3</sup> CoC., Specialists (W) file.

It was made clear that the assistant was not expected to serve as a religious leader. This remained the chaplain's function. The circular specifically stated that the specialist should be "willing and ready to serve anywhere and under any conditions in accordance with whatever his orders may be."

Accepted applicants under 25 years of age were given a third class rating; those between 25 and 28 were given second class; and those over 28, first class. Those who enlisted directly into the rating were to be sent to a training station for naval indoctrination before being assigned to a chaplain. Interested applicants were invited to send a transcript of their college and musical education to the Chaplains Division together with four letters of recommendation.

The Bureau of Naval Personnel ruled against specialists (W) serving aboard ship. They could be used only within the limits of continental United States and at overseas bases. The first specialist (W) to be assigned to duty beyond continental United States was Gabriel Fontrier, third class, who was ordered to the Alaskan Sector to serve with Chaplain M. M. Witherspoon on 18 July 1942.

The news of the possibility of having such assistants was greeted with enthusiasm by Navy chaplains everywhere, especially by those ashore who, working with a constantly shifting personnel, found it impossible to keep a musician. Many chaplains hastened to

help qualified applicants transfer to specialist (W). Official requests were made for the establishment of billets, which were usually granted. The assignment of a specialist (W) gave a much appreciated element of stability.

## SELECTION AND TRAINING OF SPECIALISTS

Most of the men applicants for this rating came from the ranks of music teachers, professional musicians, and church ministers-of-music. Many were graduates of the leading musical schools of the country. A revised statement of the qualifications required for each of the graduations within the rating appeared in the 1944 edition of the Bureau of Naval Personnel Manual. The former practice of giving ratings on an age basis was discontinued. Some clerical ability was required because experience had demonstrated the fact that many of the specialists (W) were serving as chaplain's yeomen.

At first, the specialists received their training directly from the chaplains to whom they were assigned. The shortcomings of such a haphazard system were quickly apparent. During the fall months of 1942, specialists (W) began to arrive at the Naval Training Station at Norfolk, where the sessions of the Chaplains' School were then being held. It was logical that the specialists, who were assigned there for training and duty, should be included in some of the classes for student chaplains. So successful was this experiment that the Chaplains Division decided to require all of the new specialists (W) to take a course of indoctrination at the Chaplains' School. When the School was transferred from Norfolk to Williamsburg in March 1943, provision was made for the continuation of the training of specialists (W) by the Chaplains' School faculty. Thus, the newly appointed chaplains and the newly rated specialists studied together on the same campus and often attended the same classes. They worshipped together in the beautiful Wren chapel on the campus of William and Mary College, and before the altars of the Catholic chaplains. Two of the specialists, Donald C. Gilley (W), first class, and Edwin S. Irey (W), chief, served for a time on the faculty of the School, assisting in the training of other specialists.

The eight-week course of indoctrination for specialist (W) training at the Chaplains' School included instruction in naval etiquette; naval correspondence; clerical procedure; choir organization; rehearsal procedure; Navy Relief; music for Protestant, Catholic, and

Jewish services; military weddings and funerals; welfare funds and allotments; library practice; how to conduct "happy hours"; and some work in shorthand and typing. These were all practical courses. In general, the course of instruction for the specialists (W) followed very much that given to the chaplains except that the professional features were not included, and, instead, the duties of a musician were stressed by trained instructors. The number in specialists' classes at the School varied from 2 to 20. Since a new class was formed every two weeks, a maximum of five classes on the campus at the same time was possible.

From the inception of the specialist (W) rating to 14 August 1945, the Bureau of Naval Personnel considered 1,455 applications. Of the 509 selected, about 350 had opportunity to take the indoctrination course at the Chaplains' School, including some of the specialists who, being rated before the school started, had already seen active duty in some chaplain's office. Thirty men were advanced to chief rating and assigned to duty at the large training centers and in the offices of District, Force, and Fleet Chaplains.

Thirty-eight WAVES became specialists (W), the first of whom was Virginia T. Moore, who was assigned to duty at the Naval Barracks (WAVES) in Washington on 6 November 1943. The first WAVES to go to the Chaplains' School reported there in June 1944.

The first member of the Coast Guard to receive the rate of specialist (W) was Emil Zemarel, who transferred to this rating from yeoman in November 1943. Thirty-five men and twelve women of the Coast Guard were given this rating, of which number 30 attended the indoctrination school. Two, Zemarel and Charles C. Tingley, became chiefs. The Coast Guard, working under different policies than those which guided the use of specialists (W) in the Navy, assigned some of the men of this rate to ships.

## SPECIALISTS WITH THE MARINES

In February 1942, before the Navy had taken action in regard to the specialist (W), the Marine Corps established a rating known as chaplain's assistant (SSN534). Previous to this time, the Marine Corps had assigned clerks to the chaplain's office, even as the Navy assigned yeoman. The first Marine to receive the new classification was Gilbert Dean Arnold, who was made a master technical sergeant, the equivalent of chief petty officer in the Navy. During the war years other Marines were advanced to this rating.

A total of 105 Marines and 35 members of the Marine Corps Women's Reserve became chaplains'



Left to right, 1st row: Merring, McCann, Burgess; 2nd row: Schafer, Rosazza, Fox, Laiford, Bienema, Seeber, Holtz; 3rd row: Barber, Wilder, Hudson, Lais, Woodruff, Reid, Millington; 4th row: D'Elia, Anthony, Keen, Strandberg, Lyshon, Wells, Goltz; 5th row: Chaplains Robinson and Neyman.

assistants. Nineteen of these specialists were trained at Williamsburg. Eighty-four served outside the continental limits of the United States, of which number two were women who were stationed in the Hawaiian Islands. The first woman Marine rated was Corp. Helen Lillian Cohen, on 8 January 1944.

Robert Harold Ascher of the Jewish faith, who had served as a chaplain's assistant with Chaplain Morton M. Berman on duty with the Sixth Marine Division in the beginning of the Okinawa campaign, was transferred at his request to active duty with an infantry unit and was killed in action on 18 June 1945. So far as is known, Ascher was the only one trained to be an assistant for a Navy chaplain who met death as the result of enemy action during the war.

Chaplain Berman wrote:

I am told that he had moved up fearlessly to blow out a machine gun nest with hand grenades. He came close enough to the enemy to do his job, but upon returning to his platoon, he was shot through the head and killed instantly.

Thus a brave lad died because he preferred to fight instead of remaining a chaplain's assistant, though I must say that I saw a number of fearless chaplain's assistants in action who might have met the same fate in their own work, if a good God had not spared them.<sup>4</sup>

Two chaplain's assistants, who served with the Marines, received the Purple Heart medals. They were: Robert E. Anthony, wounded in the Tinian Campaign on 28 July 1944; and John F. Muralt wounded at Iwo Jima on 2 March 1945.<sup>5</sup>

<sup>4</sup> CoC., Berman file. Letter, 21 February 1946.

<sup>5</sup> CoC., Marine Specialists file, letter, 16 April 1946, from Brig. Gen. Franklin A. Hart, USMC.

Whereas, both the Navy and Coast Guard instituted the specialist (W) as a wartime measure, the Marine Corps has announced that it expects to retain its rating of chaplain's assistant for qualified enlisted men.

A summary of the statistics of men and women who served as chaplains' assistants is as follows:

	Men	Women	Total
Navy.....	471	38	509
Coast Guard.....	35	12	47
Marine Corps.....	105	35	140
	611	85	696

This shows that 12.2 percent of the total number were women.

Since specialists did not appear in any great numbers before the summer of 1943, and since the total of Navy chaplains was about four times the maximum number of specialists, it is evident that most of the chaplains never had a specialist.

## APPRECIATION OF THE SPECIALISTS

Chaplains' correspondence contains many references to the fine work of the specialists (W). Writing to Chaplain Workman from the Naval Air Station at Jacksonville, Fla., on 3 December 1943, Chaplain R. R. Marken stated:

Our specialists (W) are covering every phase of the work you mentioned in your request. Excellent choirs are organized for each chapel service and the three specialists can accompany or conduct, as the case may be. One specialist is assigned as choir director and organist in the Catholic chapel. The other two I am using in the different Protestant services and Jewish services during the day.

At the present time we are in the process of organizing a junior or intermediate choir, composed of the children whose parents live on this station or adjacent to it. Our specialists conduct community sings, play the piano before smokers, and other entertainment when requested. They provide the vocal music for the four weekly radio programs originating on this base, and beginning on Sunday following the Christmas program, we are inaugurating a Sunday afternoon concert, of vocal, instrumental, and organ music. Requests are coming in for a music appreciation hour, and arrangements are being made to secure equipment for such course. A glee club is now organized as a new project for this winter. We have requests for a class in reading music, and vocal instruction, and are preparing to organize such classes in the near future.

Marken reported that the three specialists were in demand for such programs ashore as Community

Chest and bond drives, women's club and church meetings, and other gatherings which involved public relations. Each was also assisting with some clerical work in the chaplain's office and the station library. This letter of appreciation from Chaplain Marken is but typical of many similar letters received.

About 80 specialists (W) were assigned to duty with chaplains outside the continental limits of the United States, including England, North Africa, Argentina (Newfoundland), the Caribbean Area, the Canal Zone, Alaska, Iceland, the Philippines, and several bases in the South and Central Pacific. Some of the specialists, who excelled in the ability to direct choirs, won high praise from Army and Navy officials because of the musical programs conducted on distant bases and at lonely outposts. These did much to sustain the morale of the fighting men.

The *Chaplain's News Letter* of September-October 1944 carried a story of an "Army and Navy Chorus," trained and directed by Specialist (W) Emil Q. Miland, which was heard by thousands of men stationed in the Aleutians during a tour of Army and Navy facilities in that area. The chorus sang at Divine service and appeared at scores of movie theaters, hospital wards, officers' clubs, and mess halls. A Negro quartet, also trained and directed by Miland, accompanied the chorus on the tour.

The *Aleut*, a camp paper of an Army unit located in that region, reported:

The best choir-singing that GIs on this post have heard while here are the members of (the) combined Army and Navy Chorus. These men, who have toured most of the Aleutians and part of the "local mainland," have traveled on everything from a salmon board to airplanes, and many humorous (and otherwise) incidents have happened to them.

In the middle of one of their songs (during church services in Alaska) a baby started crying, and to these men, most of whom hadn't heard the sound of a baby's cry in two years or more, it was too much. Things happened fast, and it was only the fast thinking and expert leadership of Director Emil Miland that kept the whole program from ending right there.<sup>6</sup>

The senior chaplain at Dutch Harbor reported that his specialist (W) played the organ for all religious services where music was used, which included from three to five services on Sunday and one or two rehearsals or services for each of five nights during the week. The specialist played on occasion in the theater and the hospital. He acted as "Instructor in the Col-

<sup>6</sup> Reprinted in *Chaplain's News Letter*, September-October 1944, Page 11.



lege of the Aleutians," giving courses for nearly 100 students; directed the Protestant and Catholic choirs; and assisted in several radio shows each week. When time permitted, he played for officers' and petty officers' clubs.<sup>7</sup>

Chaplain O. Booth at the Naval Station, Coco Solo, C. Z., wrote of his specialist (W) :

He is organist for both Catholic and Protestant services in the chapel. He has organized and directs a Protestant and Catholic choir. Uniting these two, and adding a few more voices, he has produced a naval male chorus of 35 voices, which is in constant demand throughout the Isthmus, and our outlying bases. Once each month he arranges a Sunday afternoon recital at the chapel, at which he usually introduces the best musical talent on the Isthmus. He runs the Chaplain's office most efficiently, and is the most effective organist this chaplain has ever worked with—in or out of the Navy. (Q. 666)

As Chaplain's assistant, the specialist took care of many details relating to divine services. He usually wrote the Sunday bulletin, sent out the proper publicity, rigged church, and provided instrumental or vocal music for the services. He was available for special music for funerals, weddings, and other special occasions. Chief Specialist Francis Johnson, at the Receiving Station, Washington, D. C., often played for 15 or 20 weddings a week in the attractive chapel there. This was the only naval chapel in the Washington area for several years; consequently, naval personnel came in from other stations in order to have a real navy wedding. The choir at the Chaplain's School at Williamsburg, under the direction of Specialist Gilkey, gave a series of radio programs on Sunday mornings which received wide commendation.

Since the specialists (W) often served as manager of the chaplain's office, they were called upon to answer the multitude of questions that poured in over the telephone. "Where can I find a place to live?" "How can I get a loan?" "I have only seven days leave and must cross the continent in order to get home—can you help me get a plane reservation?" "My husband is in the Navy but I have not received any allotment, what am I to do?" "I came here to get married, and now Bill has been shipped out." Many of the griefs, sorrows, difficulties, and entanglements of sailors and their dependents funneled through that

<sup>7</sup> The questionnaires from the chaplains, referred to in the preface of this volume, were numbered as they were received at the Chaplains Division and registered in a log. The quotation here given was sent by Chaplain P. C. Pieri whose reply was numbered 642. Hereafter references to questionnaires will be made in parentheses following the quotation. Example—(Q. 642). The questionnaires are on file by number in CoC.

office, and, usually, they came to the ear of the specialist (W) before being referred to the chaplain. An efficient assistant was able to answer many of these inquiries, thus, saving the chaplain for other important duties.

A unique service was rendered by C. W. Helsing, specialist (W) first class, serving with Chaplain A. E. Stone in the First Naval District, when he prepared a list of recordings of sacred music appropriate for use in divine services ashore and afloat. Upon the suggestion of the Assistant Director of the Chaplains Division, copies of this information were made and sent to district chaplains for further distribution.

A choir of ten male voices from the Naval Air Station at Quonset Point, R. I., under the direction of Malcolm Johns, specialist (W) first class, toured Connecticut in October 1944, giving 38 programs in behalf of the National War Fund. The tour was a marked success.<sup>8</sup>

On Good Friday evening, 19 April 1946, a 40-voice Protestant choir, under the direction of Chief Specialist (W) Ray Martin, presented Stainer's Oratorio, "The Crucifixion," at the National Naval Medical Center, Bethesda, Md. Chaplains have commented enthusiastically on many similar programs, organ, or choir recitals, given under the direction of their specialist.

Specialists often performed other duties. Some of these miscellaneous activities were: editing the station paper, assisting in Navy Relief, distributing religious literature, checking out study books for the different navy rates, writing National Service Life Insurance, acting as librarian, taking charge of the housing bureau, sending out church parties, finding men or women who would go out to a Sunday dinner in some hospitable civilian home, and so on beyond the limits of the imagination.

Chaplain after chaplain voiced his appreciation of the services these assistants rendered:

Enough cannot be said about the increased effectiveness of the chaplain's work due to the efforts of Specialist (W) Nelson. (Q. 884. Chaplain W. D. Kring.)

From the brief experience the chaplain had he would say that one of the finest forward steps taken was made when this rating was adopted and men trained in it. (Q. 1231. Chaplain R. B. Brannon.)

It can be said truthfully that the specialists (W) contribute very materially to the spirit of devotion attendant on our divine services and to the efficiency of the chaplain's office work. (Q. 526. Chaplain W. P. Lane.)

I wish to emphasize the importance of the specialist (W) to the chaplain's work out here in the field. It does seem

<sup>8</sup> CoC., A. R. Cook file, letter 4 November 1944.

that we need them much more than at home. . . . A versatile, adaptable man (musically) is much more valuable than an artist. (Q. 608. Chaplain S. E. Ayers.)

The appreciation felt by one chaplain for his specialist (W) is found in a letter, dated 15 December 1945, from Chaplain Joseph C. Fitzgerald to the Commanding Officer, Naval Air Station, Attu, Alaska, when Robert A. Shaub, specialist (W) first class, was about to be discharged from the service. The Chaplain wrote that the value of the services rendered by Shaub "will not be found in numbers or mathematical estimates." He added:

His selflessness, untiring energy in the cause of the chaplains for whom he has labored, his constant inspiration to all about him will long be remembered after his retirement to civil life. On all sides his praises are manifold. His cheery attitude in the face of the difficulties that beset the office of the chaplain in this God-forsaken place has been to all the source of intense encouragement.<sup>9</sup>

Chaplains who knew from experience the value of specialists (W), often had occasion to bemoan the lack of such assistants when transferred to ships or stations where this rate was not assigned. The chaplain of the *Bennington* wrote: "I cannot enumerate the good such an aide could be to the chaplains on a ship this type and size." (Q. 405. Chaplain M. W. Smith.) And another declared: "They are sorely needed, as we had not a man aboard really competent to play for divine services." (Q. 410. Chaplain F. D. Hewitt, Jr.)

Chaplains who were not fortunate enough to have a trained specialist often found talented assistants among the personnel of their group, some of whom served on a volunteer basis. Much credit is due this large company of unnamed assistants, both officers and men, who gave freely of their time and talent to enrich Divine Services, or to aid the chaplain in his varied duties.

After the war was over and demobilization gained momentum, one by one the specialists (W) began to disappear from the offices and Divine Services of the

chaplains. In spite of the earnest presentation of the need for the continuance, and the desire of the Chaplains Division to retain this rating for general service, the Department decided that this, along with most other specialists, was an emergency service rating only. Upon the loss of these trained assistants, who were discharged upon the accumulation of the necessary points, chaplains found themselves obliged to return to prewar practices in obtaining such musical talent as might be found in their respective units, or securing such assistance from outside sources.

An effort was made to compensate somewhat for the loss of specialists through the introduction of a carefully indexed system of classification of skills and abilities of naval personnel. The new system of marking classification cards was set forth in the *Bureau of Naval Personnel Manual of Enlisted Navy Job Classification*, dated October 1945. Under the descriptive headings: "Chaplain's Assistants" the Bulletin stated:

Assists chaplains by planning religious and recreational programs and by making provisions for suitable instrumental or choral music at such functions; assists in chaplains' offices, operates libraries, and performs various routine clerical duties.

With the detailed information which this system would provide regarding the skills of the men, it was felt that qualified men could be found to serve as chaplain's assistants within the authorized ratings. Ycomen who qualified for "Chaplain's Assistant" were given a code number by which the Bureau of Naval Personnel was able to assign them to particular billets with chaplains.

The Navy Department inaugurated a new rating structure on 1 April 1948. Among the general service ratings was the rating of "Personnel Men," for personnel administration duties in various offices including the chaplain's. Men of this rating who had a job classification as chaplain's assistant could be assigned duty with chaplains. Among the emergency service ratings (Reserves), is the rating of "Personnel Men W" who act as chaplain's assistants. Piano-playing or organ-playing ability is necessary for this rating in time of war or national emergency.

<sup>9</sup> File of Shaub, Bureau of Naval Personnel.

## CHAPTER SEVEN

### CHAPLAINS AT THE HELM

1939-1946

The primary mission of the Chaplains Division of the Bureau of Naval Personnel is to meet the spiritual needs of Navy and Marine personnel through assisting in the procurement, training, distribution, and directing of chaplains. Since it is impossible to draw a sharp dividing line between that which is secular and that which is sacred, the tangent responsibilities growing out of these spiritual needs are multitudinous. The efficiency of the chaplains aboard ship or on duty at shore stations is dependent upon the continual maintenance of a vital relationship between the Chaplains Division and other administrative units of the Navy Department. As the Navy grew in numbers and the Chaplain Corps expanded, administrative responsibilities had to be divided. The office of Fleet, Force, and District Chaplain assumed a new degree of importance. Fortunately, for the cause of religion in the Navy, a group of older and experienced chaplains, most of whom served in the First World War, was available for service at the helm.

The Chaplain Corps of the Navy was much better prepared to minister to naval personnel when World War II broke than it had been on the eve of World War I. In the earlier conflict, the chaplains entered the war without a Director or Chief to bind the Corps into a unity and to serve as a liaison officer with other administrative units of the Navy Department. More than seven months passed before that situation was corrected. The Chaplain Corps entered World War II with 24 years of development under a succession of six different Chiefs, each of whom had made his own contribution to the strengthening of the Corps. Techniques had been evolved, policies established, and the machinery had been created for the rapid expansion of the Reserves.

#### THE OFFICE OF CHIEF OF CHAPLAINS

When the war began, Chaplain Robert D. Workman was serving as the sixth Director, or Chief of the Chap-

lains Division.<sup>1</sup> Since the Division was one of several constituting the Bureau of Navigation (later the Bureau of Naval Personnel), Chaplain Workman worked under the Chief of this Bureau in the formulation and administration of chaplain affairs. It was his primary responsibility, as the official head of the Chaplain Corps, to recommend and maintain those basic policies which would insure adequate provision for the spiritual needs of naval personnel. He was responsible for the coordination of the policies and practices of the Chaplains Division with such other Divisions of the Bureau of Naval Personnel, as Procurement, Training, Welfare, and Planning and Control for the purpose of procuring personnel, training, equipment, facilities, and whatever was necessary to attain results.

While capable assistants were ordered to the Chaplains Division to assume a part of the ever increasing burden of administration, in the final analysis, the responsibility of a coordinated, smoothly functioning, and efficient program within the division was always his. The procurement of chaplains and the necessity of maintaining the high standards of the Corps regarding the qualifications of applicants for commissions were his concern. Probably, no other issue brought him into such close contact with civilian religious organizations and denominations. As the need for more and more Navy chaplains was repeatedly stressed, pressure was brought to bear on the Navy Department to relax its requirements and to commission as chaplains older men and those with less than a full four-year college course and a three-year seminary course. Chaplain Workman, as Director of the Division, bore the brunt of the criticisms from individuals and church groups who objected to these standards and policies.

<sup>1</sup> Strictly speaking, the Director of the Chaplains Division was not "Chief" until the Act of 22 December 1944 conferred that title upon him with the rank of rear admiral. However, the title of Chief was in common use ever since Chaplain John B. Frazier was made the first head of the Chaplains Division in 1917.

Since he was the official head of the Chaplain Corps, it was Workman's responsibility to see that a proper ratio of chaplains from the various participating denominations was maintained. It was he who supervised their indoctrination. It was necessary that he keep himself informed regarding the need for chaplains in the expanding Navy and be ready to meet those needs when they arose. He had to be sensitive to the reaction of public opinion regarding the work of Navy chaplains and be quick to correct any shortcomings among the chaplains and any erroneous conception of their work on the part of the public. He assisted in the dissemination of news regarding the work of chaplains and the way the Navy was meeting the religious needs of its personnel. This entailed radio speeches, press releases, public addresses, and innumerable conferences with church leaders.

Chaplain Workman was the liaison officer between the Chaplain Corps and other Corps and ranking officers of the Navy. He was responsible for the recommendation and introduction of any new policies to increase the efficiency of the Corps and to meet the ever changing situation. When legislation affecting the Corps was considered in Congress, he was asked by the Navy Department to appear before Congressional committees to present the best interests and desires of the Corps. Thousands of letters on all manner of subjects, from distraught parents of service personnel to high ranking Government officials, were channeled through the Chaplains Division, many of which demanded his personal attention.

It was the Chief's duty to supervise the activities and maintain a high state of efficiency and morale on the part of all Navy chaplains in the performance of their religious and collateral duties. This involved general oversight of the policies and practices governing the assignment of chaplains. He had to plan and work for the procurement of needed material aids and chapels. Qualified and experienced chaplains were personally selected by him to fill the important billets of District, Fleet, and Force Chaplains.

Chaplains were encouraged wherever possible to attend spiritual retreats and denominational conferences. Arrangements were made with the Navy Department whereby such attendance would be on orders, but without cost to the Government. It was assumed that the location of such retreats, or conferences, was within a reasonable distance to cut down time spent in travel.

Frequent inspection trips into the field were necessary in order to observe chaplains at work and become

acquainted with their needs and problems. During the course of the war, Chaplain Workman made several tours of naval installations within the United States and two outside of the continental limits of the country.

On 8 March 1944, Chaplain Workman left Washington for a tour of naval installations in the Caribbean, South American, North African, and United Kingdom theaters. He took with him a Catholic chaplain, John R. Boslet, and a Jewish chaplain, Joshua L. Goldberg. The example of representatives of the three great religious faiths of America traveling and working together was an impressive demonstration to people of other lands of the conception of religious liberty held in the United States.

The delegation carried the following letter of greeting to Navy chaplains from Secretary of the Navy, Frank Knox:

The present war in which we are engaged will be brought to a victorious conclusion because we fight for principles which we hold to be dearer than life itself. As a Nation, we zealously guard freedom of worship as one of the sacred blessings of our land, the inalienable right of every citizen.

Our churches have sent you, their ministers in uniform, in order that our fighting men shall not be deprived of that right.

When the exigencies of war require that you minister to all men of all faiths, you prove again how vigilantly you would guard that precious right. Letters reaching my desk show how unselfishly you are carrying on that commission. Your boundless faith, your tireless energy and your devotion to duty are according to the noblest traditions of the naval service.

In the name of those here at home and those you serve, I send greetings. May God strengthen and inspire you as you carry on.<sup>2</sup>

Writing from Miami, Fla., on 9 March, Goldberg reported the progress of the trip in a brief note to Chaplain Salisbury who, as assistant director, was in charge of the Chief's office in Washington during Workman's absence. In his own inimitable style, Goldberg summarized:

And there was night, and there was morning, one day.  
So far so good.

Bob did the surveying.  
Jack did the praying.  
And Josh did the paying.

.....  
Hail John Knox!  
Hail Mary!  
Hail Moses!<sup>3</sup>

<sup>2</sup> CoC., Workman file, under date 7 March 1944. From speech "European Battlefronts."

<sup>3</sup> CoC., Goldberg file.



The tour included some 28,000 air-miles and lasted for about 10 weeks. After visiting naval bases in the Caribbean, the chaplains flew to Brazil where they met with chaplains at several installations, including Rio de Janeiro. They then went by plane to Dakar and from there to Casablanca, Port Lyautey, Oran, Algiers, and Bizerte.

The Passover and Easter season found the chaplains at Oran. It so happened that in 1944, Good Friday and the first night of Passover coincided. Chaplains Workman and Boslet officiated at Good Friday services and, later that evening, joined Chaplain Goldberg in the Grande Synagogue where for the first time in the history of African Jewry, a Protestant minister, Chaplain Workman, preached at the evening Passover service. The Synagogue was packed with an audience of about 2,600 men and women of the Jewish faith from the allied armies. Another great throng gathered outside the Synagogue consisting of Jewish civilians of the area who came to see with their own eyes the "miracle" of a Protestant minister speaking in a Jewish synagogue. This demonstration of the American conception of religious cooperation and interfaith understanding made a tremendous impression upon the local inhabitants.

On Easter Sunday, the party was at Algiers. Chaplain Workman brought a message to a large congregation, including Admiral Hewitt and his entire staff, at a sunrise service on a sloping hill overlooking the blue Mediterranean. Chaplain Boslet officiated at a high mass in Algiers later that morning with Chaplains Workman and Goldberg present. That day, Goldberg contributed flowers for all the altars in Oran and Algiers where military services were held. Here again, these demonstrations of interfaith fellowship deeply impressed those not acquainted with the American ideals and customs.

Upon invitation of the British Chief of Staff for the Mediterranean, the trio visited Malta. From there, they went to Sicily, Naples, Barri, Cairo, Palestine, back to Cairo, and thence to England and Scotland. The party left from an airfield at Prestwick, near Glasgow, at 1630 on 19 May, and were eating breakfast in Washington at 0730 the next morning.

On 22 May 1944, two days after the chaplains returned, a dinner was held in their honor in Hotel Roosevelt, New York City, which was sponsored by the National Council of Christians and Jews. The Honorable Alfred E. Smith presided as toastmaster. It was his last public appearance. About 600 guests,

including many Navy chaplains and prominent leaders of the three great faiths, were present to hear each of the returning chaplains speak. In his address, Chaplain Workman stated:

Traveling together as we did, we exemplified the American way of cooperation between the different faiths. I am glad to say that it has made a wholesome and excellent impression, not only on our own officers and men, but on all with whom it was our privilege to come in contact. Our aim was not to call together great assemblages of men, that they might see and hear us. We went out to them to see them at work, at play and at worship.

We saw them eating their meals, marching, at divine services—in the kitchen, on guard duty, on board large and small craft, playing games, in the dentist's chair, on liberty, strolling in the streets of strange cities, looking in wonderment at strange dress and peculiar architecture.

We saw them depart for the front. We stood beside the sick and wounded at their hospital beds—yes—and we bowed our heads in prayer and silent tribute as we stood by the resting places of our Nation's honored dead.

Ours was not a tour of inspection. We prefer to call it a visit. We wanted to bring to our chaplains the moral strength that comes from the knowledge that the Navy cares about their work, that the Navy stands ready to give them every assistance to make their spiritual ministry more effective and all-embracing.<sup>4</sup>

While the primary purpose of the tour was to gain first-hand knowledge of field conditions and to carry encouragement and inspiration to the chaplains ministering there, the three chaplains had many opportunities to minister to service personnel. They conducted Divine Services under every sort of condition with audiences ranging from less than 100 to over 3,000. Chaplain Workman estimated that the total attendance at these services amounted to more than 40,000.

The three chaplains met many outstanding religious leaders of other lands, including two Catholic cardinals and three archbishops (who later became cardinals), three chief rabbis, three Protestant bishops, and the Archbishop of Canterbury. In commenting on the reactions of people in other lands to this unprecedented trip of chaplains of three different faiths, Chaplain Workman quoted the statement of a high official of a one-religion country: "That's the way it should be everywhere," this official said. "We admire the Americans for their point of view in treating all religions equally."<sup>5</sup>

A schedule of speaking engagements was arranged for Chaplain Workman after his return which gave

<sup>4</sup> CoC., Workman file.

<sup>5</sup> CoC., Workman file. Press release, 20 May 1944.

# CHAPLAIN WORKMAN'S EUROPEAN TOUR



SECRETARY OF THE NAVY FRANK KNOX PRESENTS GREETINGS FOR OVERSEAS CHAPLAINS

Left to right: Chief of Chaplains R. D. Workman, Secretary Knox, Chaplain J. L. Goldberg, John R. Boslet, March 1944.



CHAPLAINS IN A CAMEL BARN CHAPEL, CASA-BLANCA, NORTH AFRICA. (Notice the manger rack to the right.)

Left to right: Chaplains Sheridan Bell, Lynde May, Robert Workman, Joseph Busby, John Boslet, and Joshua Goldberg.



Chaplains Goldberg, Workman, and Boslet in the American Cemetery, Port Lyautey, near Casablanca, March 1944.



ARCHBISHOP OF CANTERBURY, THE MOST REVEREND WILLIAM TEMPLE, RECEIVES UNITED STATES NAVAL CHAPLAINS

Left to right: Chaplains R. D. Workman, J. L. Goldberg, Archbishop Temple, Chaplains F. R. Williams, F. H. Lash, J. R. Boslet.

him an opportunity of meeting with many Navy chaplains on duty throughout the United States. He appeared in Chicago, 25 May; San Francisco, 1 June; Dallas, 6 June; and Atlanta, 8 June. Boslet and Goldberg accompanied him.

Chaplain Workman's second tour of naval activities in a war zone began on 17 January 1945, when he left Washington for the Pacific. During his absence, Chaplain E. L. Ackiss served as Acting Director. Workman's first stop was at San Francisco where he was the honored guest at a dinner held on the evening of 23 January in the St. Francis Hotel. About 140 Navy chaplains and their wives attended. Hawaii was the first Pacific base on Workman's itinerary. He landed on 24 January and met with chaplains on duty there. From Hawaii, he flew to Johnson Island and then to Kwajalein in the Marshalls. On Sunday, 10 February, Workman participated in the dedication of a chapel on Kwajalein built jointly by the Army, Navy, and Marine Corps. He then left for a 20-day inspection trip of chaplains' activities at Roi-Namur, Eniwetok, Engibe, Majuro, and Tarawa, after which he returned to Kwajalein.

Workman's next stop was Guam where he met Area Chaplain Neyman who informed him that it would be necessary to leave at once for Tinian and Saipan if he wished to see the chaplains with the Marine units there, as they were about to leave for the big offensive against Japan. Neyman accompanied Workman to these two islands. Before leaving Saipan, Workman stopped at the office of the Island Commander, Brigadier General Kimball of the Army, to say good-bye. As he walked into the general's headquarters, the aide greeted him with: "Good morning, Admiral." When Workman corrected him, the aide simply smiled and ushered him into the General's office. There, Workman read a dispatch announcing his promotion to the rank of rear admiral. The General wanted to assemble available troops for a fitting ceremony when the new insignia would be attached to his uniform, but Chaplain Workman explained that a plane was then waiting for him. However, the General took off his stars and pinned them on the Chief of Chaplain's uniform in place of the Navy-size spread-eagle. After the ceremony, a two-star flag, in honor of the new rear admiral, was hoisted to the flagstaff in front of the General's office and Admiral Workman was driven to his plane in a jeep with two stars on it, "fore and aft."<sup>6</sup>

Upon his return to Guam, Workman was advised

that if he wished to see the fleet before it proceeded to strike at Okinawa, he should fly at once to Ulithi. This he did, accompanied by Chaplain Neyman, arriving the day before the fleet left. He spent the day visiting several admirals and chaplains aboard the vessels, and then returned to Guam where, during the following three weeks, he visited all naval installations on the island, consulting with chaplains and their respective commanding officers in order to become acquainted with their work and problems.

Workman returned to Ulithi a second time on his way to Philippines. Easter Sunday, 9 April, was spent at Peleliu. From thence, he went to Samar, Leyte, Mindoro, and Luzon in the Philippines. At Manila, Workman noticed that the Y building was still in fairly good condition. Though stripped of all of its furniture and even of its plumbing facilities, it could easily and quickly be restored to full usefulness.

Retracing his path to Leyte and Samar, Workman spent some time at the latter place visiting Navy chaplains at work. He then flew to islands in the Admiralty group and from there to New Guinea, Guadalcanal, New Hebrides, New Caledonia, Fiji Islands, Canton Islands, Christmas Island, back to Hawaii, and then to the States. He was back in Washington on May 15.

Chaplain Workman met about 480 Navy chaplains on this tour of the Pacific, many more than were seen on the European tour. He covered about 26,000 miles, entirely by air. In order that the religious leaders of the United States might be informed regarding the work of Navy chaplains in the various theaters of operation in the Pacific and have the benefit of a firsthand report by Chaplain Workman, Secretary of the Navy, James Forrestal, invited 40 representative clergymen from the leading denominations to meet in Washington on 16 May. There was a unanimous response to the invitation. Arrangements for the meeting were made by Admiral Randall Jacobs, Chief of the Bureau of Naval Personnel. After Workman had reported on his trip, the church leaders saw, among other Navy films, the initial showing of "Navy Chaplains."

On 1 July 1945, Chaplain William N. Thomas, senior chaplain at the Naval Academy from June 1933 to July 1945, relieved Workman as Chief of Chaplains, thus, becoming the seventh in the succession of Directors of the Chaplains Division. He began his new duties as the war was drawing to a close. Upon his shoulders devolved the difficult task of overseeing the demobilization of the Corps and of making the necessary adjustments to a peacetime basis.

<sup>6</sup> *Chaplain's News Letter*, May-June 1945, page 7.

## THE CHIEF BECOMES A REAR ADMIRAL

The long struggle on the part of interested civilians and denominational groups to secure the rank of rear admiral for the Chief of the Chaplain Corps was brought to a successful conclusion on 22 December 1944, when the following became a law:

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That until the termination of the wars in which the United States is now engaged by proclamation of the President or such earlier date as the Congress by concurrent resolution may fix, there shall be in the Chaplain Corps of the Navy one officer, designated as Chief of Chaplains, under the Chief of Naval Personnel, who shall be entitled to hold the temporary rank of rear admiral, and shall receive the pay and allowances of a rear admiral of the lower half while serving in such grade.<sup>7</sup>*

An appreciation of the gradual attainment of equality with other officers and other Corps may be gained from a review of the laws affecting the Chaplain Corps. It was not until 1863 that chaplains were granted the "relative rank" of lieutenant commander and commander. By a ruling of the Secretary of the Navy, chaplains were permitted to wear the insignia and assume other prerogatives belonging to either of these ranks, but did not necessarily draw the pay of the rank involved or hold an actual commission in it. A law passed in March 1871 allowed four chaplains to hold the relative rank of captain, seven of commander, and seven of lieutenant commander. In 1899, Congress authorized the substitution of the words "the rank of" for "relative rank." The Act of 1914, which fixed the ratio of one chaplain for every 1,250 naval personnel, also fixed the ratio of chaplains in the different ranks, the highest on active duty being that of captain. No chaplain on active duty held a higher rank until under the Act of 1944 Chaplain R. D. Workman was promoted to the rank of rear admiral.<sup>8</sup>

In his annual report for 1920, Secretary of the Navy Josephus Daniels had recommended not only the proposal that the Chief of the Chaplain Corps should have the rank of rear admiral, but also that a Chaplains Bureau within the Navy Department should be established.<sup>9</sup> This recommendation received the hearty endorsement of the General Committee on

Army and Navy Chaplains.<sup>10</sup> Separate bills calling for the establishment of a Chaplains Bureau and the conferring of the rank of rear admiral on the Chief were introduced into each of the Houses of Congress shortly before the change of administration in March 1921. The new Secretary of the Navy did not favor the proposal and so the bills failed to win Congressional approval.

On the eve of World War II, the idea of a Chaplains Bureau in the Navy Department with a Chief having the rank of rear admiral was agitated by prominent religious leaders, including some who were active in the Chaplains' Association of the Army and Navy of the United States and the General Commission on Army and Navy Chaplains.

On 11 January 1943, Senator David I. Walsh introduced a bill (S. 300) into the Senate which called for a Chief of Navy Chaplains who would hold the rank of rear admiral. A similar bill (H. R. 1023) was introduced into the House about the same time by the Honorable Charles A. Plumley. A hearing on the latter bill was held before the House Committee on Naval Affairs on 15 December 1943 when representatives of the Protestant, Catholic, and Jewish faiths appeared in behalf of the measure. Dr. S. A. Devan, Director of the General Commission on Army and Navy Chaplains, was present and reported that the Commission, representing 29 Protestant denominations having an adult membership of over 30,000,000, had adopted a resolution on 9 June 1943 endorsing House bill 1023 and its companion measure in the Senate. He also reported that similar action had been taken by the Federal Council of Churches of Christ in America and by the Protestant Episcopal Church.<sup>11</sup> The Honorable Carl Vinson, chairman of the House Committee on Naval Affairs, stated that the only opposition from religious bodies to the bill came in a telegram from Dr. Carl McIntire and Dr. J. Oliver Buswell, Jr., representing the American Council of Christian Churches.

Chaplain Workman, having been called by the Committee to testify, declared:

I just wanted to state that this present bill as proposed is not adequate to meet the needs as they exist at the present time in the United States Navy. The only adequate measure would be that of establishing the Chaplain Corps as a bureau on an equality and on a par with all other bureaus of the Navy Department.<sup>12</sup>

<sup>7</sup> *Chaplain's News Letter*, January-February 1945, page 7. H. R. 1023—S. 300.

<sup>8</sup> Volume I of this work gives details regarding the gradual evolution of the Chaplain Corps.

<sup>9</sup> *Report of Secretary of Navy*, 1920, page 102.

<sup>10</sup> The name was later changed to the General Commission on Army and Navy Chaplains.

<sup>11</sup> Co.C., Legislation file, *Hearing on H. R. 1023*, pages 1237 ff.

<sup>12</sup> *Ibid.*, page 1251.



The Navy Department, however, opposed the proposed legislation, so Chairman Vinson offered a substitute bill which made no reference to the duties of the Chief of Chaplains nor did it specifically state that the one chosen from the Corps to be rear admiral was also to be the head of the Chaplains Division. It merely stated that: "... there may be in the Chaplains Corps one officer who shall be entitled to hold the temporary rank of rear admiral . . ." <sup>13</sup> This substitute bill was accepted by the Committee.

On 10 February 1944, the House of Representatives amended and passed a substitute proposal which included a new phrasing "the chief of chaplains shall have the temporary rank of rear admiral." <sup>14</sup> The Senate Committee on Naval Affairs met on 15 March to hear testimony on the proposed measure. Among those appearing in opposition were Dr. J. O. Buswell, Jr., president of the National Bible Institute; Dr. Carl McIntire, President of the American Council of Christian Churches; and the Rev. W. O. Garman, President of the Independent Fundamental Churches of America. These men expressed dissatisfaction with Chaplain Workman and with the policies of the Chaplains Division and, particularly, of some of the collateral duties expected, or rumored to be expected, of Navy chaplains. Admiral Randall Jacobs, Chief of Naval Personnel, also spoke in opposition to the bill.

Appearing before the Committee in favor of the proposal were Dr. S. A. Devan of the General Commission on Army and Navy Chaplains, Mr. Eugene J. Butler of the National Catholic Welfare Conference, and Rabbi David De Sola Pool of the Committee of the Army and Navy Religious Activities of the Jewish Welfare Board. The Senate Committee kept the bill for further study during the summer of 1944.

In June 1944, Bishop Edwin F. Lee of the Methodist Church became Director of the General Commission on Army and Navy Chaplains. In company with Dr. N. M. Ylvisaker, president of the Army and Navy Chaplains' Association, and Bishop Angus Dun of the Episcopal Diocese of Washington, he called upon Under Secretary of Navy Ralph A. Bard, on 20 September, in behalf of the bill then pending in the Senate. A representative of the Bureau of Naval Personnel was present. In the discussion that took place, it was made clear that the Navy Department would no longer oppose the granting of the rank of rear admiral to the Chief of Chaplains. The representatives of the Protestant churches realized that for the time being it

would be futile to press for the establishment of a Chaplains Bureau. <sup>15</sup>

Having the tacit approval of the Navy Department, the Senate and House Committees on Naval Affairs agreed on certain minor changes in the bill approved by the House and, finally, on 22 December, the measure as given above became a law. On 2 March 1945, the Senate confirmed the nomination of Chaplain Robert D. Workman as Chief of Chaplains, with the rank of rear admiral. He was the first to be officially so designated. The promotion was dated as of 10 January 1945. While the law did not change or amplify the duties of the Chief of Chaplains, the higher rank did give added prestige and dignity to the office in the eyes of both the Navy and the public. By this act, the Navy Department recognized the head of the Chaplain Corps in a comparable manner to that already done by the Army, which had elevated its Chief of Chaplains to the rank of brigadier general and, later, to that of major general.

As Chief of Chaplains, Chaplain W. N. Thomas also received the temporary rank of rear admiral under the law of 1944. However, Congress, on 15 May 1947, passed Public Law 56 which gave permanent status to the rank held by the Chief of Chaplains. The new law, which was passed upon the initiative and recommendation of the Navy Department, read:

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there shall be in the Bureau of Naval Personnel a Chief of Chaplains, designated by the Chief of Naval Personnel from among officers of the Chaplain Corps of the Regular Navy not below the rank of commander; and that such officer shall, while so serving, have the rank of rear admiral and shall receive the pay and allowances provided by law for rear admirals of the upper half.*

Whereas the law of 1944 provided the pay and allowances of the rank of rear admiral of the lower half, the new law specified payments for the upper half. Under the provisions of this law Chaplain Thomas was reappointed Chief of Chaplains.

The "Officer Personnel Act of 1947," approved August 7, contained several important provisions for the Chaplain Corps. Under section 203, certain corps of the Navy, including the Chaplain Corps, were authorized to have additional rear admirals "exclusive of any such rear admiral serving as a chief of bureau" and provided that the number serving "shall not exceed in each corps five-tenths of 1 percent of the officers

<sup>13</sup> *Ibid.*, page 1251.

<sup>14</sup> CoC., Legislation file.

<sup>15</sup> CoC., Chaplains' Association file. Letter to author from Dr. Ylvisaker, dated 31 July 1945.



Rear Adm. Robert DuBois Workman, Sixth Chief of Chaplains, 18 June 1937-1 July 1945.



Rear Adm. William Nathaniel Thomas, Seventh Chief of Chaplains, 1 July 1945-1 September 1949.



Rear Adm. Thornton Charles Miller, appointed Chaplain Corps Inspector, 1 September 1949.



Rear Adm. Stanton Willard Salisbury, Eighth Chief of Chaplains, 1 September 1949.

in that corps on the active list of the Navy at any one time." The maximum allowed by the law to the Chaplains Corps was two. Thus, when the Corps numbered 250 or more, it might have two rear admirals but the number could not be increased under the law, even if the Corps again reached the peak enrollment of World War II.

The law provided (section 428) that the Chief of Chaplains should be selected "from among officers of the Chaplain Corps of the Regular Navy not below the grade of rear admiral." The qualifying phrase found in the former law, "while so serving," was omitted in the latter. Thus, the Chief of Chaplains held the permanent rank of rear admiral without reference to his tenure of office. Both of the chaplains promoted were in the grade of rear admiral, lower half. However, the Chief of Chaplains received the pay and allowances of the upper half while holding his office. Both could be advanced to the grade of rear admiral, upper half, when their running mates were so advanced. The law also provided (section 213) for the promotion of at least one chaplain to the rank of rear admiral every three years, even if this necessitated the

retirement of one of the two already serving as rear admiral.

Under this law, approved 7 August 1947, Chaplain Thomas received a third appointment as Chief of Chaplains, being the first to be appointed Chief of Chaplains under the new act. Chaplain Thornton C. Miller was promoted to the rank of rear admiral and was ordered to his new duty in the office of the Chief of Chaplains in Washington where he took up his duties in August 1948. In January 1949, Chaplain Stanton W. Salisbury was selected for promotion to the rank of rear admiral, which rank was to become effective upon the retirement of Chaplain W. N. Thomas. Chaplain Salisbury was ordered to the Chaplains Division in March 1949. Chaplain Thomas retired on 1 September 1949 and Chaplain Salisbury was appointed Rear Admiral and eighth Chief of Chaplains on that date.

#### ORGANIZATION OF THE OFFICE OF CHIEF OF CHAPLAINS

As the Chaplain Corps expanded during the course of the war, the responsibilities of administration nat-



Admiral Jacobs and group of chaplains called to Washington for conference with the Secretary of the Navy on 2-3 May 1944 on matters of morale. (Left to right) Chaplains G. M. Kemper, Glyn Jones, J. W. Kelly, H. C. Straus, Admiral Randall Jacobs, Chaplains S. W. Salisbury, W. J. Kuhn, J. N. Moody, and J. M. Klechner.

urally increased. A few carefully selected chaplains were ordered to the Bureau of Naval Personnel to assist in the Chaplains Division. On 7 December 1941, the personnel of the Chaplains Division consisted of Chaplains R. D. Workman and W. H. Rafferty (whose primary duty was at the Washington Navy Yard), and four civilian employees.<sup>16</sup> As the war progressed and the staff increased, the original two-room suite of offices to which the Division had moved in October 1941, expanded to three and then to four adjoining rooms. As new members were added to the staff, efficiency became impaired with the overcrowded conditions. In January 1945, the Division moved to the ground floor of the new eighth wing of the Navy Annex where desks were placed in larger quarters. The roster of the office force at the end of August 1945 included the names of 10 chaplains (Ackiss, Brown, Casey, Drury, Lindner, Moorman, Rosso, Thomas, Wuchbens, and Wunder), 10 WAVES, two specialists (W), one mail yeoman, and 14 civil-service employees, making a total of 37.

Chaplain Casey reported as Assistant Director for Field and Area Activities and was assigned the responsibility of visiting chaplains at various naval installations within the United States to assist in any unusual situation which may have arisen and to keep the Division informed regarding the needs of both chaplains and stations. Chaplain Casey was notified in May 1946 that he had been made a Monsignor by His Holiness the Pope, which meant that he was the first Navy chaplain to have this distinction while on active duty.<sup>17</sup>

#### *Assistant Director*

The main responsibility of the Assistant Director was to assist the Chief of the Chaplains in the performance of his duties and to assume the responsibilities of the Director in his absence. The Assistant Director was the executive officer of the Chaplains Division. In addition to the general oversight of the office of the Chief of Chaplains, he acted for the Chief in a multitude of administrative matters. The incoming and outgoing mail passed over his desk. His telephone often brought in the voice of some distressed chaplain far away who was seeking advice and help in some emergency. He interviewed many visitors on personal matters or on subjects pertaining to the welfare of the Corps.

<sup>16</sup> Chaplain E. Richard Barnes was on training with the Division, October 1941-January 1942.

<sup>17</sup> One other Navy chaplain, J. J. Brady, was made Monsignor after retirement.

The Assistant Director represented the Chief on various boards and committees, serving as liaison officer between the Chaplains Division and other administrative units within the Navy Department. Plans for the future of the Corps had to be studied and formulated; policies had to be clarified and adjusted to the ever changing scene; directives and memorandums for the guidance of District, Fleet, and Force Chaplains had to be written and distributed; information from naval records had to be secured and passed on to inquiring chaplains or civilians; and countless details affecting the efficiency of the Corps had to be considered. In the days of readjustment to a peacetime basis, the Assistant Director represented the Chaplains Division on the boards planning for a postwar Navy.

Chaplain Rafferty was relieved in February 1943 by Chaplain S. W. Salisbury, who served as the District chaplain of the expanding Potomac River Naval Command while carrying on his duties as Assistant Director of the Chaplains Division. Chaplain C. M. Drury relieved Salisbury of the District Chaplain's work in March 1944, thus permitting Salisbury to give full time to the Division. Chaplain J. F. Robinson reported for duty in the Division in June 1944 and in September relieved Salisbury as Assistant Director. Robinson was in turn relieved by Chaplain E. L. Ackiss in December of the same year. Chaplain J. F. Hugues began his tour of duty in the Division on 1 November 1946 and took over the work of Assistant Director 1 May 1947. He served in this capacity until his retirement in May 1949.

#### *Detail Section*

Until the demands of the recent war expanded the Corps to the unprecedented size of nearly 3,000 all matters of detail to duty within the Chaplain Corps were handled directly by the Chief of Chaplains or his Assistant. This continued to be the case until April 1943 when Chaplain John Boslet entered the Division to serve as detail officer. He was relieved in May 1944 by Chaplain G. A. Rosso, who carried the major responsibilities of this desk until January 1947. Rosso was assisted by Chaplain J. P. Moorman, who served in the Division from February 1945 to June 1946. During the time when the work was the heaviest, they had the assistance of four secretaries.

The detail officer of the Chaplains Division worked through the staff detail of the Bureau of Naval Personnel. Strictly speaking, the Bureau issued all orders involving the assignment of chaplains to duty, but ac-



tually the Chaplains Division made recommendations or nominations for such orders. The chaplain in charge of the detail section of the Chaplains Division was more than a detail officer: he was personnel officer for the Chaplain Corps as well. A stream of letters flowed over his desk from chaplains regarding change of duty, difficulties of adjustment, requests for leave, and temporary additional duty orders. During the days of readjustment to a peacetime basis, a multitude of decisions had to be made involving the efficiency and contentment of individual chaplains and the welfare of the Corps.

The first responsibility of the detail officer was to determine the needs of the Corps and the availability of the chaplains. Chaplain complements had to be established and adjusted throughout the expanding Navy, both afloat and ashore, and also for the Marine Corps and Coast Guard. Not only was it necessary to see that these billets were filled, but also that a proper proportion of Protestant, Catholic, and Jewish chaplains be maintained. Once this ratio was fixed, chaplains belonging to any of these great faiths were usually relieved by a Catholic, Protestant, or Jewish chaplain as this case might be, in order to keep the proportion stable.

The detail officers had to study the reports of District, Fleet, and Force chaplains to keep informed of the needs of the field and of actions taken by these chaplains to meet emergency situations. Each time a chaplain was ordered to new duty, advance notices of the impending change were sent to the individual concerned and to the District, Fleet, or Force chaplains under whom he was to serve.

In addition to keeping informed regarding the needs of the Navy, Marine Corps, and Coast Guard for chaplains, the detail section had to maintain accurate records concerning the location and availability of chaplains. The general policy of the Navy Department in the assignment and reassignment of officers was followed. Ordinarily, a tour of duty outside of the continental limits of the United States was for a period of 18 months. Whenever it was practicable, the Chaplains Division followed the same policy.

All chaplains of the rank of commander and above were nominated for assignment to duty by the Chief of Chaplains. Seminarians, including V-12 graduates, were not included in the station complement in their first duty after leaving the Chaplains' School, as such duty was considered the final part of their training. They were considered then as supernumeraries and, theoretically, no relief was ordered when they were transferred to other duty.

The second main responsibility of the detail section, after ascertaining the needs of the naval service and the availability of chaplains, was to fill those needs. Since the Chaplain Corps, during the war, never had its full allotment of chaplains according to the quota fixed by law of one chaplain for every 1,250 naval personnel, the detail section was constantly struggling with the problem of finding and placing the available chaplains in the billets where they were most needed.

Flexibility in assignment was observed because so many factors as ability, experience, rank, background, denomination, availability, and personality had to be taken into consideration when a chaplain was selected for a certain billet. Fitness reports had to be checked. Throughout the war, even when the total number of chaplains on duty climbed near the 3,000 mark, the detail section consistently and conscientiously tried to assign the best qualified available chaplain for the billets then opening up.

Chaplains' preferences for duty were considered insofar as they did not conflict with an objective appraisal of their suitability for a given billet. All chaplains were supposed to be available for sea duty. A study made by the detail section on 18 April 1946 revealed the fact that, as of that date, all but approximately 200 had seen service, or were then on duty outside of continental United States. This number included chaplains who came into the Corps following the cessation of hostilities, who would have been ordered to sea had the war continued. Thus, the general policy of giving all members of the Corps a turn at sea or overseas duty was followed with but few exceptions. Chaplains returning from sea duty during the last years of the war were assigned to shore billets in the locality from which they came, or for which they had expressed a preference. This practice, however, was always conditioned by the primary consideration of the best needs of the service.

Assignments to duty were given to the chaplains in the School after the Examining Board met, which was usually two weeks before graduation. At first, when the needs overseas were more urgent than those in the States, many of the graduates from the School were sent abroad on their first duty. Later, only the top men in each class were given such assignments.

A pool of available chaplains for transports was established in the Twelfth District from which chaplains could be ordered on short notice to such ships upon request of the Commander, Western Sea Frontier. This assignment of chaplains to permanent duty aboard ships by the District Chaplain, Twelfth District, was the only exception within the United States

to the general rule that only the Bureau of Naval Personnel could issue such orders.

District, Fleet, and Force chaplains sometimes found it necessary to relocate chaplains under their supervision. When such was done, these supervising chaplains always notified the Division and requested confirmation of orders from the Bureau. Fleet chaplains could make assignments ashore and then notify the Bureau, and, in emergencies, could assign chaplains to ships and request the Bureau to confirm the arrangement.

After hostilities ceased, about 400 chaplains, of whom about 300 were Protestant and 100 Catholic, requested extended duty after qualifying for release from the service. It was the policy of the Chaplains Division to grant deferment of release whenever the good of the service warranted such retention. Chaplains who requested release, before they became eligible under the point system, were judged on the merits of each case. The Navy became more lenient in granting releases from active duty on the grounds of family hardship or pressing need in the home community. In a few cases, chaplains whose services were urgently needed in some educational institution or church, were released before they qualified under the point system.

Another item which came to the attention of the detail officer was the matter of spot promotions of chaplains which were sometimes recommended for the good of the service. All recommendations for such promotions were screened by Chaplain Rosso and then presented to the Assistant Director and Chief of Chaplains for further action. During the course of the war, not more than a dozen chaplains were thus promoted. All spot promotions were limited to a certain billet and the men receiving them lost such promotions when transferred to new duty, unless in the meantime, a promotion to the same rank had come through the usual procedure. All spot promotions in the Chaplain Corps were made in accordance with the general policy governing such action of the Bureau of Naval Personnel.

### *Special Services Section*

As the Corps began to expand in 1942, Chaplain Workman sensed the need for a full-time officer who would be qualified to answer inquiries and furnish information of particular interest to the church press. Since the majority of religious publications had no affiliation with secular news services, the Navy Department of Public Relations (now Public Information) did not regularly serve religious newspapers and magazines through the usual channels. In response to Chaplain Workman's request for help, Lt. John

Fortson was ordered to the Chaplains Division in November 1942 as special-services officer. After a course of indoctrination at the Chaplains' School at Norfolk, where he acquainted himself with the work of Navy Chaplains, Lieutenant Fortson returned to Washington and took up his duties. Prior to his entry into the service, Fortson had been a reporter for the United Press and had done publicity work for the Federal Council of Churches of Christ in America.

Fortson established a mailing list of some 300 church publications, news services, religious writers, editors, and publishers. News stories and photographs of general interest regarding Navy chaplains and their work were mailed to the entire list. Other articles and pictures of particular interest to specific denominations or individuals were mailed separately.

In May 1943 the Division's first WAVE officer, Ensign Esther O. M. Johnson, reported for duty in the Special Services Section and, in August, Lieutenant Fortson was detached. In December 1944 Ensign Virginia Bates (later Mrs. Daniel D'Alfonso) reported for duty as Assistant Special Services Officer, a new billet created to meet the growing needs of the section. In addition to the two WAVE officers, two civilian stenographers, and one WAVE yeoman assisted in the work.

The Chaplains Division had been sending out mimeographed news letters from time to time to the chaplains on active duty, but the need of some better medium of keeping in touch with the chaplains was increasingly apparent. In July 1943 number one of volume I of the *Navy Chaplain's News Letter* appeared. This was an eight-page publication, about the size of an ordinary sheet of typewriter paper. It appeared bimonthly over three years, making 18 issues in all. The first six issues were multilith-processed by the Navy Department, after which it was printed. After the first four issues, the size was increased to 12 pages and continued so through 1945, when it reverted to eight pages. The numbers of each issue varied from 2,000 to 3,000.

The publication of this paper did much to disseminate information of importance to the chaplains, relieve the load of correspondence from the division to the individual chaplains, and stimulate enthusiasm and loyalty in the Corps. The *News Letter* contained important announcements, facts about chaplains who were casualties, or who had distinguished themselves in combat, news about the Chaplains' School, and a few significant pictures. Some humor, including cartoons, infiltrated the columns to counteract what

might otherwise appear to be a series of "do's" and "don't's" from the Division.

The Special Services Section experienced some difficulty in the distribution of the publication. Copies were sent direct to the District, Fleet, and Force chaplains for distribution to chaplains under their cognizance. Some were mailed direct to chaplains aboard ships or at separate units. The need for maintaining security of mailing addresses complicated the process of distribution. Experience finally proved that an effective way to send out the paper was to address it simply to "The Chaplain" of a particular ship or unit known to have a Navy chaplain. Since the *News Letter* was designed to be for the benefit of the Corps, it was not sent to the general public. Complaints from chaplains on duty outside the continental limits of the United States regarding their failure to receive copies gave evidence that the paper was appreciated.

Following the discontinuance of the printed *News Letter* with the May-June 1946 number, the Chaplains Division reverted to the mimeographed form.

In April 1945 the Special Services Section collaborated with the Office of Naval Officer Procurement in the production of a 17-minute 16-millimeter sound film entitled "Navy Chaplain." The assistance of Navy officers who formerly were professional actors and producers of motion pictures together with the cooperation of Pathé News cameramen and technicians was secured in the making of the picture. The first part of the film showed a chaplain in training at the Chaplains' School at Williamsburg. The second part was photographed at the Naval Advance Base Assembly and Training Unit, Lido Beach, Long Island, N. Y., and depicted a chaplain at work. Sound effects, sound track, and script were coordinated with footage from Pathé's library showing chaplains during actual combat.

About 50 reprints of the final production were made and one was sent to each of the district procurement officers and District Chaplains. Special Services Section sent out news releases advising church and interested organizations of the availability of the film. The first official showing came on 16 May, following which several hundred requests for its use were received. The cessation of hostilities in August meant that the greatest use of the film was not realized.

The Special Services Section acquired a variety of other duties as time passed. Articles written by chaplains for publication, public addresses, and radio speeches were referred to this section for the necessary security clearance from the Navy Department. Liaison was maintained with Public Relations officers of

the Navy, Marine Corps, and Coast Guard—all of whom frequently routed articles and photographs about chaplains to the Division for transmission to the religious press. Statistical information was maintained for ready reference and innumerable inquiries about the work of chaplains were answered in personal interviews, by telephone, and by letter.

One project of the Special Services Section, which met wide approval, was the preparation, publication, and distribution of a booklet entitled: "*A Christmas Service.*" This first appeared in time for Christmas in 1943 with other issues appearing for 1944 and 1945. The booklet was designed to be used by laymen and contained a suggested guide for appropriate religious services aboard ships and units of the naval service without chaplains.

Photographs, articles, newspaper clippings, Navy directives, dramatic radio scripts, and many other items of possible historical interest were classified and filed for quick reference. Research on awards and citations was also carried on. Vital statistics regarding the number of chaplains wounded, killed in action, or detained by the enemy were compiled and currently corrected in order that such information could be immediately available. Interesting data regarding the contributions rendered by Navy chaplains to naval personnel were often supplied to chaplains and other naval officers who needed such material for articles or public addresses.

An indication of the importance of the services rendered by this section is found in the statistics for 1944 when 2,396 photographs and 5,549 news stories were released. All this was in addition to answers to daily requests for information which came through the mail, or over the telephone. The continual supplying of all available data, compatible with military security, to the public did much to sustain faith on the part of the general public in the work of the naval chaplains and to assist in the procurement of additional chaplains.

Lieutenant Johnson was released from active duty in November 1945 at which time Ensign Bates took over the duties of the section until her separation from the service in December. Lt. (jg.) Virginia J. McLain reported for duty in the Chaplains Division in December 1945 to carry on this work.

#### *Special Assistants*

Several chaplains served in the Chief's office during the war as administrative or special assistants, the first of whom was Clinton Wunder whose duty extended from February 1944 to September 1945. Others who followed were C. Pardee Erdman, Janu-



ary-June 1945; and W. J. Jarman, October 1945-January 1946.

The Chaplains Division is to the Navy Department what the chaplain's office is to any ship or station. This meant that many of the personnel on duty in the Department were turning to the chaplains for advice and assistance. Chaplains on duty in the division, including the chief, had frequently to lay aside their administrative duties and participate in or officiate at funerals, weddings, and other services.

The special assistants also answered some of the correspondence that came to the chief's office. They sometimes represented the chief in meetings and conferences. Beginning in September 1944, Chaplain Wunder began a study of the relation of chaplains to the Navy's program of civil readjustment for discharges. This became finally his major duty. Chaplain Erdman was brought into the division to relieve him of his former responsibilities. Wunder indoctrinated chaplains to serve at the various Navy redistribution centers. Chaplain Jarman continued this work following Wunder's release from active duty.

### *Other Sections*

Other sections of the Chaplains Division included Procurement and Material, V-12, and History. The first chaplain to be ordered to the division after the declaration of war was T. J. Knox, who reported in February 1942 to assist in procurement. Because of illness, Chaplain Knox was relieved of his duties when Chaplain R. W. Faulk reported in September. Faulk visited many seminaries and denominational gatherings where he presented the needs of the chaplaincy. He was particularly active in preliminary screening of interested students at the seminaries. Chaplain E. P. Wuebbens relieved Faulk in May 1944 and was also given the responsibility of procuring and distributing material (sometimes called matériel) and equipment to chaplains. Wuebbens remained with the Division until he was ordered to be senior chaplain at the Naval Academy in April 1946.<sup>18</sup> Chaplain N. D. Lindner assisted Wuebbens from May to October 1945.<sup>19</sup>

Two chaplains served in succession in the administration of the pre-chaplain V-12 program. They were R. L. McLeod, June 1943 to November 1944, and C. Victor Brown, October 1944 to November 1945.<sup>20</sup>

<sup>18</sup> Chaplain Wuebbens died suddenly at the Academy on 28 January 1949.

<sup>19</sup> The following chapter in this book will give details regarding matériel and equipment.

<sup>20</sup> Chapter V of this book presents the history of the V-12 program.

Chaplain C. M. Drury was relieved of his duties as District Chaplain of the Potomac River Naval Command in August 1945 in order to give full time to the preparation of the history of the Chaplain Corps. Two line officers were assigned by the Office of Naval History to assist in this project. They were Lt. Louise T. Kulka (W), USNR, who reported in September 1945, and Commander A. L. Demaree, USNR, a naval historian, who reported in October. These two assisted in research and in preparing the manuscript of volume one for publication. They remained in the Division until May and June respectively of 1946.

In March 1946 Chaplain Monroe Drew, Jr., reported to the Division to undertake a special project in connection with motion pictures. Plans were made for the filming of five subjects, varying from 15 to 20 minutes in length, on the theme "For Which We Stand." The first of these films to "dramatize decency," entitled "Men of the World," was completed in September 1948. This dealt with the general responsibilities of citizenship. The initial distribution was by the entertainment circuits throughout the Navy. The other four films, dealing with temperate living (the alcohol problem), continence, home life, and religious worship, were in full production status by the spring of 1949 as a joint armed services project. This series is to be made available to chaplains as training films.

A one-reel film in color entitled "Naval Chapels in the Pacific" was compiled in 1947 under Chaplain Drew's direction which used footage taken by Chaplain E. R. Barnes. This was released through Public Information Offices and District Chaplains and was also used by recruiting officers.

Miss Olive Montel began her assignment as administrative assistant in charge of all civilian personnel in the Chaplains Division in October 1944. Of all the civilian workers who worked for varying lengths of time in the division during the war, only Mr. Ira Esmond remained on the staff throughout the entire war period. He was transferred in September 1946.

### DISTRICT CHAPLAINS

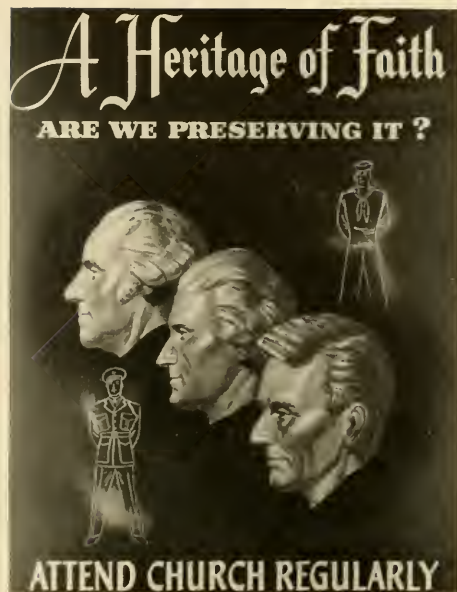
Although the history of naval districts goes back to 1903, the title of District Chaplain did not come into general use until the middle twenties.<sup>21</sup> The office of district chaplain gradually evolved. Often the chaplain on duty in the vicinity of district headquarters was

<sup>21</sup> See brief discussion of the office of the District Chaplain in the last chapter of volume I of this history.





First of a series of posters prepared by the Chaplains Division in 1949 for distribution throughout the Navy and Marine Corps.



listed in the district roster as District Chaplain, even though there might have been chaplains elsewhere in the district who held higher rank. By September 1939 some of the districts included in their district organizations an outline of the duties of District Chaplain. However, there was no uniformity in these outlines. Each district was a law unto itself.

During the years between the wars, there were rarely more than 50 chaplains on duty within continental United States. When these were distributed through the 11 districts, no one district had sufficient chaplains to justify one devoting his full time to the administration of chaplain affairs.<sup>22</sup> At the time of declaration of a state of national emergency, the Ninth Naval District, which comprised 13 states, had only two chaplains on duty both of whom were at the Naval Training Station, Great Lakes. The senior of the two was given additional duty as District Chaplain. The Twelfth District, likewise, had but two—the District

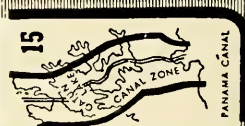
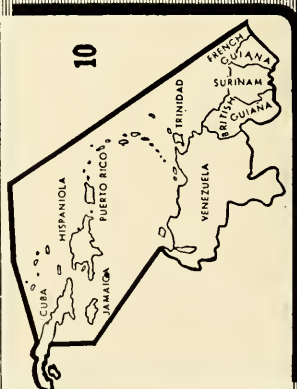
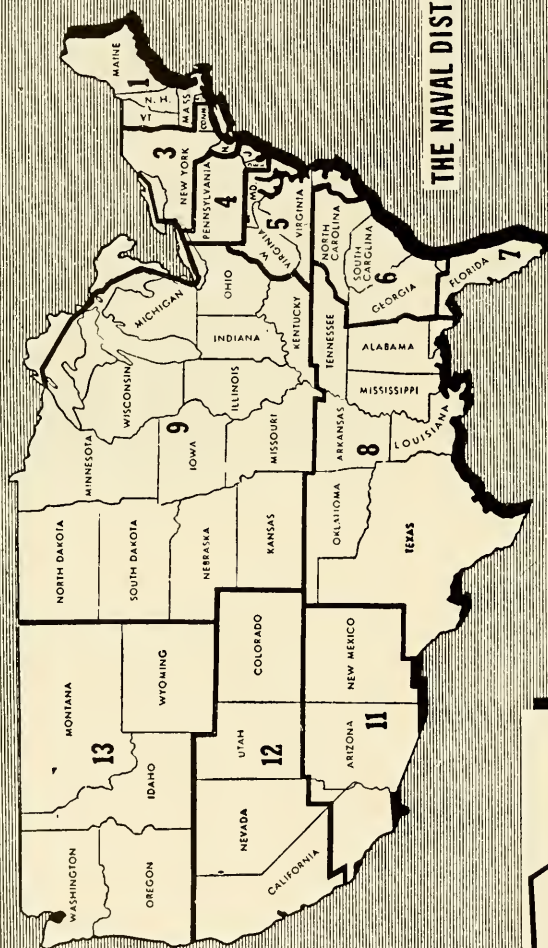
Chaplain in San Francisco who was also chaplain for the receiving ship, *Yerba Buena Island*, and the chaplain at the Mare Island Navy Yard.

The rapid expansion of naval stations and personnel in World War II quickly changed the picture. It soon became imperative for at least one experienced chaplain to devote all his time to administrative duties in each of the districts. Before the war was half over, some of the districts had as many chaplains on duty as composed the entire Corps before the war. On 1 July 1945 the Eleventh Naval District included the names of 166 chaplains on its roster.

Not all of the districts had District Chaplains when war began. In the First Naval District, for instance, Chaplain Herbert Dumstre was serving as yard chaplain in the Boston Navy Yard. Chaplain R. L. Lewis relieved him in July 1942, and was given additional duty as District Chaplain in September, but it was not until August 1944 that he was given full-time duty as District Chaplain. By the end of 1943, all of the districts had district chaplains either on a full-time or part-time basis.

<sup>22</sup> The Second District had been absorbed in Districts One and Three in 1919 and the Tenth District was outside continental United States. Note map.

# THE NAVAL DISTRICTS





Chief of Chaplains W. N. Thomas, and District Chaplain attending first District Chaplains Conference ever held, 5 April 1946, make pilgrimage to the grave of John B. Frazier, first Chief of Chaplains, Arlington Cemetery. Most of the chaplains present entered the Corps during Chaplain Frazier's tour of duty as head of the Corps. (Left to right) W. W. Elder, C. A. Neyman, E. L. Ackiss, J. P. Forsander, R. W. Truitt, J. F. Hugues, A. E. Stone, R. Shrum, J. W. Moore, R. L. Lewis, H. G. Glunt, W. A. Maguire, S. W. Salisbury, P. G. Linaweaver, R. D. Workman, and W. N. Thomas.

Following the declaration of war, two areas—the Potomac River Naval Command and the Severn River Naval Command—were set apart as separate administrative units with functions closely resembling those of a naval district. The senior chaplain in each of these commands was known as a District Chaplain. Marine and Coast Guard units falling within the geographical limits of naval districts or commands were included by common consent within the jurisdiction of the respective District Chaplains. Districts outside of the limits of continental United States having District Chaplains were the Tenth, Fourteenth, Fifteenth, and Seventeenth.

In November 1944 the Navy Department sent a directive to all District Commandants regarding uniformity in the organization of district staff. The approved organization placed the District Chaplain directly under the Assistant Chief of Staff for Personnel. However, an alternate plan of placing the chaplain under the director of welfare was permitted.

When several districts followed the alternate plan, quick and effective protest was made by church bodies to Secretary of Navy Forrestal on the ground that such action lowered the position and dignity of religion in the Navy. Authorization for the alternate plan was canceled.<sup>23</sup>

#### *Succession of District Chaplains*

(Including the names of those who served as District Chaplains before the office was officially recognized. The following table lists service to end of 1946.)

##### First:

- R. L. Lewis, September 1942–November 1944.
- A. E. Stone, November 1944–June 1946.
- W. W. Edel, June–July 1946.
- P. G. Linaweaver, July–December 1946.
- R. R. Marken, December 1946.

<sup>23</sup> CoC., District Chaplains file.



Third:

T. B. Thompson, June 1942–September 1943.  
M. M. Witherspoon, October 1943–March 1945.  
J. F. Hagen (acting) February–August 1945.  
R. D. Workman, August 1945.

Fourth:

E. W. Davis, May 1943–October 1945.  
R. L. Lewis, October 1945–September 1946.  
M. H. Petzold, September 1946.

Fifth:

C. A. Neyman, September 1941–July 1944.  
W. H. Rafferty (acting), July–September 1944.  
W. F. Salisbury, September 1944–July 1946.  
Herbert Dumstre, July 1946.

Sixth:

T. B. Thompson, October 1943–April 1946.  
H. G. Glunt, April 1946.

Seventh:

C. V. Ellis, June 1943–December 1944.  
T. C. Miller, November 1944–February 1946.  
P. G. Linaweaver, February–June 1946.  
F. L. Albert, June 1946.

Eighth:

R. W. Truitt, October 1943–November 1944.  
H. G. Glunt, October 1944–March 1946.  
W. W. Elder, February–June 1946.  
W. F. Cuthriell, June 1946.

Ninth:

F. H. Lash, April 1941–December 1943.  
J. T. Casey, January 1944–April 1945.  
J. E. Johnson (additional duty), April–June 1945.  
R. W. Shrum, June 1945–December 1946.

Tenth:

W. W. Elder, July 1943–May 1944.  
J. F. Hugues, May 1944–February 1945.  
D. H. McDonald, February 1945.

Eleventh:

H. S. Dyer, August 1940–May 1944.  
W. A. Maguire, May 1944–June 1946.  
M. M. Leonard, June 1946.

Twelfth:

H. M. Peterson, June 1940–June 1943.  
E. L. Ackiss, May 1943–November 1944.  
R. W. Truitt, Nov. 1944.

Thirteenth:

J. T. Casey, October 1942–December 1943.  
J. P. Forsander, Sr., December 1943–September 1946.  
J. E. Johnson, August 1946.

Fourteenth:

T. C. Miller, April 1941–July 1943.  
J. H. Brooks, July–April 1944.  
M. S. Sheehy, June 1944–June 1945.  
J. F. Hugues, July 1945–September 1946.  
C. H. Mansfield, September 1946.

Fifteenth:

R. E. Miller, December 1943–September 1945.  
H. M. Day, September 1945.

Seventeenth:

M. M. Witherspoon (Staff Commander, Alaska Sector)  
July 1942–August 1943.  
P. G. Linaweaver, July 1943–December 1944.  
C. W. Nelson, December 1944–October 1945.  
R. S. Miller (additional duty), October–November 1945.  
J. A. Whitman (additional duty), February 1946.

Potomac River Naval Command:

W. H. Rafferty, July 1939–February 1943.  
S. W. Salisbury, February 1943–March 1944.  
C. M. Drury, March 1944–August 1945.  
R. L. Lewis, August–October 1945.  
J. W. Moore, October 1945.

Seyvern River Naval Command:

W. N. Thomas, June 1933–June 1945.  
F. H. Lash, July 1945–April 1946.  
E. P. Wuebbens, April 1946.

With but few exceptions, all who served as district chaplains were from the Regular Navy and usually held the rank of commander or captain.

For the first time in the history of the Corps, a meeting of District Chaplains was held in Washington during the first week of April 1946. Fourteen District and one Fleet Chaplains were present.

The agenda, the discussion of which was led by the Chief of Chaplains, included such matters of concern to the Chaplain Corps as postwar adjustments, status of Reserve chaplains, chaplain's specialists, duties of the District Chaplain, a chaplain's manual, and many kindred topics. On Friday, 5 April, the group made a pilgrimage to the grave of the first Chief of Chaplains, John B. Frazier, in Arlington Cemetery. All but four of the 14 had served under Chaplain Frazier in World War I, and eight of the chaplains were his appointees.

### *The Duties of the District Chaplain*

The duties of the District chaplain were similar to those outlined for the Fleet Chaplain in article 1244 of the 1920 edition of Navy Regulations. There were other duties which varied according to the peculiar circumstances of each district.

The expansion of the Chaplain Corps to the unprecedented size of nearly 3,000 during the war necessitated the assistance of District Chaplains in the procurement of chaplains. District Chaplains had frequent opportunity to present the cause and work of the chaplaincy before church groups, denominational assemblies, and seminary student bodies.<sup>24</sup> Sometimes

<sup>24</sup> Chaplain A. E. Stone of the First District reported that, from October 1942 to August 1945, his office had made 571 appointments for such speaking engagements for chaplains within his district, and that this figure did not include even more engagements made directly with the chaplains. (Q. 689, page 12.)



they interviewed applicants for the chaplaincy and helped in the preparation of the necessary papers.

District Chaplains were expected to keep the Chaplains Division informed of developments within their respective districts and of future needs. Many of the graduates from the Chaplains' School worked under the immediate direction of a District Chaplain before having independent duty. The District Chaplain's office thus became an advanced training center for many of the newer members of the Corps.

As new naval installations were started, the District Chaplain was responsible for making such provisions as were possible for Divine Services until the unit was large enough to merit part- or full-time duty of a Navy chaplain and until such was available. Often the District Chaplain himself conducted Divine Services at these places. Sometimes he called upon nearby civilian clergymen for assistance, or upon churches for musical talent.

The District Chaplain's office became a distributing point for hymn books, chaplain's equipment provided by the Navy, the *Chaplain's News Letter*, and record cards for marriages, baptisms, and funerals. To facilitate the holding of Divine Services on ships without chaplains, district chaplains often prepared and distributed mimeographed worship services and supplied these ships with hymn books and religious material.<sup>25</sup> They also distributed immense quantities of Bibles, New Testaments, prayer books, devotional tracts, and religious books, communion supplies, and such items as rosaries, medals, and mezuzahs. Occasionally, problems arose in the distribution of unsolicited religious literature. Chaplain A. E. Stone, in his report of 1945 listed the following statistics of religious items distributed through his office in the First Naval District.

Bibles .....	585
New Testaments.....	15,540
Prayer Books.....	3,500
Tracts, etc.....	100,000
Hymnals.....	3,014

One of the District Chaplain's most important duties was that of supervising the work of the chaplains in his district. In his annual report for 1945 Chaplain Stone stated:

In order to acquaint myself with these chaplains and their fields, I carried out six special itineraries and made many other separate visits to nearly every station in the district

where chaplains were assigned. Such visits had for their purpose observing the locale of work, conferring with commanding officers, estimating the value and needs of the religious programs, and advising the chaplains themselves on problems and procedures. Recommendations of permanent and temporary assignments to duty were made as needs and occasions arose.<sup>26</sup>

Such visits made by the District Chaplains, in the spirit of a bishop overseeing the clergy of his diocese, were valuable to the younger chaplains. It was reassuring to the less experienced chaplain to know that in cases of doubt or difficulty he could always turn to the District Chaplain for advice and assistance.

District Chaplains, especially those working with Navy Relief, found that much of their time was spent in helping dependents of naval personnel. During the first anxious months of the war, officers and men often left on short notice for an unknown destination and for an uncertain period, before adequate provision could be made for housing or allotments for their families. The last advice often given was: "Go and see the chaplain with your problems." During the spring of 1942, for instance, the number of women visitors to the office of the District Chaplain in the Twelfth Naval District often totaled more than 200 daily. They came with all manner of problems including financial, marital, sickness and hospitalization, nonreceipt of allotment, housing, transportation of household effects, necessity of supplementing the family income, desire for employment, care of children, and a multitude of other difficulties. Wives and mothers, who had always looked to the husband or father to make decisions regarding the physical welfare of the family, suddenly found themselves forced to act alone. Often they went to the chaplain for advice. The District Chaplain kept in touch with local charities, the legal aid society, police officials, and frequently found it necessary to refer the visitors to such agencies.

Before the general public realized what was implied in the mailing address "c/o Fleet Post Office, San Francisco" some anxious parents, wives, and even unmarried expectant mothers traveled from distant points in the country to San Francisco fully expecting to see their loved one there. Even though censorship regulations forbade the release of information regarding the movement of ships, many haunted the office of the District Chaplain for some word of reassurance. Over and over again the advice was given: "If you

<sup>25</sup> Chapter XIII of this book entitled "Ships and Stations Without Chaplains" gives further information on this subject.

<sup>26</sup> CoC, Stone file.

have not been notified that your loved one is a casualty, do not worry. No news is good news." The experience of the District Chaplain of the Twelfth Naval District was duplicated by those serving in important ports of other districts.

The district chaplains and their assistants were naturally called upon to perform duties such as were common to all chaplains. This included officiating at marriages and funerals, administering the sacraments, speaking before civilian groups, taking part in local patriotic ceremonies, and assisting in various war bond, or charitable drives. Some District Chaplains had rooms adjoining their offices which were converted into small chapels for the use of wedding parties, or for private devotions. After 1 April 1944 arrangements (previously handled in the office of Chief of Chaplains) for securing a Navy chaplain's services for Navy, Marine Corps, and Coast Guard funerals held in Arlington National Cemetery were cleared through the office of the District Chaplain, Potomac River Naval Command. District Chaplains in the vicinity of other national cemeteries had the same responsibilities. District Chaplains in the vicinity of ship yards were often called upon to offer the prayer at the launching, or at the commissioning, of naval vessels. In some districts, he was responsible for serving the ships without chaplains anchored, or docked, in the port away from the Navy Yard.

### *Casualty Calls*

The outbreak of war brought its inevitable cost in human lives. It is estimated that World War II took the lives of about 10,000,000 fighting men of whom over 290,000 were from the United States. The Navy's part of this total, divided among its three branches, was as shown in accompanying table.

For years Navy chaplains have made calls on the next of kin of deceased naval personnel. Long before the war began, the headquarters of the Navy Relief Society in Washington followed the practice, in cases of the death of Navy and Marine Corps personnel, of securing from the Navy Department the names and addresses of the next of kin. This information was forwarded to the auxiliary nearest the family of the deceased with the request that a call be made to ascertain any possible financial need which merited the assistance of the Society. Since the chaplain was often the executive secretary, or head of the relief committee of the local auxiliary, he usually made the call.

### TOTALS, EACH SERVICE

	Overseas casualties	U. S. casualties	Total
<b>DEAD</b>			
Navy.....	49, 435	13, 049	63, 484
Marine Corps.....	21, 796	2, 650	24, 446
Coast Guard.....	1, 038	874	1, 912
	72, 269	16, 573	88, 842
<b>MISSING</b>			
Navy.....	49	15	64
Marine Corps.....		33	33
Coast Guard.....			
	72, 318	16, 621	* 88, 939

*\*All Hands, April 1947, p. 59.*

Navy Chaplains often were able to get information about casualties before receiving the notice from the Navy Relief Society. Frequently, they were asked to conduct memorial services for those who had paid the supreme sacrifice.

In April 1944 Chaplain E. L. Ackiss, then District Chaplain of the Twelfth Naval District, while on a duty trip to Washington, invited the attention of the Bureau of Naval Personnel to the great importance and value of Navy chaplains calling on the next of kin of naval casualties within a few days after official notification. The recommendation was favorably received and a directive dated 5 May was sent by the Chief of the Bureau to the Commandants of all naval districts within the United States. According to this directive, Commandants of the districts in which the nearest of kin of naval casualties lived, would be informed within a few days after the Bureau had ascertained the delivery of the official notification. The district Chaplain then arranged for a Navy chaplain to call, if the home were within a reasonable distance of the District Headquarters. Often the District Chaplain himself made these calls. The casualty notices included those missing as well as those killed in action. The next of kin of those dying within the United States were notified directly by the commanding officer of the unit to which deceased was attached. The District Chaplains were informed and sympathy calls were made. Calls were also made on the nearest of kin of Marine Corps and Coast Guard personnel.

The proximity of the Potomac River and Severn River Naval Commands to the Navy Department made it possible for the Casualty Section of the Bureau of Naval Personnel to notify the District Chaplains of these two areas by telephone of casualties whose nearest kin lived within their respective districts. A chaplain was then assigned to bear the first news. After the message was delivered, the Casualty Section was informed by telephone and the official telegram was released. Previous to the performance of this duty by the District Chaplain of the Potomac River Naval Command, such calls in the Washington area were made by the Chief of Chaplains or by one of his assistants.

During the 17-month period beginning 1 April 1944, chaplains of the Potomac River Naval Command delivered 428 casualty messages, an average of 25 each month.<sup>27</sup> During March and April 1945, when the casualty reports from the fighting on Iwo Jima and Okinawa were the heaviest, the Navy, Marine Corps, and Coast Guard casualties for Washington and vicinity amounted to 50 and 43, respectively. Repeated expressions of appreciation from the families of those

killed or missing in action for this personal call in the hour of sorrow by a Navy chaplain proved the value of this method. The difficulty of keeping in direct touch with the Casualty Section by telephone made it impossible to follow this procedure throughout the Nation.

In some instances, as in the Ninth Naval District, a chaplain was assigned solely to casualty calls. When the next to kin lived too far from District Headquarters to permit a chaplain to call, a letter of condolence was sent. The following report from the First Naval District is typical of the services rendered in other districts:

From 5 June 1944 to 14 August 1945 inclusive, a total of 3,387 casualty notices were received in the district chaplain's office. A total of 2,370 calls on next of kin were made during this period, 1,167 by members of the district chaplain's office staff and 1,203 by chaplains on other stations in the district as assigned by the district chaplain. Letters sent numbered 2,672.

Every casualty case was carefully logged, separate filing jackets made for correspondence and records of calls were kept. During several months of late 1944 through 1945 to the end of the war practically the full time of one district chaplain's office staff chaplain and that of one CAF [civil service] worker was absorbed in the casualty work. (Q. 289, pp. 14, 15, Chaplain A. E. Stone.)

<sup>27</sup> CoC., PRNC file.

## "CASUALTY REPORT"

By Chaplain Monroe Drew, Jr., USNR

Note: In the confines of the Washington, D. C., area it is the practice of the Navy Department to notify "next of kin" of war casualties through the personal call of a Navy chaplain before releasing the usual telegram. The following is written by a chaplain assigned the task:

\* \* \* \* \*

The address was right—there is such a house. He must have played here in the street not too long ago; baseball and football with his pals. Everybody knows him in these houses up and down the row. I feel like a man with a bomb and knowing where it's got to go, that it's bound to hurt people and blow things off their foundations. My heart is beating much too fast now and way up high, somewhere near my throat, as I open the car door wide and make that awful effort to get out—to get on with the job.

This girl must be his sister. She was sitting on the porch and she's looking back from the car that says U. S. NAVY on it too plainly, in too many places at a time like this. Her eyes are wide and very frightened. She may be just a kid, but she's part woman and she knows.

"It's about my brother?"—I nod as gently as I can and reach out for her with my heart.

(From *The Shield*, published at U. S. Coast Guard Training Station, St. Augustine, Fla., 1 February 1945.)

His mother comes out from the kitchen—each word I say to her seems so terribly much like aiming a weird gun straight at her heart, like pulling a deadly trigger time after time.

Her sobs cut hard and deep; they swallow up the pitiable words of comfort I offer with the same voice that just now struck her down and shocked her cruelly, into such grief.

Oh, yes, when the father came home, smudged and greasy, straight from his work, I prayed with them, and reasoned, as a chaplain should, that they must ask for faith and courage, for a more complete trust in God, a seeking of His will. But I came away with scars and wounds, myself, with tears in my own eyes and down in my soul. And I wish sincerely that some Americans that I know could have this job of mine, that they and their like throughout the world might see with their own eyes the end result of selfish hates and stupid prides—might know as good a reason as I know to give all that must be given, in sacrifice, in blood, in sweat, in their own tears, to make unnecessary—this!

Indicative of the value of both letters and visits in the First District is the fact that more than 500 replies were received, or about 19 percent of original letters sent. Chaplain James D. Hester, who devoted his time for a considerable period, to this duty in the First District, summarized his reactions when he wrote:

A bare statistical report of these calls and this correspondence cannot possibly capture the drama of grief, courage, sacrifice, and nobility of spirit found by the chaplain in the homes of bereaved widows or mothers and fathers. Very often when the chaplain called to give consolation and comfort to the bereaved next of kin, he found himself sitting in silence before a spirit of courage and sublime faith. The basic fiber and fineness of the American people were revealed in this experience as perhaps they could not have been in any other way. The Navy and the families of Navy men were thus drawn together through their mutual loss by the visit of the Navy chaplain. (Q. 689.)

Chaplain H. S. Dyer, out of his experience in the Eleventh District, commented as follows on the value of this ministry of comfort:

I know of no duty where a Navy chaplain has a better opportunity to apply the practical aspects of Christianity intelligently. It is exacting. It requires more patience, tact, and understanding, than a mere human possesses. There are many compensations however, which those who have attempted this service can understand and appreciate.<sup>28</sup>

#### PACIFIC FLEET CHAPLAINS

As the fleet increased in size and personnel, the responsibilities of the Fleet Chaplain expanded. Force Chaplains were appointed to serve with the new fleets organized; with the Headquarters of the Fleet Marine Force; with the Commander, Amphibious Forces Pacific; with the various island commands; and with the Commander, Philippine Sea Frontier. The duties of these Fleet and Force Chaplains included many of the responsibilities of the District Chaplains within the United States. Throughout the war, they maintained morale and efficiency among the chaplains serving within their unit or area by having frequent conferences, by advising in difficult situations, by securing and supplying all possible material aids, and by making direct changes or assignments to new duty (through authorized channels) of chaplains under their cognizance.

It was the policy of the Chaplains Division to supply all ships and advance units rating chaplains with such officers, even at the expense of naval installations within continental United States. Often a Fleet or Force Chaplain found that he had more chaplains serv-

ing under his direction than were in the whole Chaplain Corps before the war.

At the time of Pearl Harbor, W. A. Maguire was attached to the Staff, Commander Battle Force, but was actually serving as Fleet Chaplain. Maguire was relieved in May 1942 by Chaplain R. W. Truitt, who maintained Maguire's old office in the Navy Y in Honolulu. Although also serving as Fleet Chaplain, Truitt was actually attached to Staff, Commander Service Force, which was the administrative unit ashore of the Pacific Fleet.

On 4 June Truitt wrote to Workman regarding five heavy cruisers which were without chaplains and added: "The Commanding Officers want chaplains and tell me in no uncertain terms about their need." On 23 July Chaplain Workman replied that permission had been obtained to create a pool of chaplains at Pearl Harbor which would be under the jurisdiction of the Commander-in-Chief of the Pacific Fleet. This made it possible for the Bureau to order to the pool chaplains who in turn would be reassigned upon the recommendation of Chaplain Truitt. Arrangements were made to use chaplains on a temporary duty status in the Fourteenth Naval District while awaiting their permanent orders. Writing again on 18 February 1943, Truitt recommended that a minimum reserve of five chaplains be kept at Pearl Harbor at all times in order to meet unexpected calls.<sup>29</sup> However, the demands for chaplains elsewhere were too insistent to permit for the time being the fulfillment of even this modest request. All too frequently there were no Reserve chaplains standing by when a new need arose.

Truitt was relieved 1 September 1943 by Chaplain J. W. Moore. Writing to Workman on the 8th, the latter confessed that the size of the job was "staggering." He declared that any chaplain asking for such an assignment, knowing what it involved, would be either "the world's first egotist, or greatest fool." In January 1944 Moore moved his office from the Navy Y in Honolulu to a quonset hut which had been erected for his use in the Navy Yard. This made him much more available to the Headquarters Staff and to Fleet personnel. In June 1944 Chaplain Moore was assigned to the staff of Admiral Chester Nimitz as Fleet Chaplain of the United States Pacific Fleet.

The ordering of Chaplain Moore to the Staff, Commander in Chief, Pacific (abbreviated CincPac),

<sup>28</sup> CoC., Truitt file. Additional information in this section, unless otherwise noted, has been taken from the files in the Chaplains Division of the individual chaplains or from the files of the respective force and fleet chaplains.

<sup>29</sup> CoC., Eleventh Naval District file.



marked a great forward step in the effective administration of Navy chaplains' affairs throughout the Pacific Theater of War. Moore's position on the staff of Admiral Nimitz brought influence and prestige to the office of the Fleet Chaplain. At the time of his appointment, over 550 Navy chaplains were serving in the Pacific Fleet, among the Marines, and at other posts under Admiral Nimitz's command throughout the Pacific Theater.

It was the responsibility of the Fleet Chaplain to resolve any possible difficulties which might arise within the ranks of the chaplains of the Pacific Fleet. The chaplains on the APAs in particular needed a Fleet Chaplain's advice and assistance. Space was at a premium on these ships, and usually little or no provision was made for a chaplain, because the APAs were converted from another type which was not planned for a full complement of officers. Sometimes the chaplain had no office. Again he might have to bunk with one or even two other officers which meant that he probably would not be able to use his cabin for interviews. Chaplain Moore was able to show several commanding officers what was being done on other ships of that type and to emphasize the fact that a chaplain aboard such vessels, especially when going into combat, was not a luxury, but a necessity. In a number of instances, the chaplain's influence was multiplied several times over when suitable quarters were made available.

The Fleet Chaplain held a number of conferences both ashore and afloat during his tours of inspection. As early as 1943 weekly conferences had been the custom at Pearl Harbor for chaplains in transit. In 1945 these became monthly affairs. Chaplains were briefed on good administrative procedure; aided in cooperative action among themselves; and oriented insofar as possible to their duty assignments.

During the height of naval activities against Japan, 1944 and 1945, the two designations of the Third Fleet and the Fifth Fleet were used alternately to include practically the same personnel and the same ships. During December 1944 Admiral W. F. Halsey, who was then in command of the Third Fleet, requested a Fleet Chaplain be designated for his force. Pending action from the Bureau of Naval Personnel, in compliance with Admiral Halsey's request, CincPac issued dispatch orders to Chaplain R. C. Hohenstein, who was then serving aboard the *Wisconsin*, to assume, temporarily, the duties of Fleet Chaplain, Third Fleet.

The precedent set for the Third Fleet made it pos-

sible to have a Fleet Chaplain for the Fifth Fleet. In February 1945 Admiral R. A. Spruance indicated to Chaplain Moore that he would be glad to have a Deputy Fleet Chaplain provided the personnel of the flagship, the *Missouri*, be not increased. In other words, the Fleet Chaplain would have to be attached to the *Missouri*. Chaplain R. W. Faulk was transferred to the *Missouri* and given the additional duty. He then became the Deputy Fleet Chaplain for both the Third and the Fifth Fleets.

The units of the fighting forces under Admirals Halsey and Spruance were moving fast during the closing months of the war. They were striking at widely separated points, refueling and getting supplies at sea. Under these conditions, it was difficult, and usually impossible, for any Fleet Chaplain to fulfill the expectations of his office.

## AREA AND FORCE CHAPLAINS

As the scene of naval operations moved into the far western Pacific, Fleet Headquarters at Pearl Harbor became increasingly remote. Responsibilities had to be divided. A forward area, Central Pacific, was established with the flag on the *Curtiss*. Chaplain C. A. Neyman became Force Chaplain for this forward area in September 1944 and served as such until June 1945. All organized resistance on Guam ceased on 10 August 1944, but it was not until 1 February 1945 that Admiral John H. Hoover moved his flag from the *Curtiss* to his newly established base on Guam. Adequate office space was provided for Chaplain Neyman. From June to September, Neyman was attached to the Staff, Commander Marianas.

The Commander of the Forward Area was given authority to assign chaplains to duty either as reliefs or with the commands in need of their services. Thus, the Force Chaplain had within his area much the same responsibilities as the Fleet Chaplain had concerning the fleet and ocean areas controlled by CincPac. The Force Chaplain kept in constant touch with the Fleet Chaplain and conferred with him in carrying out established policies. The average number of chaplains on duty in the forward area during the first eight months of 1945 was 122. At the time hostilities ceased in August 1945, the roster of chaplains in Commander Marianas included 141 names.

As area or force chaplain, Neyman made many trips to various Pacific islands where Navy chaplains were at work, including Saipan, Tinian, Peleliu, Ulithi, and Iwo Jima. He was present for the dedication of 22

chapels, most of which were located in the Marianas. In most instances, he preached the dedicatory sermons.

In September 1945 Neyman relieved Moore as Fleet Chaplain, United States Pacific Fleet. He took over his new duties in Honolulu just as demobilization began. The rapidly changing situation "required close cooperation with the office of the Chief of Chaplains and with Officer Personnel Office of Commander Service Force in order to maintain continuous chaplains' service on ships of the fleet and stations in the Pacific areas." In October the Fleet Chaplain's office was moved from the quonset hut in the Navy Yard to the general office building occupied by the Commander Service Force in the Makalapa Area, Pearl Harbor.

After Chaplains L. S. Hindman and H. F. Rottrige reported for duty as Assistant Fleet Chaplains, but actually attached to Commander Service Force, Neyman was able to get away for a 51 day inspection trip. He visited 269 chaplains in 32 localities. His tour carried him to such places as Midway, Marcus, Japan, China, the Philippines, the Marianas, and the Marshalls. Approximately 130 hours were spent in air travel to cover a distance estimated at 20,000 miles.

Chaplain R. B. Drinan followed Neyman as Area Chaplain for the Marianas in October 1945 and remained through 1946. On 1 January 1946 there were 100 chaplains under his supervision. By that time the only former United States naval base which had been completely decommissioned was Ulithi Atoll. On 6 January 1946 the jurisdiction of Commander Marianas was increased to include the Marshall-Gilbert Command. This brought the chaplains' activities on such islands as Eniwetok, Majuro, Roi, Ebeye, Kwajalein, and Tarawa under Drinan's responsibility.

With the steady growth of the fleet and the gradual shifting of American forces from the defensive to the offensive, advance bases were established and task forces of the fleet were formed. This in turn called for the appointment of experienced chaplains to serve with the new commands or fleets created. The first to serve as Force Chaplain, Commander South Pacific, was W. H. Rafferty whose duty there extended from April 1943 to June 1944. In his annual report for 1943, he stated that he had been able to call personally "on practically all commands and upon chaplains attached to United States Marine and Naval Forces, afloat and ashore in the rear, forward, and combat zones of the South Pacific Area." Rafferty was particularly eager to assign chaplains in such a manner so as to make one reasonably available to every officer and man "in the naval service serving in the South Pacific." As Force Chaplain, Rafferty made

several extensive inspection trips throughout the South Pacific area including the Solomon Islands, Australia, and New Zealand.

Chaplain H. M. Peterson relieved Rafferty in June 1944. Previous to that time, Peterson had served about six months as base chaplain, Naval Operating Base, Auckland, New Zealand. From June to January 1945, he also served as South Pacific Area and Force Chaplain.

Chaplain W. W. Edel took over as Area Chaplain on the Staff of Commander South Pacific in January 1945. He remained until September 1945. Summarizing his experience, Edel noted in his annual report for 1945:

The year 1945 in the South Pacific was one of roll-up and redeployment. The number of chaplains on duty in the area decreased with each month. In spite of this it is believed that every unit sufficiently large to warrant the services of a chaplain was cared for during the year. Many chaplains were made available for redeployment forward to combat areas, and assignments were combined, eliminated, or suspended to keep pace with the decrease in the number of chaplains on hand.

As the theater of combat operations moved farther west, the South Pacific increasingly took on the aspect of a rear area. This fact, naturally, affected the work of chaplains. Problems of morale arose. Admiral W. L. Calhoun, desiring to encourage Easter and Passover observations in April 1945, sent a directive dated 18 March to all island and naval base commanders under his jurisdiction which stated in part:

The nature of the war in which we are engaged and the circumstances under which the officers and enlisted men of this command are serving make it a matter of the utmost importance that every possible facility be provided for the religious worship of all faiths and creeds at all times, and especially at times of special religious observance.

The addressees were directed "to afford to the officers and men of their respective commands every possible opportunity, consistent with the requirements of necessary duties, to attend upon the services of Divine Worship or other religious ceremonies or celebrations of the Passover, Holy Week, and Easter seasons."

On 30 March 1945 Chaplain W. W. Edel reported to Commander, South Pacific, on the success of a Protestant lay leadership conference which was held in the Protestant Temple, Noumea, on 26 March with 242 delegates present from Army and Navy units ashore and afloat. Twenty-two denominations were represented and 32 chaplains were present. The conference was sponsored by Army and Navy chaplains of the area.

Edel also stated that 10,000 copies of an eight-page pamphlet entitled "Passover, Holy Week, and Easter" had been distributed. This attractively printed and illustrated pamphlet carried full announcements of Catholic, Protestant, and Jewish services for the season. It carried the announcement that the Protestant chaplains had sponsored a pre-theological preparation program which then had an enrollment of 37 from both branches of the service.

On 28 June Chaplain Edel reported to Commander South Pacific the results of an investigation made that month of Navy dependents in New Zealand:

The departure of the major part of the United States forces from New Zealand has left in that country an indeterminate number of dependents of Navy and Marine Corps personnel. It is estimated that these dependents total approximately 4,000. The presence of these dependents in New Zealand constitutes a potential source of many problems.

The problem is most acute in the Auckland area where the following dependents are registered with the American Consul or recorded in the office of the Commander South Pacific Representative.

(a) Wives registered with American Consul, visa applications made.....	880
(b) Widows registered with American Consul.....	20
(c) Children, recorded.....	350
(d) Finances, recorded.....	1,250
(e) Pregnancy cases recorded.....	150

In addition an unknown but considerable number of wives, children, pregnancy cases are known to exist but have not yet become matters of official record.<sup>30</sup>

Similar cases in the Wellington area were about 40 percent of those at Auckland. Edel recommended that a chaplain be ordered to work with naval dependents in the latter country. The recommendation was accepted and a Navy Relief auxiliary established which made it possible for the chaplain to extend financial aid in worthy cases. There were many other problems in which the chaplain's advice and help were needed by naval dependents.

In September 1945 Chaplain Frederick Volbeda relieved Edel as area and force chaplain, South Pacific. Volbeda was detached in November when Chaplain G. W. Thompson was assigned this duty. By 1 January 1946 the number of Navy chaplains on duty in the area had decreased to six. By 1 April all had been moved to other duty except one. Among the last duties of the Area and Force Chaplains was that of receiving and redistributing chaplains' gear. Thompson

was given new orders in February and with his departure the office of Area and Force Chaplain, South Pacific, was closed.

## AMPHIBIOUS FORCES, PACIFIC

The rapid expansion of naval amphibious forces and craft in the Pacific led to the appointment of Chaplain F. R. Hamilton as the first Force Chaplain to be attached to the Administrative Command, Amphibious Forces, Pacific. He reported for duty at the headquarters in the Navy Yard, Pearl Harbor, in March 1945. Hamilton's promotion to the rank of captain came that month. He was the fourth four-striper of the Chaplain Corps to be on duty at that time in Pearl Harbor, the others being J. W. Moore (Fleet Chaplain), Herbert Dumstrety (Fleet Marine Force), and M. S. Sheehy (Fourteenth Naval District Chaplain).

As was anticipated, Hamilton found a great variety of craft belonging to the amphibious forces needing the services of a Navy chaplain. Most of the APAs had chaplains, as had also some of the transports. In addition, there were hundreds of small vessels without chaplains, as LCTs, LCIs, LCPs, LCVs, etc., which could be best served at shore bases. Hamilton turned his attention first to the APA chaplains who were facing "the worst headaches." Space was so limited aboard these vessels that many chaplains found no suitable quarters to carry on efficient work. Even storage space for essential gear was strictly limited. Reporting to the Chaplains Division on April 17, Hamilton claimed he had already "ironed out" many delicate situations through personal conferences with chaplains and their commanding officers. Hamilton wrote:

Frankly, with many, an increased appreciation of the chaplain's value and importance on the ship has resulted, when they realize the Bureau has a chaplain on the Staff, to correlate their work, and secure maximum efficiency and production. We have some of the finest men in our corps on these APAs, who are doing valiant service under, at the best, difficult conditions.

An important part of Hamilton's duties was making provision for Divine Services for bases and ships to which no chaplain was assigned. A Protestant and a Catholic chaplain were added to his staff whose main duties were to visit amphibious craft when in port and to serve the personnel aboard in every way possible. Quantities of religious literature were distributed. Aids were furnished to interested officers and men who were willing to lead Divine Services in the absence of chaplains.

<sup>30</sup> CoC., Edel file.

Chaplain Hamilton had 255 chaplains under his supervision about the time hostilities ended. Demobilization at once cut into this number so that on 7 January 1946 Hamilton reported only 102 still attached to Amphibious Forces, Pacific. On 22 February Hamilton reported: "A new cut today in Magic Carpet will leave but 23 APAs in that command, and our chaplains can now easily be cared for by the Fleet Chaplain's Office." Magic Carpet was the code name for all ships bringing service personnel back from overseas. On 7 July Chaplain D. E. Wright of the *El-dorado* was given additional duty on the Staff, Commander, Amphibious Forces, Pacific.

### FLEET MARINE FORCE CHAPLAINS

The development of the organization of chaplains' services with the Marines paralleled that of the Fleet Marine Force. The number of men in a Marine division averaged from 15,000 to 17,000 men, comprising three infantry and one artillery regiments, and eight battalions—headquarters, amphibious tractors, medical, pioneer, engineers, service troops, tanks, and motor transports. Early in the war, the Chaplains Division adopted the policy of assigning a Protestant and a Catholic chaplain to each Marine regiment. Six chaplains were ordered to serve the eight battalions. A Division Chaplain and an Assistant to the Division Chaplain, the latter of whom was Jewish, also ministered to the Jewish personnel of the division, brought the complement of chaplains for each division up to 16.

Before hostilities ceased, the Marines had two corps in the Pacific, the Third and the Fifth. Each corps consisted of three divisions in addition to such other units as AAA (antiaircraft artillery) batteries, service regiments, defense battalions, as may have been temporarily assigned to the corps for operational purposes. These additional units also had their chaplains. Thus, a corps at full strength could have as many as 56 chaplains.

The assignment of experienced chaplains with the Fleet Marine Force to serve in a supervisory capacity began in July 1943 when Chaplain W. A. Maguire was ordered to the staff of Maj. Gen. H. M. Smith, Fleet Marine Force, who then had his headquarters at San Diego, Calif. Maguire served in this capacity until May 1944 when he became District Chaplain of the Eleventh Naval District.

In October 1943 Chaplain A. deG. Vogler became staff chaplain, Fifth Amphibious Corps, with headquarters at Pearl Harbor. His duties were to correlate and supervise the rapidly expanding chaplains'

activities of that command. In January 1944 Chaplain C. H. Mansfield was appointed to a similar office with the Third Amphibious Corps then in the South Pacific. Previous to Mansfield's assignment, the Marine chaplains in the South Pacific had come under the supervision of W. H. Rafferty, Force and Area Chaplain, South Pacific.

In June 1944 Vogler was relieved by Chaplain Herbert Dumstre. In August the Third and Fifth Amphibious Corps came under the same administrative command, the designation of which was later changed to Headquarters, Fleet Marine Force, Pacific. Dumstre was made Staff Chaplain and in September Mansfield was detached without a relief. Thus Dumstre was given supervision of all chaplains serving with both the Third and the Fifth Amphibious Corps. He continued in that capacity until May 1946.

Writing to Chaplain Thomas on 6 February 1946, Dumstre recommended:

That Fleet Marine Force Pacific chaplains should be relieved promptly upon completion of 18 months, or sooner if another operation is looming: This duty is rugged, it takes not only a strong body but also a strong mind and character to stand the strain. Several chaplains have been on the point of complete exhaustion following an operation, and have hardly returned to normal before the next one is scheduled. This is evident by the number of hospitalizations for disability other than combat.

The Fleet Marine Force, Pacific, is in a fluid state. New units are constantly being activated, requiring chaplains, and casualties are also occurring. Therefore, the advisability of maintaining a pool at this headquarters.

The following served as Division Chaplains in the Fleet Marine Force, Pacific, from August 1944 to November 1945:

First: G. F. X. Murphy; L. R. Schmieder; F. W. Kelly.  
Second: O. D. Herrmann; R. R. Marken  
Third: A. F. Kamler; A. O. Martin; G. A. Morrill.  
Fourth: H. C. Wood.  
Fifth: W. F. Cuthriell; G. A. Creitz; O. B. Cook.  
Sixth: D. W. Mayberry.

A total of 151 chaplains were attached to the Fleet Marine Force, Pacific, at the end of July 1945. A difficult task devolved upon Chaplain Dumstre during the months following the cessation of hostilities, for Marine units were being decreased in size, or deactivated, and chaplains were being rapidly demobilized. His monthly reports to the Chaplains Division kept it accurately informed regarding the current status of Marine chaplains. Chaplain R. R. Marken relieved Dumstre in May 1946.



Existing as a separate command within the Fleet Marine Force, Pacific, was Air Fleet Marine Force, Pacific. With the gradual increase of personnel in this branch of the service, the senior chaplain in each wing sometimes acted as wing chaplain without being officially designated as such. In November 1944 Chaplain J. F. Robinson was ordered to the staff of the Commanding General, Aircraft, Fleet Marine Force, Pacific. Robinson left the United States on 16 January 1945 for a tour of investigation. He reported to Workman on 25 January and recommended the designation of a Wing Chaplain for each air wing. This suggestion was adopted. On 7 February Robinson was ordered to the Bureau on temporary additional duty orders to consult with the Chaplains Division regarding chaplains' activities with Air, Fleet Marine Force, Pacific. Returning to the Pacific coast, Robinson was killed in an air accident on 23 February. Chaplain C. J. Hacherl was ordered as his relief.

Hacherl's duties during the first part of 1945 included supervision of chaplains' activities with Marine Fleet Air, west coast, which had its headquarters at Miramar, San Diego. On 11 July Hacherl left Pearl Harbor for a tour of 25,000 miles by air to some 160 Marine air bases scattered among the islands of the southern and western Pacific. In his report to Chaplain Workman dated 29 July, Hacherl, commenting on the work of the chaplains visited, stated: "I am proud to say for the Corps that all of them have done a wonderful job. . . ." Such visitations by Fleet, Force, or area chaplains to those under their supervision did much to sustain the morale of the local chaplains, who in turn were so important in maintaining the morale of the unit to which each was attached.

When hostilities ceased, the names of 41 chaplains were on the roster of Air, Fleet Marine Force, Pacific, divided among the First, Second, Third, and Fourth Marine Aircraft Wings. In Hacherl's report of 6 September on the location of his chaplains, 12 were on Okinawa; nine were at Zamboanga, and four at Malanbang, Philippines; and the others scattered among the islands of the Pacific including Midway, Guam, Ulithi, Emirau, Majuro, and Engebi.

Writing to Chaplain Thomas on 6 September, Hacherl stated:

Having completed this tour of the forward areas and the visitation of the chaplains attached to the various groups and wings in Aircraft, Fleet Marine Force, Pacific, I am delighted to report that in all instances and everywhere, I found the commanding officers of the various wings and groups both sympathetic and understanding. All, without

exception, voiced the desire to cooperate with their chaplains and with myself for the benefit of the personnel under their commands. Nowhere were there complaints concerning chaplains, and everyone was unanimous in their praise and appreciation of the chaplains' work, problems and difficulties. Personally, I was both edified and pleased with the grand work that chaplains are doing in the isolated atolls and on the field of recent battle. . . . All are willing to carry on and to labor while these forces remain in the field as occupational troops.

In March 1946 Hacherl was detached from Air, Fleet Marine Force, Pacific, without a relief and given orders as Division Chaplain, Second Marine Division, as the relief for R. R. Marken.

## SEVENTH FLEET AND THE PHILIPPINE SEA FRONTIER

Another United States Fleet, the Seventh, under Admiral T. C. Kinkaid, operated with Gen. Douglas MacArthur's forces in the maneuvers that led to the recapture of the Philippine Islands. Headquarters of the fleet were at Brisbane, Australia, until November 1944, when they were moved to a place near Hollandia, New Guinea. There Chaplain R. W. Shrum reported for duty in November 1943 as the first fleet chaplain to be assigned to that fleet. His duty in that billet continued until February 1945. At the time he reported, there were approximately 18 chaplains attached to the Seventh Fleet. Reporting on 9 January 1945, Shrum stated that he had 24 chaplains under his direction at the beginning of 1944 and 100 at the close of that year.

Shrum's duties were largely of an administrative nature which included inspection trips, reassignment of chaplains, securing of items needed by chaplains, dedication of chapels, many consultations with chaplains and commanding officers, and countless interviews with civilians as well as naval personnel. "The problems," wrote Shrum, "range from money to matrimony, from morale to religion."

In August 1944 Chaplain Shrum accompanied Chaplain Ivan Bennet, U. S. Army, on an extended tour of inspection with Dr. Daniel Poling, of New York. Dr. Poling delivered a number of addresses before audiences numbering sometimes as many as 3,500 and took part in the dedication of several chapels. A perimeter of about 5,000 miles was traversed, mostly by air, with visits to 12 islands. Chaplain Shrum was able to see about 50 Navy chaplains on this trip. A number of conferences were held with Army and Navy chaplains.

Chaplain F. L. Albert relieved Chaplain Shrum in

February 1945. With the establishment of bases in the Philippines, a new administrative part of the Seventh Fleet was formed known as the Philippine Sea Frontier. In April 1945 Chaplain J. F. Hugues was appointed to the staff of this command. Both he and Chaplain Albert had their offices in the headquarters of the Seventh Fleet and of the Philippines Sea Frontier, which were located first at Tolosa, Leyte Island, and, later, when conditions permitted, in Manila.

During the summer of 1945 two distinguished civilian visitors were welcomed by chaplains in the forward areas. They were Archbishop F. J. Spellman, of the Military Ordinariate of the Roman Catholic Church, and Bishop E. F. Lee of the General Commission on Army and Navy Chaplains, representing a majority of the Protestant denominations. Archbishop Spellman (later Cardinal) happened to be in Honolulu on 15 August 1945 when the news of the surrender of Japan was announced. The next morning he celebrated Solemn High Pontifical Mass at the Blockerina, Pearl Harbor, when about 7,000 were present. When in the Philippines, Chaplain F. T. O'Leary, Assistant Fleet Chaplain, accompanied Archbishop Spellman in his tour of advanced bases while Chaplain Albert was with Bishop Lee. Both of the visitors flew thousands of miles over water and held conferences with hundreds of Army and Navy chaplains, besides speaking many times to soldier and sailor audience.

Chaplain Albert was detached in October 1945, being relieved by Chaplain Luther F. Gerhart. In a parting message to the chaplains of the Philippine Sea frontier, Albert summed up the activities and results of his eight months' duty in the following paragraphs:

Building on the foundation laid by Chaplain Reuben Shrum, and benefiting by the substantial labors of our unusually zealous and effective chaplains, we have dedicated 46 new Navy chapels this calendar year. I have made 72 air trips, to 26 different islands, and visited 205 chaplains at their places. Routine administrative duties at headquarters have included writing over 1,500 letters, making complete reports of all inspection trips, keeping rotation working with a relief available as soon as any chaplain was due to go—and seeing that the right man got the right assignment. At the peak, on August 15th, our nautical diocese included an even 200 chaplains ministering to a quarter of a million souls.

We have traveled close to 40,000 miles out here by peep and jeep, by carry-all and command car, by truck and staff car by motor-sailor and motorboat, by LCT's and MTB's, by crash boats and picket boats, and by transports; by "Black Cat," Army transport and good old NATS.<sup>31</sup>

<sup>31</sup> CoC., Philippine Sea frontier file, 1945 No. 3. A following chapter will deal with the story of the chapels.

Before leaving the Philippines, Chaplain Albert was awarded the Legion of Merit Medal in recognition of "exceptionally meritorious conduct in the performance of outstanding services . . . as Fleet Chaplain . . ."

The war being over, Chaplain Gerhart found one of his major problems that of demobilization. Chaplains with sufficient points to merit release from active duty were eager to be returned home. There was a constant decline in the number of naval personnel within the area which in turn permitted the release of chaplains. This necessitated a constant shifting of chaplains. By 1 March 1946 the number of chaplains in the Philippine Sea frontier was down to 33. Chaplain Gerhart was relieved by Chaplain J. E. Johnson in March 1946. Writing to the Chaplains Division on 25 April, Johnson stated: ". . . demobilization has galloped along . . . It begins to appear that our total needs for chaplains in the Philippine Sea frontier will be eight or less."

The Philippine Sea frontier ceased to exist after the Philippines gained independence on 4 July 1946. The roster of chaplains in United States naval forces in the Philippines for 1 November 1946 included the following three names: W. H. Hoffman at Manila; Donald R. Caughey at Subic Bay, and L. G. Moon at Samar. A. M. Frieberg was en route to Sangley Point, and C. G. Butler under orders to go to Samar.

#### OTHER PACIFIC AREA CHAPLAINS

In the closing days of the war in the Pacific, and following, several special area chaplains were appointed. In September 1945 Chaplain F. T. O'Leary was ordered from the Philippine Sea frontier to be on the Staff, Commander, United States Naval Forces, Australia-New Guinea Area. During that fall United States naval forces in that command were rapidly shrinking. On 17 December O'Leary reported that, besides himself, only Chaplain W. G. Meengs remained, the latter at Woendi. "My work for the staff is practically negligible," he wrote, "viz, handling marriage requests and facilitating the passage of Navy brides to the States." O'Leary had additional duty as chaplain aboard the *Birmingham*. O'Leary was detached in February 1946.

The first to serve in a supervisory capacity over chaplains' affairs on Okinawa was Chaplain J. E. Johnson, who, writing to Chaplain Thomas on 12 September 1945, stated:

I reported for duty to COMNOB the morning of 31 August and immediately set up temporary headquarters in the office

of the chaplain of the receiving station—a tent on the island's No. 1 hog wallow, which really is a mess after a good rain.

I have spent a good part of the first 12 days "in the saddle" (of a jeep). I have personally contacted 45 chaplains assigned to activities in Okinawa. This does not include chaplains from ships who have called.

The need for a chaplain of rank and experience on the staff of the commander was evident when Johnson reported: "Three of the largest and growing installations were without regularly assigned chaplains." One of these units had more than 4,000 men, half of whom were colored. Johnson found that 78 Navy chaplains were already on Okinawa when he arrived, including those attached to Seabee and Marine units. In order to provide religious services for as many as possible, Army and Navy chaplains cooperated in ministering to personnel of both groups. The process of demobilization laid a special responsibility upon Johnson, as it did upon Fleet and Area Chaplains elsewhere, as he endeavored to provide for the spiritual needs of the remaining personnel. In a letter dated 5 October to the Chaplains Division, Johnson reported the presence of seven specialists (W).

On 11 October Johnson reported on the damage done by the typhoon which struck the island a few days previous when the wind velocity "reach 115 knots in this area."

There have been casualties. Burials began today. I am setting a burial watch at the island command cemetery where all deceased are interred. For a week or longer, we shall have Navy Protestant and Roman Catholic chaplains at the cemetery for services as bodies are brought in from the beaches. Six of the first 31 victims of the typhoon were unidentified.

In his letter of 12 September Johnson related the following experience:

The first afternoon I was in Okinawa, a bluejacket from one of the ships of the fleet called at the chaplain's tent and requested assistance in finding his brother's grave before returning to the States. His "baby brother," as he called him, had been in the Tenth Army. . . . I arranged to go with the chaplain and the man to the cemetery the following morning in the chaplain's jeep.

In the center of the Seventh Division Cemetery we found the grave of General Buckner. Seven rows beyond, we found the grave of George W. Nunes, 18-year-old brother of the bluejacket. The man immediately knelt at the plain cross which marked the grave, caressing the metal tag and wetting the cross with his tears. I asked him if he would like to have a brief prayer. "Please do," he said. I uttered a simple prayer, and then Chaplain Imes and I withdrew and left him with the spirit and the memories of his "baby brother." . . .

I have gone to the cemetery with others since then. In each case, I have found that an offer of prayer is welcomed and deeply appreciated by both officers and men.

A change of organization occurred in February 1946 when the office of Staff Chaplain was abolished. The senior chaplain, James W. Paul, assumed the remaining responsibilities of the office while Chaplain Johnson went to the Philippines to relieve Chaplain L. F. Gerhart.

## EIGHTH FLEET CHAPLAINS

In November 1942 United States Naval Task Force 34 made successful landings of Army and Navy personnel at several points on the shores of northwest Africa. This marked the beginning of the expulsion of Axis forces from Africa. The United States Naval Forces Northwest African Waters became effective 1 March 1943 with Admiral H. K. Hewitt in command. On 16 March he was made Commander Eighth Fleet, including all United States naval forces in the Mediterranean.<sup>32</sup> There was little naval activity in the Mediterranean area from the completion of the landings in November to the beginning of the Sicilian operation in July 1943.

There was no chaplain designated as Force Chaplain in Task Force 34, although there were a number of ships included in the operation which had chaplains. With the increase of naval activity in Mediterranean waters, a Force Chaplain became desirable. The first to be ordered to this billet was Chaplain F. R. Williams who assumed his duties in July 1943. Writing to Williams on 13 July, Chaplain Workman reminded him that he was expected to place chaplains under his supervision wherever they could do the best work. "The important thing," wrote Workman, "is to get the work done. . . ."

Williams was given an office at staff headquarters at Algiers, where he received all possible cooperation from Admiral Hewitt. Reporting to Workman on 14 August, Williams stated:

Have just returned from a 2,330-mile inspection trip of 16 bases and stations from Casablanca to Palermo, and I am glad to report that all is well in hand, except for the lack of chaplains.

Next to chaplains, our main need is supplies. Many things get lost or stolen on the way, so that all the chaplains ashore and afloat need testaments, bibles, missals, rosaries, protestant prayer books, books (nonfiction as well as fiction), magazines, and athletic gear. . . . We can't give figures, as you understand, but one base I have in mind has 18,000 men, counting all hands ashore and afloat, and they have nothing—no testaments, no books, no magazines, nor athletic gear. Ordered, yes, but where they are, no one knows.

<sup>32</sup> Morrison, *Operations in North African Waters*, page 255.

Port chaplains were stationed at principal ports where United States naval forces congregated as at Casablanca, Oran, Bizerte, and Palermo. On 9 October 1943, Commander, Northwest African Waters, gave official recognition to the new billet by sending a circular letter to all United States naval forces under his command outlining the duties of the port chaplains.

In November 1943, Chaplain R. J. White relieved Chaplain Williams, who was assigned to Fleet Air Wing Seven with additional duty as Force Chaplain, Commander, Naval Forces in Europe. With the approach of Christmas 1943, White and his staff of chaplains sponsored Christmas parties for native children. They reached more than 12,000. The sailors generously shared their rations and Christmas candy. Some gave clothes or toys which they had made.

Chaplain White so distinguished himself "by meritorious achievement as Fleet Chaplain of the U. S. Eighth Fleet during a period of almost continuous offensive operations against the enemy in the central Mediterranean from 9 November 1943 to 25 December 1944" that he was awarded the Bronze Star Medal. The citation mentioned his skill and energy in the administration of his special duties as Fleet Chaplain, and also the various charitable undertakings he organized "for the relief of the sick and impoverished in war-stricken areas which had been newly liberated from enemy occupation."

Shortly before being relieved by Chaplain R. L. Lewis in December 1944, Chaplain White made arrangements to send some of the chaplains in that area to Palestine. Writing to Chaplain Workman on 4 December, White reported that nine chaplains had been sent up to that date. He added: "I feel that the short visit to the Holy Land is almost equivalent to a postgraduate course, and the chaplains have come back with a deep spiritual benefit. . . ." After Chaplain Lewis took over the opportunities to visit Palestine were continued.

On 12 May 1945 Chaplain Lewis reported that 16 chaplains were then attached to the northwest African Waters Command. This number was then being gradually reduced as ships and men were moved elsewhere. When Chaplain Lewis left for the States in July, Chaplain J. K. Wheaton was given additional duty on the Staff of the Commander to carry on the remaining duties of a force chaplain.

#### FORCE CHAPLAINS, U. S. NAVAL FORCES IN EUROPE

With the growing concentration of United States naval forces in Europe (later designated as the Twelfth

Fleet), the Commander, Admiral H. R. Stark, requested a Force Chaplain to supervise and coordinate chaplains' activities. The first to serve in this billet was Chaplain F. T. Johnson who reported for duty at headquarters in London in October 1943.

Chaplain Johnson's tour of duty was short due to illness. In December, Chaplain F. R. Williams was given additional duty as Force Chaplain, Commander, Naval Forces in Europe, until the arrival of Chaplain F. H. Lash who had been given this assignment. Chaplain Lash who had been senior chaplain at the Great Lakes Training Station, Illinois, reported for duty 30 January 1944. At that time there were 19 United States naval chaplains in the United Kingdom.

Upon his arrival Chaplain Lash designated Chaplain Williams to be his deputy in the period of expansion then in progress.

Chaplain Lash immediately began organizing chaplains' activities, conferring with the flag and the commanding officers, visiting the various bases, and counselling with the chaplains. A depot of supplies for chaplains was quickly established. Cordial relationships were established by the Force Chaplain with the principal religious groups in the United Kingdom, including the ecclesiastical authorities of the Church of England, the Roman Catholic Church, the British Council of Churches, and the Federal Free Church Council. Liaison was made with the American Red Cross and other welfare and social organizations, having the primary function of serving the men in the forces.

Naval personnel in the United Kingdom was gradually augmented beginning in late October 1943. With the opening of the year 1944, a series of amphibious rehearsals was begun in conjunction with the Army in preparation for the landings upon hostile territory. All of this involved the establishment of many bases where chaplains' services were needed. Chaplain Lash made a personal survey of such bases during February and early March, making several reassignments of chaplains as a result. Because of the size of many of the smaller craft, the personnel attached to these vessels did not have chaplains. Special efforts were made to assure a spiritual ministry to the officers and men of these units, ashore and afloat. The month of May witnessed a special increase of chaplains as a result of the request from the Commander, Naval Forces in Europe.

At the time of the landings on the Normandy beach-head, 6 June 1944, the number of Navy chaplains on shore bases under Chaplain Lash's supervision were 46. An additional 14 were on board transports and repair



ships. Added to these were the chaplains aboard battleships, cruisers, and other ships temporarily in the Twelfth Fleet. It is estimated that not less than 70 Navy chaplains participated directly, or indirectly, in the assault on the French coast against the forces of Germany.

Chaplain Lash spent the first week in September visiting all of the places in France where Navy chaplains were at work. His tour included conferences with commanding officers and chaplains in and about the port of Cherbourg and at Omaha and Utah beaches. During the initial phases of the invasion and for some time thereafter, Army and Navy chaplains supported one another in their ministry to the men of both branches of the Armed services.

Lash, reporting to Workman on 16 September, stated: "Our chaplains are about evenly divided between England and France." The roster of Navy chaplains in the European Theater of Operations from the outbreak of the war to the end of 1944 contains 54 names, 34 of whom were still on duty in the area at the end of that year. By 10 May 1945 the number had been reduced to 31, five of whom were with naval forces in Germany, three in France, and the others in England.

Chaplain F. V. Sullivan, who arrived in London in September 1944, became Chaplain Lash's deputy. In May 1945 when Lash left for the States, Sullivan took over the duties of Force Chaplain until he in turn was relieved in the latter part of July of the same year by Chaplain E. H. S. Chandler.<sup>23</sup>

Force and Fleet Chaplains in the Atlantic Area were hosts to distinguished visitors from the various church bodies in the United States even as their brother chaplains were in the Pacific area. Such inspection trips on the part of representative civilian clergy did much to maintain interest in the chaplaincy on the part of the home churches.

## AMPHIBIOUS FORCES, ATLANTIC

In February 1946 Chaplain I. W. Stultz reported to the Commander, Amphibious Forces, United States Atlantic Fleet. Headquarters were then aboard the U. S. S. *Catocin* (AGC-5). This billet corresponded to that of Force Chaplain, Amphibious Forces, Pacific, which was filled by Chaplain F. R. Hamilton from

<sup>23</sup> Much of the material dealing with the activities of chaplains with U. S. Naval Forces in Europe was drawn from the detailed report submitted to the Chaplains Division by Chaplain Lash, who had the assistance of Chaplain F. R. Wilson in its preparation.

March 1945 to February 1946. In May of 1946 Stultz was ordered to duty in the Chaplains Division and was relieved as Force Chaplain by Chaplain E. R. Barnes.

## FLEET CHAPLAIN, U. S. ATLANTIC FLEET

On 21 July 1946 Chaplain S. W. Salisbury was made Fleet Chaplain of the United States Atlantic Fleet. At that time there were 42 chaplains with the fleet, including those with the amphibious forces. The excitement of war days was past. Life in the Navy had settled down to peacetime training. Shipboard duty in many instances became monotonous as a portion of the fleet was tied up or swung at anchor.

New problems of morale and discipline arose as a part of the postwar picture. Many of the bluejackets had enlisted to avoid being drafted by the Army or to qualify under the GI Bill of Rights. These men had no desire to advance in rates and had little or no interest in the Navy and its traditions. Such attitudes presented problems not only for the commanding officers, but for chaplains as well.

Writing to Chaplain Thomas on 23 November 1946, Chaplain Salisbury summed up the situation as it then existed in the Atlantic Fleet:

. . . The chaplains as a whole are doing a splendid job; each ship and station has its own problems; as you well know. . . . The interest taken by the CO's, EO's and other officers varied from ship to ship as might be expected. It was noted that the young pilots both on the carrier and the cruisers, were definitely in support of the religious program. On the other hand, the young seaman was indifferent, either through religious ignorance, or a willful desire to get away from the influence of religion.

Thus, as Navy chaplains tried to live up to the traditions of the Corps and carry on the distinctive responsibilities of their calling, in the postwar Navy, new problems replaced old. The chaplain was needed afloat and ashore as much as ever.

## CHAPLAINS DECORATED

A number of the chaplains who occupied administrative positions during the war were decorated in recognition of outstanding services. Both Chaplain R. D. Workman and Chaplain W. N. Thomas, who served successively as Chief of Chaplains, received the Legion of Merit. In each case, the citation was signed by James Forrestal, Secretary of the Navy. Chaplain Workman's citation, dated 28 July 1945, reads as follows:

For exceptionally meritorious conduct in the performance of outstanding services to the Government of the United States, as Director of the Chaplains Division and as Chief of

Chaplains, from June 1937, to July 1945. Directing the activities of all chaplains serving with the Navy, Marine Corps and Coast Guard prior to and during the most devastating and cruel war in the history of mankind, Rear Admiral Workman brought to this vitally important duty profound faith and an intimate understanding of the needs of our fighting men. Since 1941, he has supervised procurement, training and assignment of more than 2,500 chaplains; he has directed the establishment of a Navy Training School for Chaplains, handling the phase of appointments with skill and knowledge born of 30 years of experience in the Naval Service. A man of great tolerance and tact, keeping close contact with church bodies which furnished clergyman candidates for the chaplaincy and coordinating superbly with civilian religious groups from all denominations, Rear Admiral Workman developed the splendid cooperative and charitable relations existing between the chaplains of all faiths which have enabled them to minister to the spiritual, mental and physical needs of officers and men afloat and ashore. The reassurance thus afforded the families as to the welfare of the men in foxholes, in the air and aboard our ships, has exerted a powerful influence in sustaining the morale necessary to carry this war to a successful conclusion and reflects the highest credit upon Rear Admiral Workman's spiritual integrity, his inspiring leadership and his ability to imbue in others his own example of valiant devotion to duty.

On 9 January 1947 Vice Admiral Louis Denfeld, Chief of Naval Personnel, presented the Legion of Merit to Chaplain Thomas at a ceremony held in the Navy Department. Prominent religious leaders from the Washington area were present. The citation read:

For exceptionally meritorious conduct in the performance of outstanding services to the Government of the United States as Senior Chaplain at the United States Naval Academy, Annapolis, Md., December 1941, to June 1945; and subsequently as Chief of Chaplains from July 1945 to the present. When called upon to assume new duties, Rear Admiral Thomas left behind him at the Naval Academy the fine results of his many years of faithful service and the enduring impression of his sincere Christian character, profoundly influencing midshipmen preparing to defend their country. Serving wisely and sympathetically in the administration of the Chaplain Corps, Rear Admiral Thomas, by his inspiring leadership and unwavering devotion to the spiritual needs of personnel of all religious faiths, upheld the highest traditions of the United States Naval Service.

Four who had served in the office of the Chief of Chaplains received Letters of Commendation (with ribbon). They were Chaplains J. T. Casey, E. P. Wuebbers, G. A. Rosso, and E. L. Ackiss. Chaplain R. J. White also received such a letter because of "exceptionally meritorious services while on special assignment with the Office of Judge Advocate General of the Navy from 13 September 1945 to 2 August 1946."

Three chaplains who occupied administrative positions in the Corps outside of continental United States

were awarded the Bronze Star. They were Chaplain W. W. Witherspoon, Herbert Dumstreys, and R. W. Truitt. The following extracts from their respective citations tell their own story:

#### Chaplain Witherspoon's:

As welfare and recreation officer on the staff of Commander Alaskan Sector from July 1942, to August 1943, he was charged with the entire responsibility for initiating, planning, and carrying out the welfare and recreation effort for all naval personnel in the Alaskan Sector. He obtained the equipment, transported it to its location, set it up and organized the operations of those facilities in a country where weather was the major obstacle and where the mental attitude, as well as physical condition of the personnel, was of major consequence. By his untiring energy, his ability to acquire equipment, and his leadership in organizing the use of it, he made an outstanding contribution to the personnel involved and thereby to the completion of base development and the war effort.

#### Chaplain Dumstreys's:

For meritorious service in connection with operations against the enemy while serving as chaplain for the Marine Administrative Command, Fifth Amphibious Corps from 6 June to 25 August, 1944, and as chaplain for the Fleet Marine Force, Pacific, from 26 August, 1944 to 30 August, 1945. Faced with many problems complicated by factors of distance and fast moving tempo of far-flung amphibious warfare, Captain Dumstreys, organized and supervised the indoctrination for service in the Pacific Ocean Area of chaplains of all faiths for all units, and assisted in their assignment. He displayed outstanding professional ability and great zeal in bringing the solace of spiritual guidance to the men in battle as well as the men situated elsewhere in the theater of operations.

#### Chaplain Truitt's:

For meritorious service as Fleet Chaplain on the Staff of Commander Service Force, Pacific Fleet, from April 28, 1942, to September 4, 1943. Maintaining contact with chaplains of the fleet by letter and by personal visits, Captain Truitt rendered assistance in their task of caring for the spiritual needs of our personnel in the Pacific. Personally assisting the Honolulu families of naval personnel serving in the Pacific, he offered solace to the recipients of casualty notifications and arranged transportation and other service for widows and children of lost and missing men.

The following chaplains received Letters of Commendation (with ribbon): Chaplain S. W. Salisbury—"For distinguishing himself as an instructor, Chaplains School, Naval Operating Base, Norfolk, Va., and subsequently as District Chaplain, Potomac River Naval Command, with additional duty as Assistant Director, Chaplains' Division—March 1942 to September 1944."

Chaplain J. L. Goldberg—"For outstanding performance of duty as assistant district chaplain in the Third Naval District, N. Y., from January 21, 1942, to December 12, 1945. . . . In his additional capacity as

liaison officer for the Chaplain's Division of the Bureau of Naval Personnel he acted as consultant and adviser on all matters pertaining to the work and service of the Jewish chaplains."

Chaplain J. W. Moore—"First Letter of Commendation came from Fleet Admiral C. W. Nimitz" "For performance of duties as Fleet Chaplain attached to Staff of Commander in Chief, United States Pacific Fleet, from September 1943 to September 1945." Chaplain Moore's second Letter was "For outstanding performance of duty as chaplain of the Coast Guard Academy, New London, Conn., from September 1, 1939, to August 11, 1943."

Chaplain H. M. Peterson—"For meritorious and efficient performance of his duties as senior chaplain, New Zealand, and later as Force Chaplain on the Staff of Commander South Pacific Area and Force from July 16, 1943, to January 25, 1945."

Chaplain W. W. Edel—"For meritorious and efficient performance of duty as Force Chaplain on the Staff of the Commander South Pacific Area and Force from 19 January to 27 September, 1945."

Chaplain F. R. Hamilton—"For excellent service in the line of his profession as Force Chaplain attached to the Staff of Commander, Administrative Command, Amphibious Forces, Pacific Fleet, from March 1945 to January 1946."

Chaplain F. T. O'Leary—"For distinguishing himself by excellent service as assistant to the Fleet Chaplain on the Staff of the Commander Seventh Fleet from April to August 1945."

Chaplain R. W. Shrum—"For distinguishing himself by meritorious service and outstanding performance of duty while a member of the Staff of Commander Seventh Fleet from 13 November, 1943 to November 1944."

Chaplain C. E. Shulman—"For distinguishing himself by excellent service as assistant to the Fleet Chaplain on the Staff of the Commander Seventh Fleet from March to August 1945."

Chaplain F. H. Lash—"For your distinguished devotion to duty . . . as Staff Chaplain, Commander Twelfth Fleet, from 20 January, 1944 to 23 May, 1945."

For the most part, the chief responsibilities of administration within the Corps during the war years fell upon the senior Regular Navy chaplains. It should be remembered that at the time hostilities ceased, Regular Navy chaplains of all ranks numbered only about 4 percent of the Corps.<sup>34</sup>

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<sup>34</sup> A full list of all Navy chaplains known to have received decorations is given in chapter IX of this volume. All chaplains decorated not heretofore mentioned will be listed in that chapter.

## CHAPTER EIGHT

### EQUIPMENT AND CHAPELS

Navy chaplains in World War II received incomparably more from the Government in the line of material aids and chapels than did their brother chaplains in World War I. Chaplains in the first war had no *Army and Navy Hymnal*; no Government-supplied altar equipment, organs, or other ecclesiastical furniture were available; and no chapels were erected at Government expense during the war on any naval base or station. While the story of the assistance rendered by the Government in World War II to chaplains and for the cause of religion is impressive, yet many of the chaplains felt that even this was too little and that much of the material aid received came too late in the war to benefit many.

#### ECCLESIASTICAL EQUIPMENT

In June 1941 Chaplain R. D. Workman began correspondence with firms which supplied ecclesiastical furniture and altar appointments in the hope that the Navy Department would soon authorize the purchase of such items. Naval appropriations for the fiscal year 1942, beginning 1 July 1941, contained an item of \$5,700 for ecclesiastical equipment. Chaplain Workman and Chaplain W. H. Rafferty, after studying samples of altar pieces available by commercial firms, designed a set for use in the Navy. To save space aboard ship, a reversible brass cross was planned with a silver Corpus on one side and the IHS symbol on the other. Thus, Catholics and Protestants could use the same cross, simply by turning it to the appropriate symbol. The set included two candlesticks, and two flower vases, also of brass. All of the pieces had broad square bases, weighted to avoid tipping on a rolling ship, and were marked "U. S. Navy." Bids for 40 sets were requested in October 1941. The first 15 sets were delivered in January 1942.

The Chaplains Division then turned its attention to the securing of a Navy communion service. Three types were desired. First, a gold-plated cup divided for wine and wafers, and a paten for bread. The small

removable container within the chalice for wafers permitted Protestant chaplains, who so desired, to serve communion by the intinction method. By dipping the wafer into the wine before giving it to the communicant, both of the elements were served in one act. This form of administering the sacrament of the Lord's Supper became common in the Navy because of inability to secure the individual cups and sometimes because of lack of time needed to administer communion by the more common method. The second type communion service needed had the perforated trays, each holding forty-four glasses, with a stacking base, cover, and bread plate. A third type was a small set for use in Naval hospitals with a flagon, six glasses, and plate or paten, all enclosed in a portable case. The plated items were to be marked "U. S. Navy." Orders were placed in March 1942 for 50 communion sets and 25 missal stands. The allowance of \$5,700 for the 1942 fiscal year (\$700 of which was designated for educational purposes), was expended by the end of March 1942.

On 18 March 1942 the Navy Department issued a release for press and radio, which announced to the public that, for the first time in the history of the Navy Department, ecclesiastical equipment was being made available for chaplains. "The chaplains heretofore," the statement added, "having bought the necessary church service equipment out of their own pocket-books or received it as a gift from ship or church organization."

With the rapidly expanding Navy, the Chaplains Division became aware of other items needed to make the chaplains efficient in their work, such as portable altars and organs, altar cloths, portable public address systems, dossals, covers for the lectern and pulpit, and recordings of sacred music. All of these items and more came before the war was over. Appropriations for the 1944 fiscal year included \$30,000 for ecclesiastical equipment; \$175,000 for 1945; and \$160,000 for 1946. Not all of the appropriations were spent. The



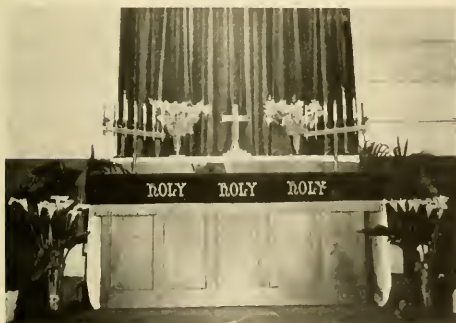
# CHAPLAIN'S EQUIPMENT FURNISHED BY THE NAVY



Chaplains Service Kit made available by Navy Department.



Items of Communion Set, including reversible cross, on extended arms of container.



Camp Elliott Chapel Altar, showing brass appointments and altar hangings furnished by Chaplains Activity.



Vases, candlesticks, and reversible cross furnished by the Navy for use of chaplains.

following is taken from the budget estimate made for the fiscal year 1945 beginning 1 July 1944:<sup>1</sup>

All of the items listed on page below were secured.

Quantity	Item	Estimated cost
400	Standard Navy altar set. . . . . This set consists of brass cross reversible for either Protestant or Catholic service, two candle holders, two vases with metal liners.	\$24, 000
400	Chalice and paten communion set. . . . . This set consists of gold-lined chalice, paten, removable intinction cup.	10, 000
200	Silver-plated baptismal bowl. . . . .	2, 400
100	Individual cup communion sets. . . . . This set consists of two trays, stacking base, cover, plate, carrying case, and communion glass filler.	4, 000
400	Altar, pulpit, lectern hangings. . . . . Consists of cloth drapes and hangings for altar and pulpit and lectern.	10, 000
400	Portable public address system and sacred records. . . . .	48, 000
200	Portable ecclesiastical set. . . . . Communion wine, candles, wafers, and incidentals. . . . .	16, 000
400	Portable organs. . . . .	5, 000
100	Brass candelabra. . . . .	30, 000
100	Censer and boat. . . . .	2, 000
100	Candlelighters. . . . .	2, 500
100	Missal stands. . . . .	500
100	Dossals. . . . .	1, 000
30	Portable arks. . . . .	7, 300
		1, 200

Chaplain Workman requested the Bureau of Ships, through the Bureau of Personnel, to include in its allowance list of equipment for ships such ecclesiastical items as were needed by all chaplains. On 7 June 1944 the Bureau of Ships issued General Amendment No. 199 which authorized chaplain's equipment for certain classes of vessels. Thus, another forward step was taken in providing chaplains with the proper ecclesiastical equipment.

Whenever possible the items supplied to ships, as portable altars and missal stands, were made out of metal rather than combustible materials. As early as June 1942, the Chaplains Division had opportunity to specify the ecclesiastical furnishings needed for two chapels in each of the large training stations then being

planned—"Farragut" at Lake Pend Oreille, Idaho; "Sampson" at Seneca Lake, N. Y.; and "Bainbridge" at Port Deposit, Md. Such requests were fulfilled. All new chapels thereafter built by the Government were provided such equipment.

Chaplains were reminded through such channels as the *Chaplain's News Letter* that all ecclesiastical equipment issued on Navy requisition remained the property of the ship or station to which it was issued. Distribution of all portable equipment was mainly through the offices of the District Chaplains, although many requests were handled directly through the Chaplains Division. The demand far exceeded the supply.

The equipment furnished by the Navy Department for the chapels and the use of chaplains did much to enhance the beauty and dignity of worship both ashore and afloat. Letters to the Chaplains Division from chaplains who were using such items bear many testimonies of appreciation. The following, taken from the annual report of Chaplain W. N. Mertz dated 24 January 1945, is but a sample:

This ship [*Oklahoma City*, CL91] was completely equipped with chaplain's gear as provided by the Bureau of Ships. This material is a splendid help to a chaplain in performing his duties and is a most welcome addition to ships of this class.

The Chaplains Division announced through the September-October 1944 issue of the *Chaplain's News Letter* that Estey portable organs for chapel use were available and also portable field altars with ecclesiastical equipment for mass, communion, and baptism. In the early part of 1945 the division secured 50 portable Jewish altar sets for the use of the individual Jewish chaplains. The Jewish Welfare Board provided the torahs. More than a hundred portable typewriters from excess Government stock were also made available to chaplains.

In January 1943, the Government authorized reimbursement for the loss of ecclesiastical personal property sustained by members of the Chaplain Corps because of enemy action. Beginning with January 1947, all ecclesiastical items issued by the Navy Department were handled through the Bureau of Supplies and Accounts.

## PORTABLE SERVICE KITS

During the latter part of the war, the Fleet Marine Air Force assembled and issued portable service kits. The idea for the kits was developed in the Chaplains Division. It is known that Chaplain J. F. Robinson was interested in securing a quantity of these kits for

<sup>1</sup> CoC., Budget file.

chaplains in the Fleet Marine Air Force, Pacific, shortly before his death in February 1945. Each set consisted of three steel lockers, each about 30"x30"x50". One locker was full of athletic equipment and various kinds of games. A second contained a fine radio set, reproducer, recording machine and supply of blank records, loud speaker and microphone. The third carried a 16-mm. movie projector, folding screen, loud speaker, and about a score of one-reel entertainment shorts. The assembled unit was sometimes referred to as the "Chaplain's Kit."

Fifty sets are known to have been prepared, which were sent to Miramar Air Station. Chaplain C. J. Hacherl, writing to Chaplain Thomas on 1 November 1945, reported that he had sent 27 sets to forward areas and had received "many enthusiastic letters of appreciation." Hacherl added: "These sets will, undoubtedly, serve a vital need during these days of occupation, and are an invaluable aid to the chaplains, as well as the Special Service Officers, in maintaining a high spirit of morale among the men and officers on duty in the forward areas."<sup>2</sup>

In May 1946 Chaplain J. F. Hughes reported that 20 sets were still stowed in the quartermaster's department at Marine Corps Air Station, Ewa, plus some broken sets. Authority was received in August from Washington to release 17 of these sets to the District Chaplain, Fourteenth Naval District, which was done. The sets released were then turned over to the Fleet Chaplain, Chaplain Neyman, for distribution in forward areas.

## HYMN BOOKS AND RECORDINGS

The appearance of the small *Song and Service Book for Ship and Field* and the larger *Hymnal—Army and Navy* in 1941 under the joint sponsorship of the Chief of Chaplains of the Army and of the Navy was most opportune. Each volume contained a section for Catholics, Jews, and Protestants. While there was considerable criticism from chaplains regarding the limited selection and the choice of hymns in the *Song and Service Book*, yet the book proved to be most usable. It should be remembered that Navy chaplains in World War I had none of these aids.

The outbreak of war meant that there would soon be a large demand for the books. On 15 January 1942 the Chaplains Division placed an order for 25,000 of the *Song and Service Book*, through the Training

Division of the Bureau of Navigation. The publishers, A. S. Barnes & Co. of New York, informed Chaplain Workman in March that they were making a gift of 5,000 additional copies. In August Chaplain Workman placed another order for 100,000 copies of the smaller book. Because of printing difficulties arising out of war conditions, the publishers were unable to supply the growing demand. The printing of the hymnals was then assumed by the Government Printing Office. Hundreds of thousands of copies of both the large and small books were printed.

Because of the limited number of large hymnals available and also because both space and weight were at a premium on board ships, the Chaplains Division limited the distribution of these books to stations having regularly established chapels. Overseas chapels as well as auditoriums and recreation halls used for chapels within the United States had to be satisfied with the smaller books. Following the cessation of hostilities, considerable relaxation of wartime regulations regarding the distribution of the large books became possible. After 1 September 1946 these hymnals were made available to all ships with chaplains. Both the large and the small books were issued on the basis of one book for every two persons attending church.

During the early part of the war when stock was available, copies of both books were sold to individual purchasers direct from the publishers. Many of the service personnel bought such copies through their chaplains. The small book usually sold for 40 cents while the large cost \$1. In some instances, chaplains were able to draw upon welfare funds to purchase the large hymnals.

During the Second World War, a number of revised versions of the Navy Hymn, "Eternal Father Strong to Save," appeared. Some of these new versions eliminated the second and third stanzas and substituted a new stanza dedicated to the men who fly. The following stanza from one of these revised versions is taken from *A Book of Worship and Devotion for the Armed Forces*, issued by the Presbyterian Church U. S. A.

Lord, guard and guide the men who fly,  
Thro' the great spaces of the sky,  
Be with them traversing the air,  
In darkening storms or sunshine fair.  
O God, protect the men who fly,  
Thro' lonely ways beneath the sky.

Stanzas were also dedicated to those who traveled by land, as the following which is taken from the Protestant Episcopal *Missionary Service Book*, 1937.

<sup>2</sup> CoC., Marine Fleet Air, 1945, file.

O Christ, the Lord of hill and plain  
O'er which our traffic runs amain  
By mountain pass or valley low;  
Wherever, Lord, thy brethren go,  
Protect them by thy guarding hand  
From every peril on the land.

Some versions played upon the trilogy of travel—sea, land, and air. As has been noted, the plan of the original hymn called for four stanzas, one for each person of the Trinity and the last as a summary stanza. The many variations which appeared shortly before and during the war testify to the growing appeal of the original hymn "Eternal Father Strong to Save." There can be no doubt but that service personnel returning to their home churches will often request the singing of this hymn, the words and music of which will bring back nostalgic memories.

Neither of the hymnals were revised during the war. Shortly after the appearance of the *Song and Service Book*, Chaplain W. N. Thomas, then at the Naval Academy, drew Chaplain Workman's attention to a hymn which had been used many times at the Academy in memorial services. It was called "The Supreme Sacrifice." By request of the Chaplains Division the hymn was included as No. 165 in the small books ordered by the Navy. It did not appear in the same book ordered by the Army, nor was it included in the larger hymnal.

The January-February 1945 issue of the *Chaplain's News Letter* announced that seven double-faced 16-inch records prepared under the supervision of the Chaplains Division were then ready for distribution. Each record offered the recording of text and music for at least eight hymns, almost all of which had been selected from the *Song and Service Book*. The vocal and instrumental work was done by students and instructors at the Navy School of Music, Anacostia, under the direction of Lt. James Thurmond, USN.

The records were designed to provide a vocal and instrumental lead for congregational singing at Divine Services for units afloat and ashore which did not have more personal forms of musical accompaniment. The records were not made for "listener" audiences, but specifically to lead men gathered for worship in singing. Chaplains on ships without musical equipment, such as those aboard APA's, AP's, and hospital ships, were given priority. Chaplains attached to overseas shore-based units came next. The records were also available to ships without chaplains.

In 1948 the Chaplains Division released a new series of nine 16-inch records which were prepared under

the supervision of Chaplain Monroe Drew, Jr. Three were transcriptions of complete church services, including two Protestant and one Jewish. The remaining six contained religious musical selections. While this series was originally designed for ships and stations without chaplains, yet some Catholic chaplains found the records most effective in general Divine Services.

The July-August 1945 issue of the *Chaplain's News Letter* called attention to the listing of a circulating loan of 25 records in the "Sports and Recreational Catalog" of the Bureau of Personnel. One of these records was devoted entirely to religious music. The kit of 25 records was made available each week free of charge to ships and overseas bases.

### CIRCULATING LIBRARIES FOR CHAPLAINS

An appropriation of \$25,000 for circulating libraries of professional books for chaplains was included in the budget of the Navy Department for the fiscal year ending 30 June 1945 at the request of Chaplain Workman. Outstanding religious leaders of the country were requested to suggest titles of books which should be included in such libraries. From the replies received, Chaplains Ackiss and Wuebbers selected approximately 130 volumes. Orders for the books were placed in the spring of 1945 through the library section of the Welfare Division with the request that the libraries be assembled and sent direct to 10 designated District, Fleet, or Force Chaplains.

The chaplains responsible for the libraries were informed that the books were expendable "but every effort should be made to maintain control and to assure prompt return of the books loaned."<sup>3</sup> There were unforeseen delays in getting the books out to the far reaches of the Pacific with the result that they did not arrive in time to benefit many of the chaplains for whom they were intended.

The main idea behind the project was to make available standard reference works and new religious books for Protestant, Catholic, and Jewish chaplains who, being separated from their own libraries and from other collections, found it increasingly difficult to keep abreast with the newest works in the religious field. Special attention was given to books bearing upon the "rights, problems, and readjustments of service personnel."

<sup>3</sup> CoC., file on Chaplains' Library. See letter to Chaplain S. W. Salisbury, 31 July 1945.



Army regulations authorize flags for the chaplains. That used by the Christian chaplain measures 2 by 3 feet of blue wool bunting, with a white Latin cross one foot and a half high with arms three inches in width. The flag for the Jewish chaplain requires the same dimensions, but has a white double tablet bearing Roman numerals I to X, surmounted by two equilateral triangles interlaced. These flags are used as authorized by the commanding officers to designate the time and place of Divine Service, and in the field to indicate the chaplain's quarters or office.

Navy Regulations do not provide for a chaplain's flag, but for a church pennant.<sup>4</sup> It is to be used as a signal by ships at sea to denote to other ships that Divine Service is being held on board the vessel where the pennant flies. The signal has no denominational significance and is used without reference to the faith of the chaplain conducting the services. The Navy church pennant is the only flag or pennant which is authorized to be hoisted above the national ensign. In some instances chaplains display a church flag of the traditional design with the United States flag on, or just below the pulpit platform, or use them in church processions. Such flags are privately provided.

On 2 June 1942 Congress approved an act which included the following:

No other flag or pennant should be placed above or, if on the same level, to the right of the flag of the United States of America, except during church services conducted by naval chaplains at sea, when the church pennant may be flown above the flag during church services for the personnel of the Navy.<sup>5</sup>

This same act provided that the President of the United States, as Commander in Chief of the Army and Navy, could by official proclamation alter, modify, or repeal sections of the flag code, or prescribe additional rules. This fact explains why the Bureau of Naval Personnel was unable to issue a directive, which it was willing to do, giving official permission for the use of the church pennant at shore stations as allowed at sea. Naval traditions have a way of moving from ship to shore. Thus, the practice of flying the church pennant above the national ensign as a signal that Divine Services were being held, was followed at most shore stations.

As had been noted, Chaplain Workman listed, in a letter to the Chief of the Bureau of Navigation dated 25 July 1941, the existing needs for chapels and the probable future requirements.<sup>6</sup> The outbreak of war established numerous places where chapels were needed.

No uniform policy was followed during the war regarding the securing of appropriations for chapels. In some instances, provision was made in the first over-all appropriation for a new installation, as at the three great training stations at Sampson, Farragut, and Bainbridge. Two chapels were planned for each of these stations, but in the case of Bainbridge the number was reduced to one. By this same policy, a chapel large enough to seat about 175 was secured in 1942 for the Receiving Station, Washington, D. C. When no provision was made in the original development of a naval station, funds were often secured later by an additional Public Works appropriation.

Although the Chaplains Division was interested in the erection of chapels wherever these were needed, each chapel had to be sponsored by the Bureau at whose activity the chapel was to be built. The Bureau of Aeronautics, for instance, sponsored the beautiful Protestant and Catholic chapels at Jacksonville; the Bureau of Yards and Docks secured the chapel for the SeaBee base at Camp Endicott, Davisville, R. I.; and the Bureau of Ordnance got the chapel at the Naval Proving Ground at Dahlgren, Va. In all cases, the appropriations came through Public Works.

#### *Chapels authorized in 1942*

Provision for six Navy chapels was included in the appropriation act of 7 February 1942; 11 in the Act of 28 April; and one in that of 6 August—making 18 approved in 1942. The list is shown on page 124.

In addition to the chapels authorized in the following list, several others were also approved for construction in 1942, including: two chapels for the Naval Air Station, Jacksonville, Fla.; one for the Naval Operating Base at Guantanamo Bay, Cuba; one for the Marine Corps Recruit Depot at Parris Island, S. C.; two chapels for Marine Barracks, Camp Lejeune, N. C.; one for Montford Point and one for Tent City, Camp Lejeune. The latter two chapels were known as "combat chapels" and were equipped with turntable altars and baptistries.

<sup>4</sup> A pennant is triangular. See volume I of this series for the history of the church pennant in the United States Navy to 1939.

<sup>5</sup> Public Law 829, Seventy-seventh Congress, section 3c.

<sup>6</sup> See chapter I of this volume for the review of the chapel situation, 1939-41.

Location	Amount	Date funds were voted *
Navy Yard, Charleston, S. C.	\$50,000	7 February 1942.
NOB, Norfolk, Va. (extension of chapel)	100,000	
Navy Yard, Pearl Harbor, T. H.	160,000	Do.
Navy Yard, Philadelphia, Pa.	135,000	Do.
NTS, San Diego, Calif. (2 chapels)	110,000	Do.
NOB, Balboa, C. Z. (Chapel and library)	57,000	28 April 1942.
Navy Yard, Portsmouth, N. H.	40,000	
NAS, Alameda, Calif.	60,000	Do.
Marine Corps Base, San Diego (Camp Elliott), Calif.	120,000	Do.
NAS, Norfolk, Va. (2 chapels)	120,000	Do.
Receiving Station, Treasure Island, Calif.	60,000	Do.
NAS, Banana River, Fla. (400)	60,000	Do.
Naval Hospital, Chelsea, Mass. (200)	57,000	Do.
MCAS, Cherry Point, N. C. (600)	80,000	Do.
NAS, Norman, Okla. (200)	40,000	Do.
NAAS, Oakland, Calif. (200)	40,000	6 August 1942.

\* Statistics of appropriations for chapels for 1942 and following years were supplied by the Material Section of Planning and Control Activity, Bureau of Naval Personnel.

The chapels approved for Banana River, Fla., and Chelsea, Mass., were not built in the required time so another appropriation was made for each of these places in 1944. An appropriation of \$250,000 was made 17 December 1941 for a chapel at the Naval Training Station, Great Lakes, which also was not used for this purpose in the time specified. In none of these large and important installations was a chapel built during the duration of hostilities. With but few exceptions the other chapels authorized in 1942 were not ready for use until 1943.

The item for the extension of the Chapel at Norfolk was for the erection of a unit to connect David Adams Memorial Chapel and Our Lady of Victory Chapel. This new unit was called Frazier Hall in memory of Chaplain John Brown Frazier, the first Chief of Chaplains of the Navy. A special room was set aside in Frazier Hall for the use of those of the Jewish faith. This room had stained glass windows which carried Jewish symbols together with many navy corps devices. (The stained glass windows in the David Adams Memorial Chapel also incorporated corps devices and various rating insignia of enlisted

branches of the Navy.) Another room in Frazier Hall was reserved for the Christian Scientists.

Ground was broken for the chapel at the Philadelphia Navy Yard on 2 April 1942. This chapel was patterned after the chapel at Fort Myer, on the edge of Arlington Cemetery, Virginia, and was built in colonial style. The building contained two smaller chapels—one used for daily Mass by the Catholics and called St. Peter's Chapel. In this chapel was an altar which was once on the Italian liner *Conte Grande* and was used by the present Pope when he was a cardinal en route to Buenos Aires for the Eucharistic Congress. The erection of the chapel at the Philadelphia Navy Yard was largely due to the efforts of Admiral A. E. Watson who untiringly sponsored its construction.

One of the chapels authorized for the Naval Air Station at Norfolk had an unusual history. Upon the completion of the building in the early spring of 1943, it was taken over by the local authorities as an office building for the Fleet Air Force. This was due to the critical shortage of sufficient buildings at a rapidly expanding station. The chapel was not made available for religious services until February 1945. It was then used as a Catholic chapel. This is the only known instance during the recent war where a chapel building was not used from the beginning for the purpose originally intended.

The beautiful North Chapel, Naval Training Station, San Diego (dedicated in November 1942), was built with a baptistry, being the first Navy chapel to be so equipped. It is believed that this was the first "all-purpose" Navy chapel ever to be constructed being completely equipped for all major faiths including needed vestments, prayer books, and other ecclesiastical appointments. An attractive stained glass window was placed in the transept which portrayed a recruit, who had completed his training duty, standing on the seashore looking out toward the sea where his new duty lay. Chaplain E. L. Ackiss was senior chaplain at the Training Station when this chapel was built and was largely responsible for its complete appointments. Capt. H. C. Gearing, the commanding officer, played a major role in the erection of the chapel. It was he who suggested the motif for the stained glass window in the transept.

Two chapels were erected at the Marine Corps Base at Camp Lejeune, N. C., in 1942. They were constructed out of red brick with white trim in simple Georgian colonial style. Both buildings were dedicated 27 January 1943. The chapel used by the Catholics is known as the St. Francis Xavier Chapel and

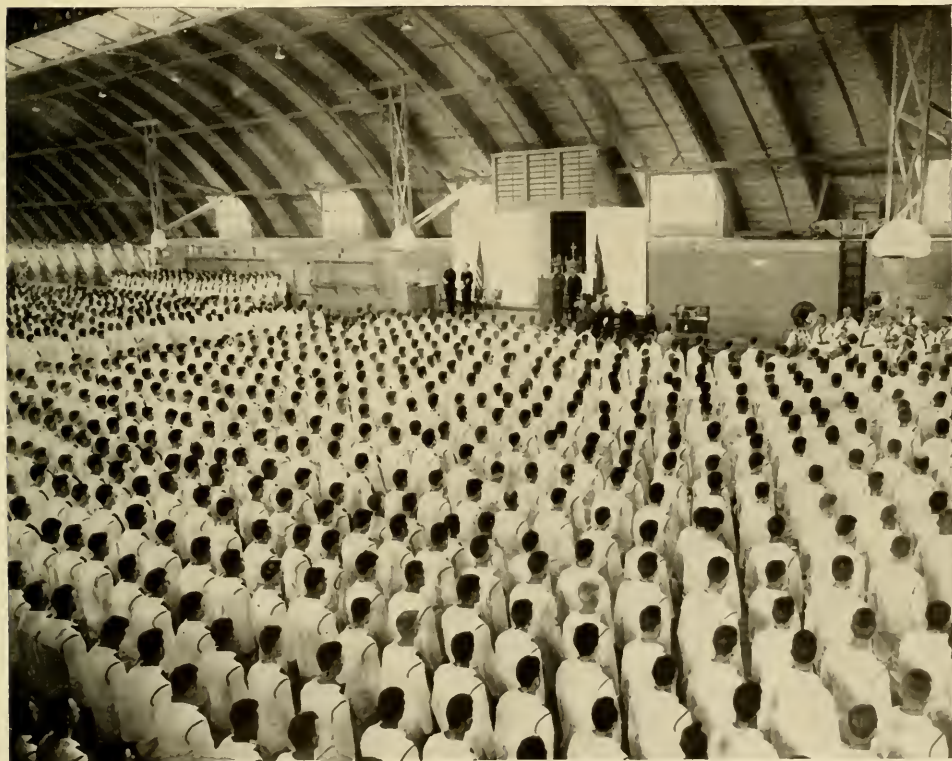
was dedicated in memory of Chaplain Aloysius Schmitt, who lost his life on the *Oklahoma* on 7 December 1941, being the first Catholic Navy chaplain to die as the result of enemy action in the history of the United States Navy. The Protestant chapel also accommodates Jewish personnel.

Answers to the question in the questionnaire sent to all chaplains in November 1944, regarding the physical accommodations used by chaplains for their divine services, revealed the fact that the chaplains on duty within the United States were holding service in a great variety of places—moving picture theaters, library rooms, mess halls, drill halls, wardrooms, prisons, boxing arenas, barracks, warehouses, hospital wards, quonset huts, auditoriums, gymnasiums, recrea-

tion rooms, Red Cross huts, and sometimes out-of-doors. Only a small minority were able to say that they were using buildings originally designed and erected as chapels.

Frequently the large drill halls were used for many purposes as theaters, gymnasiums, and chapels. Ingenious adaptations for the conversion of such halls into chapels were made by having “roll-away” platforms, or built-in altars which could be hidden by folding partitions when not in use. During the week when the hall was being used for other purposes, no ecclesiastical properties were in sight. On Sunday, with but little effort, the hall could be rigged for church and the seats provided for as many as 6,000.

In at least two instances, the Navy secured church



Memorial Day Services, 1944, Unit "D" Drill Hall, Naval Training Center, Sampson, New York. Notice the recess with sliding doors which contains the altar.



buildings when it took over certain areas. This happened at Patuxent, Md., where a Catholic church, large enough to seat about 250, was purchased. This church stood in one of the oldest Catholic parishes in the United States. After the building was turned over to the Government, it was used as the Navy chapel for both Protestant and Catholic services. The last civilian Mass was offered on 18 April 1943. After the chapel was refinished and refurbished, the first Navy service was held on 13 June. Commenting on the use of the building, Chaplain J. S. Canty reported in 1944 that "Thirteen religious services are conducted each week in the chapel." (Q. 535.)

The second church building taken over by the Navy when title was secured to a certain area was at the Ammunition Depot, Hastings, Nebr. There a small country church, once used by the Salem Evangelical German Congregation, became Navy property. This building, in 1943, was moved about eight miles and remodeled for use by naval personnel. It had a seating capacity of about 110.

In some instances the Navy secured the use of chapels when it leased all or part of the facilities of some educational institution. This was the case at the College of William and Mary at Williamsburg, Va., where the Chaplains School was located, and at St. Mary's, Moraga, Calif., where the Pre-Flight School functioned. In a few instances chapels were included in the transfer of titles when the Government purchased the buildings of an educational institution for the Navy. This happened in the case of the Naval Communications Annex, Washington, D. C., when the chapel of the Mt. Vernon Seminary for girls was included among the buildings secured.

The Protestant and Jewish midshipmen of the Naval Reserve who were trained at Columbia University worshipped at Riverside Church from May 1942 to November 1945. Chaplain Joshua L. Goldberg, the Jewish chaplain serving in the Third Naval District, described the arrangement and accommodations in the church as follows:

The Catholic midshipmen marched off to Corpus Christi Church, where Father Ford conducted services. The others marched to Riverside Church. Upon entering the church, Jewish midshipmen fell out and marched into the chapel. The chapel was placed at the disposal of the Jewish midshipmen without "ifs," "buts" or any other limitations or qualifications. An artistically executed Ten Commandments, superimposed on a Menorah, was placed in front of the altar to give the chapel the appearance of a synagogue.

The attendants at the church, lovingly and with great care, prepared the chapel for the Jewish worshippers. Flowers

were contributed by the church. Every possible courtesy was extended. Moreover, the chapel was always filled, because a number of non-Jewish midshipmen, who had never been to a synagogue, came to witness our service. Rabbis dropped in to see this fine spectacle of cooperation. The two services were timed in such a way as to permit the Jewish midshipmen to march out together with the others and fall into line on the way out. Every once in a while, when special services were held in the main church, the Jewish midshipmen joined their classmates. From time to time, a non-Jewish chaplain preached at the Jewish services. On the Sunday preceding the Jewish High Holy Days, the service in the main church was so organized as to give expression to the "motif" of those sacred days. Cantor Cohen, dressed in white robes, together with the choir from my former synagogue gave musical renditions from the High Holy Days' liturgy, in Hebrew. The midshipmen's choir sang hymns in Hebrew and they sang it lustily and with fine interpretation.

Indeed, I wonder whether such heights of good-will and genuine cooperation were ever reached elsewhere. It was the manifestation of the chaplaincy service at its highest and the broadmindedness of the Navy at its best.

In some places, even in this country, such temporary structures as the quonset or the dallas huts were used as chapels. Chaplain O. E. Sporrer reporting from Ellyson Field, Pensacola, wrote: "The chapel consisted of four 'dallas huts' placed in a row to form one long room." (Q.536.) A dallas hut measured 16 x 16 feet and was made out of plyboards. The hut had straight sides and a peaked roof. Four such huts put together provided seating space for about 120. This same plan was followed at the air station at Banana River, Fla., where six dallas huts were used to form a cruciform-shaped chapel capable of seating about 200.

### *Chapels authorized in 1943*

The critical shortage of building materials forced some naval officials to favor a restrictive policy in the matter of new chapel construction. It was felt that as an emergency measure drill halls, theaters, and other buildings could be adapted to Divine Services. However, there was growing criticism from civilian religious leaders of the country to this policy. When the Public Works Authorization Bill of 1943 was under discussion by the Committees of the House and the Senate, items for new chapel construction, which had been deleted, were reinstated. The attitude of Members of Congress reflected the growing public sentiment that the use of mess halls, theaters, drill halls, and warehouses for Divine Services was not in keeping with the religious standards demanded by the American people.



In 1943 appropriations totaling over \$1,280,000 were made for the following 30 chapels:

Location	Amount	Date funds were voted
NAS, Kaneohe Bay, Hawaii.....	\$40,000	31 March 1943.
NAS, Willow Grove, Pa.....	40,000	Do.
Navy Yard, Washington, D. C. (Anacostia Annex) annex to chapel building.....	7,500	Do.
Naval Hospital, Norfolk, Va.....	40,000	Do.
Marine Corps Base (Camp Pendleton), Santa Margarita Ranch, Calif.....	52,500	Do.
NAS, Moffett Field, Calif. (200)	40,000	Do.
NTS (Aviation Maintenance), Memphis, Tenn.....	40,000	Do.
NAS, Corpus Christi, Tex. (500)	33,000	26 June 1943.
NAAS, Rodd Field, Corpus Christi, Tex..... (120)	7,500	Do.
NAAS, Cabaniss Field, Corpus Christi, Tex..... (120)	7,500	Do.
NAAS, Cuddihy Field, Corpus Christi, Tex..... (120)	7,500	Do.
NAAS, Waldron Field, Corpus Christi, Tex..... (120)	7,500	Do.
NAAS, Kingsville Field, Corpus Christi, Tex..... (120)	7,500	Do.
NAS, Brunswick, Maine..... (200)	35,000	Do.
NAS, Clinton, Okla..... (300)	15,000	Do.
NATTC, Corpus Christi (Ward Island), Tex..... (300)	15,000	Do.
Advance Base Depot (Armed Guard School), Gulfport, Miss..... (600)	65,000	Do.
NATTC, Norman, Okla..... (200)	25,000	Do.
NAS, Olathe, Kans..... (250)	40,000	Do.
NATC, Pensacola, Fla.: Auxiliary stations—chapel and library at each: Ellyson Field..... (166)	21,667	Do.
Corry Field..... (166)	21,667	Do.
Sauley Field..... (166)	21,667	Do.
Naval Hospital, San Diego, Calif.....	80,000	Do.
NAAS, Camp Kearney, Calif. (NAC San Diego)..... (295)	17,000	Do.
Naval Hospital, St. Albans, Long Island, N. Y..... (300)	54,000	Do.
Naval Research Laboratory, Anacostia, D. C..... (400)	60,000	Do.
Marine Corps Air Depot, Miram- ar, Calif..... (700)	56,000	Do.
Advance Base Personnel Depot, San Bruno, Calif.....	100,000	Do.
Receiving Barracks, Shoemaker, Calif. (two chapels, 750 seats each).....	270,000	Do.
Marine Corps Air Station, El Centro, Calif..... (480)	50,000	Do.

The list given is not complete as some buildings were erected by local arrangements. This is true of the lists given for other years as well. Other chapels erected in 1943 include one at the Naval School, Bainbridge, Md., capable of seating 576, and a small one at the Naval Air Station, Floyd Bennett, N. Y.

The chapels authorized for Moffett Field, Calif., and Clinton, Okla., were not erected within the required time. Appropriations for these were made again in the following fiscal year.

Money also was appropriated to convert some existing building, or part of a building, into a chapel. Such was the case at Camp Pendleton Marine Training Area, Oceanside, Calif. There, an old building built in 1828 with adobe walls several feet thick, which had been used for many years as a winery, was rebuilt as a chapel and dedicated in October 1943. It was able to seat 110. Chaplain E. H. Groth described the unique building, known as the Santa Margarita Ranch House Chapel, as follows:

Today it is a show place, loved by all men and women Marines. The ancient, irregular walls are now adorned with tapestry and lighted with modern fluorescent bulbs. Openings have been cut for stained-glass windows, donated by friends of Pendleton Marines . . . An electric organ, played by a Woman Marine, is used for all services and weddings.

When one enters the heavy oak doors, it is like a step into another world and the war seems a very distant thing, in this quiet place. The old mission bell, tolling from its cupola above the chapel, adds its note of contrast to martial activity going on about. (Q. 1187.)

The first building to be set aside in the Navy as a synagogue for the exclusive use of those of the Jewish faith was at Camp Perry, Va., where a quonset hut was dedicated during Saturday morning services on 16 July 1943. Chaplain Joshua L. Goldberg from the Third Naval District was present and took part in the ceremonies. The building had the symbol of the Ten Commandments over the outside entrance and the Star of David in the lawn in front.

One of the two chapels erected at the Receiving Barracks, Shoemaker, Calif., was named the Walter-Colton Memorial Chapel. This was most fitting as Walter Colton was a Navy chaplain aboard the *Conquest* when the United States naval forces off the coast of California took part in taking over the country. Chaplain Colton was put ashore at Monterey in July 1846 where he served three years as alcalde, or governor.<sup>7</sup> He was one of the outstanding naval chaplains of the nineteenth century.

<sup>7</sup> See volume I of this history for more detailed information about Colton.

The large chapels at the Naval Training Centers at Sampson, N. Y.; Bainbridge, Md.; and Farragut, Idaho, were all completed in 1942 or 1943 at a cost of nearly \$500,000. These were among the largest chapels to be erected on any Navy or Marine installation, each being capable of seating from 500 to 750 in addition to the small side chapels. Even though chapels were erected at the large training centers, these were by no means large enough to accommodate all of the religious services held each week. The drill halls still had to be used.

Since the Center at Sampson was named after a naval hero of the Spanish-American War, Chaplain W. W. Edel, senior chaplain at the Center, chose the names of two prominent Navy chaplains of that War after whom the two chapels were to be named. The chapel used by the Catholics was called the Chidwick Chapel after Chaplain J. P. S. Chidwick (serving on the *Maine* at the time she was sunk) and that used by the Protestants was named Royce Chapel after Chaplain A. L. Royce. The oratory in Royce Chapel was called Lenhart Oratory in memory of the only Navy chaplain to lose his life in a naval action before World War II. Chaplain J. L. Lenhart was lost in the sinking of the *Cumberland* by the *Merrimack* at Hampton Roads, Va., 8 March 1862.

Royce Chapel was dedicated twice on 15 August 1943, first as Royce Memorial Chapel for Protestant services and then as "Samson Synagogue." Chaplain J. H. Brooks wrote: "It is believed to be the only chapel in the world dedicated as a Protestant chapel and a Jewish synagogue and equipped for Jewish, Catholic and Protestant services." (Q. 924.)

Chaplain W. W. Edel reported as follows on the altar arrangement in the two chapels:

Each building is equipped with a turntable altar, designed and developed on this center. On this turntable three separate altars are constructed—a Catholic altar, a Protestant altar, and a Jewish altar. They are so arranged that when the turntable is moved so that one altar is visible in the main chapel, the other two altars are entirely out of sight. Each altar is complete in every detail, including dossal curtains, reredos, candles and linens. (Q. 924.)

These were the first triple altar arrangements to be used in the Navy as the revolving altar in the chapel at the Marine Corps Base at Quantico made no provision for the Jewish faith. The revolving altars at Sampson were set in a niche 13 feet wide by 20 high. Chaplain Edel, who designed the triple altar, was unaware of the revolving altar at Quantico.

The two chapels at Farragut were called the Lexington chapel and the Houston chapel as memorials to

the men who were lost in the sinking of the two ships bearing those names. In 1945 a chapel was dedicated at Camp Wallace, Tex., which was also called the Houston Memorial Chapel.

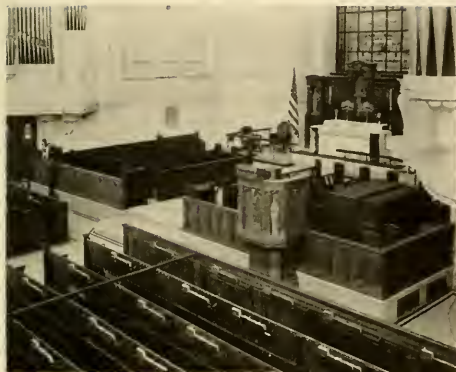
The *Chaplain's News Letter* of July 1943 carried a short announcement under the title "Need a Chapel?" which gave directions to chaplains, who felt the need for a chapel at their particular installation, as to how to proceed to get one. Factors which entered into consideration for a new chapel were "the isolation of the station concerned; lack of facilities for religious worship; and inappropriate places now used for the solemn sacraments of the church."

The announcement contained the following statement: "Where chapels have been built, attendance upon Divine Service, and consequent basic morale have been increased." This was one of the arguments frequently stressed by chaplains who were trying to get a chapel. The following statistics compiled by Chaplain J. V. Claypool (Q. 913), senior chaplain at the Naval Operating Base, Norfolk, Va., of church attendance at that place before and after the erection of the new chapels proved the effectiveness of the argument.

Attendance at services	January 1944	November 1944	Percent increase
Catholic.....	5, 056	7, 040	39. 2
Communicants.....	1, 160	2, 637	112
Protestant.....	3, 359	4, 722	41. 4
Communicants.....	372	1, 320	355

The lack of sufficient chapel facilities inspired many chaplains to enrich their services with the use of ecclesiastical appointments and liturgy. Anything which would dignify and beautify Divine Services amid physical surroundings not conducive to worship was welcomed. Many Protestant chaplains who came out of a nonliturgical background soon became acquainted with such terms and objects as triptychs, reredos, dossal curtains, antependia, and paraments.

Many chaplains showed unusual ingenuity in creating a religious atmosphere in buildings and halls which were not originally constructed for church services. Over a simulated stone entrance to the chapel at the Naval Training Station, Navy Pier, Chicago, was the motto: "Enter—thy Master is here and calleth for thee." Bluejackets who went into the chapel found themselves impressed with the quiet beauty of the interior. The carved wood altar, the ecclesiastical



The beautiful chancel of the chapel at the Naval Academy, Annapolis.



Three-sided revolving altar, Royce Chapel, Naval Training Center, Sampson, New York, showing Protestant and Catholic altars. The third side, not shown, contains the Jewish altar.



Marine Corporal W. P. Cole with set of chimes he helped to make for his chapel from large caliber antiaircraft shells, "somewhere in the Southwest Pacific." Official Marine Corps Photo.



The two-sided revolving altar for Catholic and Protestant services found in the two chapels at the Marine base at Tent Camp and at Montford Point, Camp Lejeune, N. C. Official Marine Corps Photo.

appointments, and the colorful art-glass windows all created an atmosphere for meditation and prayer. Although a part of the pier, the chapel was nonetheless a complete unit with chaplain's office, sacristy, and confessionals. (Chaplain G. A. Patterson, Q. 878.)

#### *Chapel developments in 1944*

On 17 May 1944 the Chief of the Bureau of Naval Personnel addressed a communication to the Chief of Naval Operations outlining "a broad statement on the policy followed by this Bureau with respect to construction of chapels in the continental shore establishments." The following is taken from this communication:

It is expected that the majority of naval personnel attached to large naval stations will attend church services in drill halls, auditoriums, and other similar buildings.

However, it is considered essential to provide at each station one or more chapels of sufficient size and of suitable design for the administration of the sacraments of the church, funerals, and other religious ceremonies, and also to permit the personnel from time to time to attend church services in a building appropriate for the purpose.

In carrying out the requirements above, consideration is also given to the proximity of the Station to a city or town where sufficient church facilities are available.

In carrying out a chapel-building program, consideration must be given to the attitude of the Congress in this matter. In this connection, it is pointed out that Congress has invariably approved this Bureau's chapel program, and in one recent instance has increased the public works authorization by an amount equal to the chapel program which had been eliminated by the Bureau of the Budget.<sup>8</sup>

The *Chaplain's News Letter* for July–August 1944 carried a story under the caption: "Chapel Design Approved for Shoreside Stations." The illustration which accompanied the article gave the design for a chapel large enough to seat 200. The plan called for two rooms, one large enough to seat about 150 and a smaller one able to care for about 50. The building had two sacristies and a revolving altar.

On 29 November 1944 the Secretary of the Navy approved the following policy for chapel construction within the continental limits of the United States:

The Secretary approves the construction of minimum chapels at those permanent stations having no chapel facilities, but which are so located that station facilities may be augmented by existing sectarian institutions. Where the station is so isolated that existing institutions may not be utilized, it is felt that chapel facilities to accommodate approximately 7% of the authorized complement, which is con-

sidered necessary to accommodate the personnel, should be provided. It is recommended that no chapel construction be undertaken at temporary stations at this time.<sup>9</sup>

The following 27 chapels were authorized in 1944 under appropriations which totaled \$1,589,000:

Location	Amount	Date funds were voted
Naval Hospital, (500) Corona, Calif.	\$72, 000	28 January 1944.
Submarine Base, (400) New London, Conn.	57, 000	Do.
Naval Hospital (300) (NOB), Norfolk, Va.	65, 000	Do.
Naval Hospital, (230) Seattle, Wash.	34, 600	Do.
Naval Ammunition (200) Depot, Earle, N. J.	42, 000	22 June 1944.
MCAS, El Toro, (600) Calif.	65, 000	Do.
NAS, Glenview, Ill. (200)	40, 000	Do.
Naval Hospital, (300) Long Beach, Calif.	56, 300	Do.
NAS, Miami, Fla., (400)	60, 000	Do.
Naval Hospital, (400) Oakland, Calif.	60, 000	Do.
NAS, Quonset Point, (600) R. I.	80, 000	Do.
NAS, San Diego, (640) Calif.	50, 000	Do.
Naval Proving (200) Ground, Dahlgren, Va.	59, 000	Do.
MCAS, Cherry Point, N. C.,	80, 000	18 December 1944.
NAS, Norman, Okla. ....	60, 000	Do.
NAS, Banana River, Fla. ...	60, 000	Do.
Naval Hospital, Chelsea, Mass.	57, 000	Do.
Naval Air Center, Alameda, Calif., 10 chapels at out- lying fields.	550, 000	26 December 1944.

Three other chapels are known to have been completed in 1944—one at the Naval Air Station at Houma, La., dedicated 4 June 1944; the second at the Naval Research Laboratory in Washington, D. C., on 4 November 1944; and the third at Camp Endicott, Davisville, R. I. In some instances, as at the Naval Proving Ground at Dahlgren, Va.; Marine Corps Air Station, Cherry Point, N. C.; the Naval Air Station at Quonset Point, R. I.; and the Naval Air Station at San Diego, Calif.; the chapels were not built. New appropriations were made the following year which insured their erection.

<sup>8</sup> CoC., Chapel file.

<sup>9</sup> CoC., Chapel file.



In addition to the authorized new chapels listed above, several other installations secured chapels in 1944 by converting existing buildings, or parts of buildings, into chapels by funds under the control of the local station. One of these was at the Naval Mine Depot, Yorktown, Va., where a theater building was remodelled into an attractive church. The first chaplain to be assigned to duty at this depot was Chaplain Victor B. Nelson whose contribution to the life of the station was so outstanding that the chapel was named for him. Chaplain Nelson's tour of duty at Yorktown extended from 23 September 1943 to 29 January 1945. The chapel was dedicated 21 October 1944 and a plaque with the following lettering placed inside:

### NELSON CHAPEL

\*

Named for

**LT. VICTOR B. NELSON, U. S. N. R.**

Chaplain

1943—1945

In recognition of

his inspiring leadership

and spiritual guidance

as first chaplain of the

### NAVAL MINE DEPOT

Dedicated October 21, 1944

Such an unusual testimony of the affection of the officers and men of a naval installation for a chaplain was repeated at the Construction Battalion Replacement Depot at Camp Parks, Calif., where a modified quonset-type chapel was dedicated on 12 May 1945 and named the McGann Chapel. Chaplain Francis L. McGann served as a chaplain at the depot at Camp Parks from 30 May 1943 to 18 December 1944. The impression upon the personnel of that depot was so deep that the chapel was named in his honor as a tribute of appreciation. So far as is known at the time of this writing, these two chapels were the only buildings named after living Navy chaplains during World War II.

#### Chapel Developments in 1945

The ending of hostilities in 1945 did not terminate the chapel-building program of the Navy. The tem-

porary quarters and make shift adjustments for Divine Services, so often used during the war, were not satisfactory to the Chaplain Corps as a permanent policy for a large peacetime Navy. The experience of the war proved that wherever services were held in auditoriums, recreation halls, or similar buildings, the chaplains concerned were limited by the definitely stipulated hours. Moreover, such places did not provide accommodations for private devotions open at all times or for a place for the reservation of the Blessed Sacrament, which is so vital to the personnel of the Catholic faith.

The following eight chapels were authorized in 1945:

Location	Amount	Date funds were voted
Naval Air Station, Quonset Point, R. I.	\$80,000	11 January 1945.
NAS, San Diego, Calif. . . . .	50,000	Do.
NAS, Miami, Fla. . . . .	60,000	15 January 1945.
Naval Hospital, Oakland, Calif.	60,000	Do.
NAS, Glenview, Calif. . . . .	40,000	Do.
Marine Corps Air Station, El Toro, Calif.	65,000	1 February 1945.
NAS, Moffett Field, Calif. . .	40,000	7 February 1945.
Naval Hospital, Long Beach, Calif., Chapel and Welfare Conference Building.	418,300	21 February 1945.
Naval Proving Ground, Dahlgren, Va.	59,000	29 June 1945.

#### Postwar Developments

A number of new chapels were constructed or converted from other facilities during the years immediately following the war, including the following:

	Seating capacity
1946:	
Naval Air Station, Brunswick, Maine	200
Naval Air Station, Atlantic City, N. J.	150
Naval Hospital, Philadelphia, Pa. (converted)	25
1947:	
Detention Barracks, Naval Barracks and Receiving Station, Philadelphia, Pa.	40
Marine Auxiliary Air Station, Oak Grove, N. C.	100
Naval Station, Green Cove Springs, Fla.	200
U. S. Coast Guard, Mayport, Fla.	175
Naval Hospital, Key West, Fla.	160

The two chapels erected at the Marine Corps Base at Camp Lejeune, N. C., in 1942 were beautified and enriched with 10 magnificent stained glass windows, five on each side at an average cost of \$10,000 per win-

dow. The total cost of the 20 windows amounted to \$200,000 and was provided by the Marine Corps from nonappropriated funds. The windows were designed and set by the J. and R. Lamb Studios of Tenafly, N. J. The 20 windows are unusually rich in detail and symbolism. The historical section and the Special Service Branch of Marine Corps Headquarters assisted in gathering historical material for the designs and carefully checked all military details. The windows were dedicated 25 April 1948, Rear Adm. William N. Thomas, Chief of the Chaplain Corps, taking part in the services.

The plan of the 10 windows in the Protestant chapel is a representation of 10 archangels, one life-sized figure in each window. Across the upper portion of each window is the crest and motto "Semper Fidelis" of the Marine Corps. Below the main figure in each window is a scene from the history of the Marine Corps. The series begins with the organization of the Corps in the first window on the left as one enters the chapel and continues toward the chancel and returns on the right. Each window also bears a memorial testimony to the officers and men of the different Marine Divisions, or Corps.

The windows in St. Francis Xavier Chapel follow a similar plan only there the windows have two life-sized representations of saints in each window. This series does not have the scenes from the history of the Marine Corps. The Protestant Chapel also has three choice lancet windows in the chancel, which were designed and set by the well known artist Wilbur Herbert Burnham, of Boston, and a chime of bells for the tower. The chimes were first played 3 August 1947.<sup>10</sup> With the exception of the Navy chapel at Annapolis, no chapels on any Navy or Marine Corps activity have been so richly adorned with ecclesiastical art as these two chapels at Camp Lejeune.

Several conversions of existing facilities into chapels or removals of buildings from one installation to another were made in 1948. An attractive chapel was remodeled from one of the wings of the Naval Hospital at Philadelphia.

A rectangular wooden building, formerly a part of the installation at Solomons, Md., was torn down and erected at the enlisted men's housing area, Naval Station, Annapolis, across the Severn River from the academy. This chapel was dedicated 6 June 1948 and is now one of the most attractive smaller chapels in the Navy.

<sup>10</sup> Information about the two chapels was taken from the separate pamphlets issued for the dedication services 25 April 1948. On file, CoC.

## CHAPEL DISPOSAL AND REDISTRIBUTION

Early in 1946, policies began to form regarding the redistribution and disposal of surplus military property including Army and Navy chapels. On 4 February 1946, the Secretary of the Navy issued the following alstacon:

CHAPELS NOW EXCESS TO NAVAL NEEDS NOT REPEAT NOT TO BE REMOVED COMMA DISMANTLED OR OTHERWISE DISPOSED OF AND PERSONAL PROPERTY THEREIN WHICH IS SUITABLE FOR CHURCH USE NOT REPEAT NOT TO BE REMOVED THEREFROM OR DISPOSED OF EXCEPT PURSUANT TO INSTRUCTIONS WHICH WILL BE ISSUED SHORTLY

The following letter, dated 7 March 1946, sent by Gen. H. H. Vaughan, Military Aide to the President, to Lt. Gen. E. B. Gregory, then head of the War Assets Corporation, explains in part what lay back of the alstacon quoted above.

DEAR GENERAL:

On 28 February a meeting was held at the White House attended by the Chiefs of Chaplain, past and present. It was decided, after thorough consideration, to handle the matter of chapels as follows:

When a chapel is declared surplus, requests for it will be collected by your office and forwarded to the Chief of Chaplains of the interested service (Army or Navy), who will advise you as to the disposition of the chapel. The Chiefs will be guided by the advice of the representative church bodies such as the Federal Council of Churches, the Catholic Welfare Association, etc.

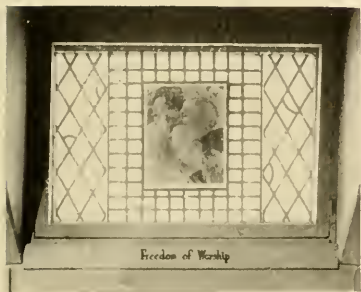
The plan is to give first consideration to the use of these chapels as shrines or memorials and second consideration to use as denominational houses of worship.

Major General Miller and Admiral Thomas will cooperate in this procedure.

Chapels declared surplus by the Navy Department were turned over to the War Assets Administration for disposal under their regulations. Upon expiration of the required advertising period, the applications received by the regional and zone offices of the War Assets Administration were forwarded to the Chief of Chaplains of the respective services for selection of a purchaser. "All chapel equipment such as organs, hymn books, other paraphernalia and other ecclesiastical furnishings" reverted to the custody and disposition of the Chiefs of Chaplains.<sup>11</sup>

Up to 15 June 1948 the Chief of Chaplains had recommended or approved action for the disposal, or

<sup>11</sup> CoC., Chapel file.



A chapel at Camp Perry, Va., had four windows dedicated to each of the Four Freedoms.



Interior of the Chapel at Naval Research Laboratory, Anacostia, Washington, D. C., dedicated 4 November 1944.



The 119th Seabee Chapel, Las Pinas, Luzon, on the outskirts of Manila, dedicated 17 June 1945, had an unusual combination of a tryptich and native lattice work for its altar window. J. G. Ranck, chaplain.



Sanctuary of the Camp Elliott Chapel, California, showing altar appointments and velvet hangings. These items were furnished by the Chaplains Division, Bureau of Naval Personnel.



Interior of the Finger Bay Quonset Hut Chapel, Alaska.



Interior of the McGann Chapel, Camp Parks, California, showing modernistic design of altar.

redistribution, of 31 chapels declared surplus by the Navy Department (Bureau of Yards and Docks). Of this number, 26 were recommended for sale for use as shrines, or memorials, or for religious purposes in accordance with the President's directive and four were approved for continued use as chapels at deactivated naval activities which were leased by the Navy Department for State or Federal use as housing areas, veterans' hospitals, or educational centers. For example, there were two chapels built at the Naval Training Center, Farragut, Idaho. Part of this installation was leased in 1947 to the Farragut College and Technical Institute, with the result that one chapel was included in the property leased to the college, with the understanding that the chapel building would continue to be used for religious services while the other chapel was transferred by the Bureau of Yards and Docks to the War Assets Administration and subsequently sold, upon recommendation of the Chief of Chaplains, to a church group in Yakima, Wash.

The chapel building which was built for the Seabees at Camp Endicott, Davisville, R. I., was requested by the Bureau of Medicine and Surgery for use at the Naval Hospital, Newport, R. I. This transfer was approved and the building was reerected in 1948 at Newport. Certain memorial plaques and other symbols associated with the Seabees were kept and were incorporated in the interior decorations at the time the chapel was rebuilt at Newport. Included in the 26 chapels recommended for outright sale were 11 chapels originally built by the Army at an installation later transferred to the Navy for a special project. Since none of these 11 chapels was ever used by Navy chaplains, they were not included in the figures used herein for chapel statistics.

## SURVEY OF NAVY CHAPELS IN THE UNITED STATES, 1947

One of the benefits to come out of World War II was the number of chapels remaining at permanent naval installations for the use of naval personnel. The list of chapels compiled by Chaplain Workman on 25 July 1941 totaled only 15. This included the chapel at Annapolis; the few old frame buildings converted into chapels at some of the naval stations which dated back to World War I; and other adaptations. Under the pressure of war, hundreds of chapels of permanent or temporary construction were erected both within and without the continental United States for naval personnel. While some of these chapels within

the United States were declared surplus property and disposed of in the postwar readjustments, yet all chapels at permanent installations were kept. A survey of existing Navy chapels was made as of 1 September 1947 by the Chaplains Division which revealed the fact that 111 were listed, including chapels not then in use.<sup>12</sup> A break-down by districts within continental United States shows the following distribution:

District	Permanent construction			Temporary construction				Total
	Chapel	Converted	Not in use	Chapel	Converted	Not in use	Seating capacity	
1.....	4	1					2,099	5
3.....	3			1			1,012	4
4.....	2			2	4		801	8
5.....	10	2	1	2	1	3	6,601	19
6.....	1			2			920	3
7.....	7						2,889	7
8.....				3		9		12
9.....				3	1		697	4
11.....	3			11	5		8,191	19
12.....	3		1	3		7	4,925	14
13.....		2	1	1	1		490	5
PRNC.....	3	2		4	1		1,111	10
SRNC.....	1						2,347	1
	37	7	3	32	13	19	32,083	111

According to the policy for chapel construction outlined by the Secretary of the Navy on 29 November 1944, chapel facilities at permanent stations should be able to accommodate 7 percent of the authorized complement. Statistics showing the seating capacity in the Eighth District are lacking, but, if these were available, the total seating capacity of all chapels within continental United States would be about 35,000. However, this figure includes the seating capacity of 19 chapels not in use, which were at decommissioned naval facilities, or were not strategically located. On the other hand, the total naval personnel as of 1 July 1947 was a little more than 477,000 which included personnel on ships and overseas. Making due adjustments for such numbers, we find that the existing seating capacity of naval chapels within continental United States, at the time the chapel survey was taken, met the norm established by the Secretary of the Navy.

<sup>12</sup> See appendix 9 for the list of chapels.



# CHAPELS IN THE FIRST, THIRD, AND FOURTH NAVAL DISTRICTS



Chapel, Naval Air Station, Brunswick, Maine.



Royce Chapel, Naval Training Center, Sampson, N. Y. A similar building used by the Roman Catholics—called Chidwick Chapel—was at the same Center.



Naval Hospital Chapel, Chelsea, Mass., dedicated 22 July 1945. Chaplains W. N. Thomas, A. E. Stone, and M. H. Petzold in foreground.



"Chapel on the Thames" Submarine Base, New London, Conn. Dedicated 3 December 1944. Chaplain J. H. Shilling, Senior Chaplain.



Naval Hospital Chapel, St. Albans, Long Island, N. Y.



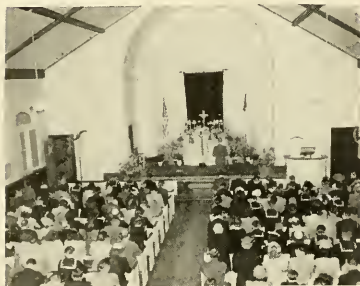
Chapel, Navy Yard, Philadelphia, Pa.



Former Catholic church, now Navy chapel, on site of one of the first Catholic parishes in the United States. Naval Air Station, Patuxent River, Md. Congregation leaving church on Easter Sunday, 1946.



Chapel at Naval Hospital, Gosport, Portsmouth, Va. The small building to the left contains a Catholic devotional chapel and chaplains' offices.



Interior of chapel at Patuxent River showing audience at midnight Mass, 25 December 1944. Chaplain J. C. Canty, officiating.



Nelson Chapel, Naval Mine Depot, Yorktown, Va. Being one of two Navy chapels in the United States named in honor of a living Navy chaplain—the other being McGann chapel at Camp Parks, Calif.



Chapel, Enlisted Men's Housing Area, Naval Station, Annapolis, Md. Dedicated 6 June 1948. The building was moved from a naval installation at Solomons, Md.



Chapel, Naval Training Center, Bainbridge, Md.

# NAVY CHAPELS IN FIFTH, SIXTH, SEVENTH, AND EIGHTH DISTRICTS



"The Compass House"—a quonset chapel at Camp Perry, Va.



Chapel used by those of the Protestant and Jewish faiths at Marine Corps Base, Camp Lejeune, N. C. The chapel used by the Roman Catholics is of like construction. A magnificent set of ten stained glass windows was dedicated in each chapel on 25 April 1948.



Chapel, Navy Yard, Charleston, S. C., 10 November 1942. Built when C. M. Sitler was Yard Chaplain.



St. John's Chapel, Naval Station, Green Cove Springs, Fla., dedicated 26 October 1947.



Chapel used by Roman Catholics at Naval Air Station, Jacksonville, Fla.



Chapel, Naval Air Station, Corpus Christi, Tex., dedicated April 1944.

# NAVY CHAPELS IN EIGHTH AND ELEVENTH DISTRICTS



Chapel at Naval Air Station, Norman, Okla.



Hospital Chapel, Naval Training Center, Great Lakes, Ill. This chapel dates back to the days of World War I having been converted out of a building originally used as a small-arms arsenal.



Chapel at Naval Air Station, Houma, La., dedicated 4 June 1944.



Chapel at Naval Ammunition Depot, Hastings, Nebr., which was originally used by the Salem Evangelical German Congregation. The church was on land purchased by the Government and moved 8 miles.



Houston Memorial Chapel, Camp Wallace, Tex.



Santa Margarita Ranch House Chapel, Camp Pendleton Marine Training Area, Oceanside, Calif. The building was originally erected in 1828 and has adobe walls several feet thick. Rebuilt for a chapel and dedicated in October 1943. Official Marine Corps Photo.



SOME CHAPELS IN ELEVENTH, TWELFTH, AND THIRTEENTH NAVAL DISTRICTS



North Chapel, Naval Training Station, San Diego, dedicated November 1942 when E. L. Ackiss was Senior Chaplain.



Chapel, Treasure Island, dedicated 18 July 1943.



North Island Chapel, Naval Air Station, San Diego—P. W. A. Dickman, Senior Chaplain—April, 1946.



Naval Air Station Chapel, Alameda Calif., dedicated 11 April 1943.



McGann Chapel, Camp Parks, Calif., dedicated 12 May 1945. The large windows in front were of tinted blue glass. Notice the reflecting pool.



Lexington Memorial Chapel, Naval Training Center, Farragut, Idaho.

SOME CHAPELS AT FOREIGN BASES



Chapel, Naval Station, Argentia, Newfoundland.



Chapel at Submarine Base, Pearl Harbor, Hawaii.



Chapel at Naval Station, Coco Solo, C. Z., dedicated 20 September 1942.



Resurrection Chapel made from an old building by the Scabees stationed at Bizerte, Tunisia—Chaplain Edward McNair.



Santa Barbara Chapel, Naval Air Station, San Juan, P. R. Reconstructed out of an old Spanish powder magazine originally built in 1770.



Chapel (camouflaged) at Naval Air Station, Guantanamo Bay, Cuba., dedicated 18 April 1943.

SOME CHAPELS AT OVERSEAS BASES



Chapel at Naval Base, Olongapo, Subic Bay, Philippine Islands, rebuilt from a previous Roman Catholic Church standing on Navy property. The chapel was dedicated 9 December 1945.



"Chapel of the Deep," Submarine Base, Dutch Harbor, Alaska. Dedicated 9 May 1943. A picture of Christ blessing the waters is over the entrance.



Chapel of the Thirty-third Seabees at Samar, dedicated 24 June 1945.



"Rentz Memorial Chapel," Receiving Station, Noumea, New Caledonia. Chaplain C. I. Stephenson was Base Chaplain at the time of the dedication.



Hillside Chapel, Naval Operating Base, Kodiak, Alaska, Christmas, 1946.



Chapel at the Naval Air Station, Trinidad, British West Indies.

The fact that Navy chaplains in September 1947 had 89 chapels (excluding those not in use) at their disposal within the United States where only 15 were available in July 1941 is a matter of pride and satisfaction to the members of the Chaplain Corps. The Chaplains Division continues to work for chapel building at permanent naval installations where such do not now exist. It should be remembered also that approximately one-half of the present number of chapels are of temporary construction, some of which should be replaced with permanent structures.

## CHAPEL DEVELOPMENTS IN THE OVERSEAS NAVAL DISTRICTS

Each of the four overseas naval districts—Tenth, Fourteenth, Fifteenth, and Seventeenth—benefited by the Navy's chapel building program during the war. The Sixteenth District, which included the Philippines, was disestablished during the war. The survey of existing chapels as of 1 September 1947 provided the figures for the following chart.

District	Permanent construction		Temporary construction		Seating capacity	Total
	Chapel	Converted	Chapel	Converted		
10. ....	1	2	3	1	2,080	7
14. ....	1	19	1	1	3,985	20
15. ....	1	1	1	1	550	3
17. ....			6	1	1,265	7
	3	2	29	3	7,880	37

This was a total gain over the situation existing on 25 July 1941 as outlined in Chaplain Workman's letter previously mentioned as not one of these chapels was included in his list of 15.

### *Chapels in the Tenth District*

The Naval Air Station at San Juan, P. R., boasts of a chapel which was remodeled out of an old Spanish powder magazine which was originally built in 1770. The structure was built out of crushed coral with walls 30 inches thick. At the northeast and southwest corners are two typical guardhouses, which have been preserved, one of which has been fitted out as a confessional. The old chimney was changed into a bell tower. The chapel—called Santa Barbara—seats 265. Undoubtedly, this is the oldest structure now being used as a Navy chapel.

A fine chapel capable of seating about 500 was built at the Naval Operating Base, Guantanamo Bay, Cuba, at a cost of about \$93,600, which was dedicated 18 April 1943.

### *Developments in the Fourteenth District*

Even though the Hawaiian Islands occupied one of the most strategic positions during World War II, with hundreds of thousands being billeted for shorter or longer periods ashore, yet, largely because of the critical shortage of shipping space, no permanent chapel was constructed in the District during the war except an unauthorized one at the Submarine Base, Pearl Harbor.

During Chaplain T. H. Reilly's tour of duty at the Subbase, a chapel large enough to seat 250 was constructed by the men of that station working during off-duty hours and using such materials as were available. When the building was completed a request was made to an astonished Public Works Department for public utilities. An officer, sent to investigate, found a chapel already built where no chapel was supposed to be. The building was dedicated as a memorial to submarine men who had made the supreme sacrifice. Unofficially, it was often called St. Dismas Chapel after the penitent thief.

The survey of 1947 showed that 19 temporary Navy chapels were then in existence in the Fourteenth District. Chaplain L. S. Gjerde describes the temporary structure secured at the air station at Hilo as follows:

For want of a chapel, services were held in a former brewery building which the Navy had acquired. The Catholic chaplain who previously served on the station had rigged up a movable altar and backdrop which transformed the place into a very worshipful atmosphere. (Q. 464.)

Chaplain W. M. Slavin describes the assistance rendered by the men at the Naval Air Station, Honolulu, in their desire to get the chapel, which was dedicated 24 May 1945.

Finally . . . permission was granted to build a small Catholic chapel a 20 x 56 hut. Fortunately in one of the squadrons here we met a highly competent and well-trained architect . . . who by an ingenious arrangement of removing the sides of the Quonset hut and extending the width of the louvers was able to give us a building that accommodates 94 and that has an excellent ventilation system, very important here.

The spirit of the men, once they knew about the plans for the little chapel, was a fine example of their faith. No collection was taken but many made generous offerings to buy new vestments, an antependium, lectern hanging, missal, and several other articles needed to equip the chapels . . . The Scabees here constructed a superb tabernacle of bronze, candelabra, and two holy water fonts. Two artists contrib-



uted a picture each, one of our Lord and one of the Blessed Virgin Mary. Carpenters, painters, and plumbers gave generously of their labor so that we now have a beautiful little chapel. (Q. 468.)

#### *Chapels in the Fifteenth District*

The chapel at the Naval Operating Base at Coco Solo, C. Z., was dedicated on 20 September 1942. This unique chapel, built in a modified Norwegian style of architecture, cost about \$70,000. The sides are continuous windows, all of which are screened. The overhanging roof permits keeping the windows and ventilators open at all times in spite of an average rainfall of 140 inches.<sup>13</sup>

The Naval Station chapel at Balboa, C. Z., was dedicated in May 1943. It seats about 250 and was built at a cost of over \$73,300. This chapel was modeled on that at Coco Solo, the main difference being a smaller seating capacity due to the pew arrangement.

A quonset hut was converted into an unusually fine little chapel at the Naval Hospital at Balboa. This was dedicated 3 December 1944 and has a seating capacity of 40 with accommodations for eight wheelchair patients. Windows were cut into the sides and the entire front was screened, thus allowing good ventilation.

Chaplains connected with the Fifteenth District often conducted services for naval personnel at nearby naval stations which did not have a resident chaplain. At some of these places chapel facilities were provided where local personnel or missionaries conducted divine services in the absence of a Navy chaplain. A chapel with a seating capacity of 70 was converted from a barracks at the Naval Air Facility, Galápagos Islands, Ecuador. The communion rail was made out of Nicaraguan mahogany. Seabees, with their characteristic inventiveness, made ceiling lamps out of iron frames into which sanded plexiglass was set. Candlesticks were made out of 40-mm. shells and chimed out of 5-inch shells.

Another chapel converted from a barracks was located at the Naval Air Facility at Corinto, Nicaragua, which was dedicated 4 June 1944. This had a seating capacity of 85. A third chapel similarly constructed served the personnel at the Air Facility at Salinas, Ecuador. This was dedicated in November 1943 and seated 65.

#### *Chapels in the Seventeenth District*

Chaplain M. W. Witherspoon was attached in July 1942 to the Staff, Commander, Alaska Sector, before

that area, including the Aleutians, was made into the Seventeenth Naval District. Witherspoon's responsibilities included that of building recreational buildings and chapels at advanced bases without benefit of priorities. "With the help of the ingenious Seabees," wrote Witherspoon, "and by calling for volunteers in their off hours, we rushed to completion a big recreation hall in Dutch Harbor in January 1943."<sup>14</sup>

Witherspoon secured 15 Cowan huts which were admirably adapted to the multiple purpose of recreation halls, theaters, and chapels. These huts measured 40 by 100 feet and were originally designed as warehouses, being similar to the quonset huts, only larger. They were sometimes called SSAR (from Stan Steel Arch Rib) huts, or Cowan huts, or elephant huts. Witherspoon was the first to use these huts for chapel purposes, although Chaplain H. P. McNally had pioneered in the use of a quonset hut as a chapel in Iceland about a year earlier.

Cowan huts were erected during the months of July to November 1943, at such places as Great Sitkin, Amchitka, Attu, and Shemya. Each was capable of seating 500. In a few places as at Seward, Sand Point, Coldy Bay, and Atka the smaller size quonset huts were used. A theater used by the civilian contractors at the Naval Operating Base at Dutch Harbor was converted into an attractive chapel by Chaplain Paul Pieri.

Chaplain Witherspoon secured from the Army the framework of a building which was used to erect an attractive chapel for the Submarine Base at Dutch Harbor. The commanding officer of that base secured the balance of the lumber needed. This chapel, with a seating capacity of 350, was dedicated on Mother's Day, 9 May 1943. The chapel was beautifully decorated, one of the men painting a mural above the entrance portraying Christ blessing the waters. It was built by base seamen and Seabees. At the time it was dedicated it was the only Navy chapel at any United States submarine base. It was used mainly by submarine crews who often attended in a body, when they came ashore after two or three months' operations against the Japanese. Chaplain Witherspoon fittingly named it the Chapel of the Deep.

Altogether about 20 chapels, all of temporary construction, were made available to United States naval installations in Alaska and the Aleutians during the war. Chaplain Paul G. Linaweaver relieved Chaplain Witherspoon in the summer of 1943 and carried on the chapel-building program. Linaweaver was District

<sup>13</sup> See reference in Chapter I of this work to this chapel.

<sup>14</sup> CoC., Witherspoon file.

Chaplain of the Seventeenth District during the balance of 1943 and 1944 when most of the chapels were built and dedicated.

In 1946 a frame building was converted into a beautiful chapel at the Naval Operating Base, Kodiak, Alaska, and called Hillside Chapel. This seats 350. The following year a chapel accommodating 125 was built for the Naval Operating Base at Adak.

#### CHAPELS IN ATLANTIC AND MEDITERRANEAN AREAS

A chapel large enough to seat over 300 was built at the Naval Operating Base, Argentina, Newfoundland, during the winter of 1944-45. Men from the base and Newfoundland civilians provided the labor. Much of the material was listed as salvage. The furniture, including pews, altar, pulpit, and lectern, was all made at the base sawmill and carpenter shop. A gift of \$5,000 from the officers' club purchased all needed church appointments, while the base welfare board purchased a Hammond organ. Thus, the base chapel was built and furnished through the combined interest and cooperation of officers and men alike. With great pride the building was dedicated on Easter Sunday, 1 April 1945. Chaplain H. A. Griswold was serving there at the time.

Cordial relations existed between the principal religious groups of the United Kingdom and the chaplains attached to the United States Navy units stationed there. Local churches were often put at the disposal of our Navy personnel. The United States Navy took over the Royal Naval College at Dartmouth including a magnificent chapel. Chaplain F. H. Lash, Force Chaplain of the United States Naval Forces in Europe, wrote that this chapel at Dartmouth was the envy of all Navy chaplains who were fortunate enough to view it. American naval personnel under the leadership of Chaplain R. J. Schneck raised funds for the installation in 1945 of a stained glass window in the Dartmouth Naval Chapel which was dedicated to St. Columba, patron saint of seafarers. It was a visible expression of gratitude by the Americans of all that had been done for them in religious matters by the British.

The Church of England and the Roman Catholic chapels in the Royal Victoria Hospital at Netley near Southampton were also turned over to United States Navy personnel. Quonset huts were erected and used as chapels at amphibious and supply bases as at Londonderry, Ireland; Milford Haven, South Wales; and Exeter, England. In other places public buildings were requisitioned in which certain rooms

were designated as chapels. Chaplain Lash in London "when occasion required" used the beautiful edifice of St. Marks on Audley Street just around the corner from Grosvenor Square for his services. The village Church of England at Dunkenwell was used by the Protestant chaplain for part of his services for Fairwing Seven and a pipe organ was installed there by the United States Navy personnel as a memorial to the officers and men of their unit who lost their lives in action. Throughout both England and France many village and city churches were used for varying periods of time by Navy chaplains as the need required.

A great variety of places were used for chapels by United States naval personnel in the Mediterranean Area. One of the most unique was a camel barn at Casablanca which was converted into a chapel, with the manger still attached to a wall. At Bizerte, Tunisia, an old stone building, restored by the Seabees, was called Resurrection Chapel and used by the Protestants. Chaplain Edward McNair wrote that it was "more than just a chapel, because it is the religious expression of a lot of American boys who, homesick for the familiar places of worship which they once attended, tried to build their ideal of home and America into this lovely little church."

At Salerno, Italy, Chaplain S. S. Wiley conducted Divine Services for the first two months after the arrival of American forces in the former Fascist courtroom of the Littorio. Wiley wrote: "In a high-ceiling room with the Fascist eagle in relief upon the wall, an altar and a Christian cross were set. It was striking to see how the symbol of service and peace had supplanted the symbol of tyranny and aggression." (Q. 619.)

After Chaplain Workman returned from his tour of naval stations in the Caribbean area, South America, North Africa, and the United Kingdom (in company with Chaplains J. R. Boslet and J. L. Goldberg), he summarized his experiences in an article which appeared in the July-August 1944 issue of the *Army and Navy Chaplain*. The following is taken from this account:

Some of the places we visited which have been set aside for worship are truly remarkable. In Casablanca we found a camel barn converted into a charming chapel, the hay racks were still there. In yet another place, in a large and important hospital, we found an impregnable bombproof shelter, air conditioned, converted into a chapel. On one of the beaches in North Africa on which there had been a particularly bloody battle, we found men worshipping in a recreational hall, formerly a decrepit barn. Walls were patched up with pieces of cardboard boxes. One felt that here, too, worship was meaningful, that it had a spiritual quality of its own.

After the close of hostilities the Chaplains Division sponsored the construction of chapels at permanent peacetime overseas bases. One such chapel was built at the Naval Air Station at Port Lyautey, French Morocco, in the spring of 1946. This seats 125.

## NAVY CHAPELS IN THE PACIFIC AREA

Stories of the incredible resourcefulness and ingenuity of our fighting men have become legend in the annals of World War II. Roads were built through seemingly impenetrable jungle; air strips were laid in a few hours; emergency hospitals were built to meet some heavy-laden mercy ship; and countless other "miracles" performed to the amazement and confusion of the enemy. Nowhere was this resourcefulness more clearly manifested than in what was done by naval personnel on overseas bases in the Pacific Area to provide for themselves chapels.

When the responsible officials in the Navy Department drew up the list of materials needed to build and supply overseas bases, no provision was made for chapels. The Chaplains Division was never asked to make suggestions or supply estimates, and was unaware of the developing situation. When advance bases were established in the Pacific Area, the chaplains attached to the units involved discovered that while all of the physical needs of the personnel, including the medical, had been foreseen, nothing officially had been earmarked for a chapel—not even a quonset hut. This meant that in the early months of the war the chaplains and the interested members of their respective units were thrown upon their own resourcefulness to construct chapels out of native materials and such salvage items as could be obtained. The scores of attractive chapels, which dot the islands of the Pacific where United States naval and marine forces were once billeted, bear eloquent testimony to the manner in which the Navy chaplains and their men met the challenge.

Crosses, candlesticks, and chalices were fashioned from empty shell cases; triptychs and holy pictures were painted on hammock canvas; dossals were made out of colored parachute cloth; church bells were fashioned out of oxygen cylinders; skilled hands carved designs on native hardwood altars; and "stained-glass" windows were painted on spun-glass screening. Frequently Christian natives assisted in erecting the chapels or furnishing them, sometimes being paid out of welfare funds.

The source material in the office of the Chief of Navy Chaplains regarding these oversea chapels in

the Pacific Area is so extensive that no abbreviated treatment of the subject in the restricted limits of this volume could possibly do the subject justice. Again and again chaplains wrote to the Chaplains Division telling with pride what had been done. Each chapel had its own story of inventiveness and self-sacrifice. Only a few of these stories have been selected to reveal a pattern which was followed throughout the Pacific Area.

Sometimes chapels were made by stretching a hospital tent over cables tied to coconut trees. The deck would be nothing more than coral sand on dirt. Most of the native chapels were built out of such materials as coconut logs, bamboo, nipa thatch, with the altar and other items of ecclesiastical furniture often being made out of mahogany, teak, or rosewood. The native buildings rarely lasted over two years. In some instances chaplains used salvage material such as dunnage. After February 1945 the shipping situation eased with the result that chaplains were able to use imported materials such as quonset huts and some lumber.

A fine description of how the natives built a chapel out of local materials is found in the following account by Chaplain D. E. Roberts, who was attached to the Twentieth Seabees.

Men of the battalion and base companies . . . hustled to erect the "skeleton" frame structure. Building material was a direct gift of nature. The men cut coconut palm logs for the "pillars" of the new church, and brought poles from the dense jungle at camp's edge, for the rafters and cross-beams. In a relatively short time, the frame structure, steeple and cross included, stood up above the red-clay mud.

In the meantime, natives had been at work preparing the thatching material. The long narrow leaves of the sago palm were gathered from a swampy section of the island, and they in turn were sewed into shingle-like pieces. Four thousand such pieces were required for the roofing and the sides.

The final stage of the project was reached when 10 natives under their "Number One Boss Man" (who wore a rather dirty white "lap-lap" to distinguish his rank) arrived with the thatching, or "sak-sak," as it is called. Like a family of monkeys, they clambered among the rafters, tied on the "sak-sak" with a thong secured from a jungle plant, and in 10 days, the 80' x 24' building was completed.

The native workers were Roman Catholic converts, and were, of course, quite well aware that it was a chapel they were helping to build. The first outward awareness, however, was quite moving. The chancel and the recessed section for the altar were beginning to take form, and the communion rail had been installed. Suddenly I saw the "Number One Boss Man," without any apparent effort to "pose" before his men, go up to where the altar was to be, reverently cross himself, then return to the communion rail, where he knelt, and placed his hands together in the attitude of prayer. As

he returned to his work, I made the mental note that his was the first act of worship to be made in the new chapel, and it was entirely appropriate that it should be so.

Beach sand was spread over the red earth for a deck. The chapel's chief beauty lay in the green and white weave-work made of bamboo by the natives. (Q. 1070.)

Chaplain P. P. Galliger described as follows the chapel on Asor Island:

The construction of the chapel was undertaken shortly after the landing, under the supervision of Lt. James P. Rice, ChC, USNR, and Lt. Elmer Marshall, CEC, USNR. It is cruciform in design, with two sacristies, two private chapels and a triple-altar which revolves on a cylinder. When one of the three altars faces the main body of the church, the other two face the two private chapels, permitting Catholic, Protestant, and Jewish services to be held simultaneously. Walls of the church are of palm thatch, woven by natives, giving a tropical touch. The superstructure of the church is supported by palm trunks removed from the area cleared for an airstrip. Hanging lanterns made from dehydrated potato cans light up the building. When the chapel was built, there was a shortage of adequate materials. The lumber used was dunnage taken from the ships unloading in the harbor. (Q. 1061.)

Chaplain B. W. Evans of the Eighteenth Seabees wrote:

When the battalion first came on the island Divine Services were held wherever convenient—temporary mess halls, open field, sick bay. In our permanent camp they were held in the mess halls built of discarded Japanese timbers and shrapnel-torn corrugated steel. The altar in the first church consisted of a packing box. Paper bound hymnals were distributed from a box conspicuously marked "Grenades". (Q. 1069.)

Chaplain C. A. Reeves, who served with the Third Marine Division, described a "chapel" under combat conditions.

Perhaps the most impressive "edifice" (to the chaplain) was a hand-cut hole in the jungles of Bougainville amid a forest of orchids with a stump for an altar, the heavens for a roof, and a muddy swamp for pews and kneeling rails. Here perhaps more religion was felt and expressed than in any other chapel in which the chaplain has been privileged to offer divine worship. (Q. 1137.)

Chaplain T. I. Conerty wrote:

At first I said Mass in the open anywhere it was necessary. In New Guinea we were finally assigned two sheds, one for the Catholics and one for the Protestants. It was only a framework with a paper roof. We put some cloth around the part of the chapel which would serve as the sanctuary. Then we cut logs and picked up odds and ends of lumber and made pews for the chapels. It held about 340. . . .

Then, in New Britain, I said Mass wherever I could, on ammunition boxes, on a board set on gasoline barrels, in a tent. . . . A fine picture of The Crucified Lord painted on wood from a grocery box by a Marine adorned the altar.

Amongst the battalions we finally were able to set up open-air chapels, usually nothing more than a tent covering to keep off the rain. (Q. 1140.)

Chaplain D. F. Meehan, with the Fourteenth Seabees wrote:

While en route by train from Melbourne to Cairns, Australia, the chaplain used the ticket-office window at a railway station as an altar for the celebration of Mass on Sunday. During combat at Cape Gloucester, on many occasions, the chaplain used the hood of a jeep, the tailboard of a truck, or a box of medical gear for the celebration of the Mass. On one occasion, while saying Mass for the Catholic natives in the jungle, the chaplain used the trunk of a fallen tree. (Q. 1067.)

Chaplain B. A. Erling, who served with the Nineteenth Marines, Third Marine Division, related some of his difficulties.

Sometimes services were held under the most discouraging conditions imaginable. After our return to Guadalcanal from Bougainville in January 1944, I conducted services for about a month in A Company Mess Tent. . . . This was during the rainy season, and because A Company had been particularly unfortunate in the selection of a camp site, the whole area was in a partially flooded condition, and the mud was literally knee deep. . . . I conducted communion service here one Sunday, using one end of a mess table as an altar, and standing only inches from the edge of the tarpaulin, with the rain coming down in sheets. Our only good fortune was that the rain came straight down, as it usually did, and did not drive in on us. The floor of the tent was mud, covered here and there with a duck walk, and as the men came forward for communion they had to be careful so as not to step between the boards and into the soft, deep mud. The attendance was good, however, and the men were in remarkably good spirits and sang well, but the mud and the rain were about to get me down. (Q. 1007.)

Chaplain S. E. Ayers, describing the chapel at the Naval Advanced Base on Enirau Island, wrote:

This is the most all-around useful and well built chapel I have seen among several dozen chapels on at least a dozen different islands. . . . The chapel is built with wide overhanging roof and wide ventilating roof at the top. The roof is made of ply-board with canvas over that, and another canvas roof suspended 4 inches above that. The sides are made of prefabricated frames and the walls are simply camouflaged wire netting. The deck of the chapel is sand, which gives a good appearance, freshly raked. It is always cool. (Q. 608.)

Chaplain J. J. Lamb, writing on 26 June 1944 from Fleet Hospital No. 110, Banika, Russell Islands, boasted of his chapel.

It is however the finest chapel in the South Pacific. We have a cement deck, regular wooden pews with foldup kneelers, a sanctuary rail that would be acceptable in any church at home, and a beautiful sanctuary, containing an altar with three steps leading up to it. . . . The exterior of the chapel



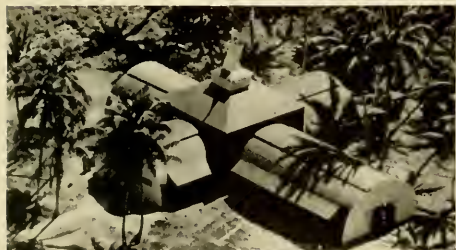
SOME TYPICAL EXAMPLES OF THE QUONSET TYPE CHAPEL



The chapel of the Fifty-eighth Seabees, Okinawa. Chaplain S. P. Robinson. Built in October and November 1945.



The chapel of the Twenty-eighth Seabees, Okinawa. Chaplain L. J. Eckmann.



"The Chapel in the Palms," being the first hospital chapel on Guam, showing another arrangement of quonset huts.



One of fifteen chapels for Navy men stationed during the war in the Admiralty Islands. This chapel of modernistic and modified quonset style was dedicated 1 April 1945.



A chapel made of four quonset huts at Luganville Airfield, New Hebrides.



Finger Bay Chapel, Alaska. This seated about 100.

was constructed by the natives, but the interior was constructed by our own men, and what a job they did. I was the official procurer. . . . Most of the procuring out here has been informal, to say the least, but in the case of a chapel, I, at least dealt with the commanding officers, although there never was any formal papers on the materials needed. . . . You should have seen me out with a detail in a big truck getting cement from an outfit that was moving out.

Chaplain Lamb secured some spun glass screening on which one of the men painted imitation stained glass window designs. Lamb claims that this was the first of the overseas Navy chapels to use this idea. Chaplain A. J. Freeman has given the following description of the windows:

On spun glass screening, an artist painted two appropriate scenes in oils, painting in dark lines to represent the sections that are found in real stained glass windows. After covering these fore and aft with a coat of white shellac, they were framed in Gothic casings and installed in the chapel. During the day, the sunlight streams in through these windows bringing out all their rich colorings so beautifully, that with a little imagination one might think he was in the Sainte Chapelle in Paris. During evening services, the lights of the chapel shine out through these windows, and, we have been told, have inspired many a person to drop in to services. The chapel bell, suspended high on a coconut tree, is an empty oxygen cylinder with a striker attached thereto. This produces a much better tone than any ship's bell. (Q. 617.)

The Island Memorial Chapel on Kwajalein, built on the first Japanese territory to fall into United States hands, was the result of the combined contributions of Army, Navy, and Marine Corps personnel. The chapel was commenced on 11 December 1944 and completed 11 February 1945. It was dedicated "to the memory of the gallant officers and men of the armed forces of the United States who gave their lives in the capture of Kwajalein on 1-5 February 1944.<sup>27</sup> The chapel was used by Catholics, Protestants, and Jews and by both Army and Navy personnel. Chaplain George K. Davies tells of a dramatic symbolization of this cooperation of all faiths and of the different branches of service when at one time he noticed men of the Jewish faith completing a service under the leadership of Chaplain Julius Mark, while in the side chapel a Roman Catholic chaplain was preparing to conduct Mass, while he, as a Protestant Navy chaplain, administered the rite of baptism to an Army Major.<sup>15</sup>

A unique chapel arrangement was made at a Marine Base in New Hebrides when three quonset huts were erected side by side and set apart for Protestant, Jewish, and Catholic personnel. Over the entrances of the

three were a cross, the tablets containing the 10 commandments, and a cross. The chaplains on duty at the time the chapels were erected were W. H. Lawrence (United Presbyterian), Philip Lipis (Jewish), and T. V. Brody (Catholic).

On 19 February 1946 Chaplain W. W. Edel compiled from memory a list of Navy chapels in the South Pacific. The list included two in New Zealand, 13 in New Caledonia, two in Efate, 14 in Espiritu Santo, 10 on Guadalcanal, four on Tulagi (Florida Island), and seven on the Russels (Banika Island)—making a total of 52.

One of the chapels in New Caledonia, located at the Receiving Station, Noumea, was called the George S. Rentz Memorial Chapel for Chaplain Rentz who lost his life in the sinking of the *Houston* 1 March 1942. So far as is known this was the only overseas Navy chapel named after a former Navy chaplain.

During Chaplain W. W. Edel's tour of duty as Force Chaplain, South Pacific Area (19 January-24 October 1945), he supervised the activities of Photographer's Mate 2c Clayton E. Braun, who was assigned by the Bureau of Naval Personnel to paint some of the unique and representative Navy chapels of the South Pacific. Braun painted the series of 15 portraits of former Navy chaplains while on duty at Sampson, N. Y., while Chaplain Edel was there.<sup>16</sup> Braun reported for his unique duty in April 1945 and remained until the last of October of the same year. He made one trip to the Solomons. His series of paintings, including 19 canvases of chapels, is now in the Chaplains Division, Bureau of Naval Personnel.

Chaplain E. R. Barnes erected the first of some 45 Navy chapels to be built on Guam. In addition, there were a number of chapels for the Marines. Among the Navy chapels was one at the Naval Base at Orote, Guam, dedicated 17 December 1944 as the Princeton Memorial Chapel in memory of the officers and men who lost their lives on the *Princeton*.

Both types of chapels were erected on Guam—those made out of native and those constructed out of imported materials. Several frame chapels and a number of quonset hut chapels were erected, some seating as many as 600. A unique modification of the quonset huts was made by using two and a half quonset huts to make a cruciform chapel. The nave consisted of a full quonset while each of the transepts was a half quonset and the choir a half quonset. A further adaptation was made by placing the quonsets on

<sup>15</sup> CoC., Davies file, "History of the Island Memorial Chapel."

<sup>16</sup> Reproductions of most of these appeared in volume I of this series.

FROM PAINTINGS OF CHAPELS IN SOUTH PACIFIC BY CLAYTON BRAUN

(Originals in office of Chief of Chaplains, Washington, D. C.)



Naval Hospital Chapel, Mobile Operating Base, Banika Russell Islands. Notice the oxygen tank used as chapel bell.



Memorial Chapel, Guadalcanal.



Lunga Point Chapel, Guadalcanal.



Fifth Amphibian Chapel, Banika, Russell Islands.



a 2½-foot concrete sidewall and by spreading the center eight feet. This gave a 28-foot square in the center of the chapel. The choir part was made into a separate chapel. An office in each wing provided space for Catholic and Protestant chaplains.

Chaplain C. A. Neyman, Area Chaplain, Staff Commander Forward Area, Central Pacific, in his annual report for 1945 commented on the activity of the chaplains of his area in erecting temporary chapels during the first eight months of 1945. Neyman reported that he was present at the dedication services of 21 chapels from 7 January to 1 July, inclusive. In addition, there were other chapels dedicated when he could not be present.

By the end of 1944, the Army-Navy campaign to roll up the ill-gotten island empire of the Japanese was succeeding beyond fondest expectations. The policy of island-hopping was well founded. Advance bases were established in rapid succession and wherever chaplains were present some kind of a chapel was usually erected. Fleet Chaplain F. L. Albert, who assumed his duties with the Seventh Fleet in February 1945, reported that: "During the first 9 months of 1945, . . . [he] participated in the dedication of 46 new Navy chapels, which involved traveling nearly 50,000 air miles on 78 air missions in visiting 30 different islands."

Albert wrote:

The chapels were a joy to the chaplains and a source of pride to the personnel. The smallest of these was that of the One Hundred and Eleventh Seabees on Calicoan, seating 125, and the largest was the Chapel of the Admiralties, with a seating capacity of 1,400. Typical names were: Chapel of the Isle, Chapel by the Sea, Chapel of the Palms, All Saint's Chapel, Sea Horse Chapel, Chapel of the Philippines, Memorial Chapel, Chapel of the Abiding Presence, Christ Chapel, Chapel of our Saviour, Thatched Chapel, Chapel of all Faiths.

The chapel attendance of our men in the far places was amazing and gratifying. Often more were standing than could be seated, many men having discovered in religion a new reality and vitality . . . "

Chaplain Albert gave the following description of the Ninety-sixth Seabee chapel which was dedicated 24 June 1945:

It is made largely of scrap material, but is a little gem, painted white on the outside with a cargo light, high in a big mahogany tree, flooding the building and grounds with light. The cupola contains a bell, cast from an acetylene drum. The personnel of the battalion is obviously proud of their chapel, which stands as a symbol of coopera-

tion in the finer things. Officers and men attended in such numbers that every seat was crowded, and there was scarcely standing room.

On 29 July 1945 a chapel was dedicated for the Motor Torpedo Boat Base, Basilan Island, Philippines, which was called the Chapel by the Sea. Of this chapel Albert wrote:

It took 50 natives 3 weeks to construct the chapel that cost approximately \$850. The building is of coconut log frame, roofed with nipa thatch shingles, elaborately decorated with bamboo, and artistically finished with palm fronds. The altar is in white, surmounted with a large spotlighted bamboo cross. The canopy over the altar is in split bamboo, as are the artistic shades for the electric light. The deck is of locally sawed wood, as are the pews, which will comfortably seat 350 persons.

The chapel at the Naval Base, Olongapo, Subic Bay, Philippine Islands, dedicated 9 December 1945, was called by Chaplain L. F. Gerhart "the most beautiful permanent Navy chapel installation in the Philippines." Gerhart wrote:

This was made possible by the presence of battle scarred, weakened, roofless walls remaining from the previous Roman Catholic Church, built upon Navy property. By resourceful competent design and workmanship of the One Hundred and Fifteenth Naval Construction Battalion and others, the building has been restored to usefulness and beauty. There are seatings for about 350.

The survey of chapels made in the summer of 1947 revealed three chapels then being used by naval forces in the Philippines. They were:

	Seating	Construction	Date
Commander, Naval Forces, Philippines.	500	Temporary . . .	5-45
Naval Air Station, Sangley Point.	100	.....do.....	2-27-47
Naval Operating Base, Subic Bay.	200	Permanent . . .	1945

When Commodore Perry visited Japan in 1854, a distinguished Navy chaplain and author was aboard the *Mississippi*. Chaplain Jones wrote the third volume of the official report of that expedition and contributed to the second volume including a chapter entitled: "A Geological Exploration, etc., of the Island of the Great Lew Chew." The Great Lew Chew is now known as Okinawa.

Little did Chaplain Jones ever dream, as he explored that island for the United States Navy, that

<sup>27</sup> CoC., Albert file on chapels.



SOME CHARACTERISTIC CHAPELS USED IN THE PACIFIC AREA



One hundred and eleventh Seabee Chapel showing canvas over frame type of construction.



A chapel on Saipan built for the Fifty-first Seabees where H. V. Moses served as chaplain.



Receiving Station Small Chapel at Espiritu Santo New Hebrides, (formerly Fifty-seventh Seabee Chapel—Chaplain E. H. Arendt.)



Chapel completed in August 1944 by the Sixtieth Seabees who had W. M. Cooper for their chaplain. A church bell was secured from a ruined mission.



Tenth Seabee Chapel, Guian, Samar, Philippine Islands, dedicated 8 July 1945.



A new chapel is dedicated "somewhere on New Guinea" November 1944.

it would some day be a battleground between Japanese and United States Forces, nor could he conceive of the fact that some day a series of Navy chapels would dot the island. Since the story of the past is so quickly forgotten, it is probable that few, if any, of our chaplains who served on Okinawa ever knew that over 90 years ago one of their Corps had traveled the length and breadth of that island.

On 26 February 1946 Staff Chaplain J. E. Johnson writing from the Naval Operating Base, Okinawa, described over 60 Navy chapels then serving naval and Marine personnel stationed there. Johnson commented on two of the chapels as follows:

One of the most attractive of the many chapels built at naval establishments on Okinawa is that of the Fifty-eighth Construction Battalion camp. It was built in October and November of 1945, and finally dedicated on the 25th of November, Chaplain John L. Shell and I assisting Chaplain Steward P. Robinson, battalion chaplain. . . . It is a quonset hut 20 by 100, and constructed on an 18-inch foundation, thus affording additional height. The entrance, which is painted white, is beside a low square tower in the front of the building. In the tower on the ground floor level is an 8 by 12 paneled office for the chaplain and his yeoman. A small cross rests on the top of the quonset above the entrance and entirely apart from the tower.

Regarding the unusual features of the second chapel constructed for the Twenty-eighth Seabees, who had C. A. Senft for their chaplain, Johnson wrote:

There are three doors across the front. A square tower rises above the chapel at the front and in the middle over, and almost as wide as, the three doors combined. Applied on the tower is a large cross with the arms and the top rising slightly above the tower.

The adaptations on these two quonset type chapels were among the most unusual and attractive of any reported to the Chaplains Division. Since Okinawa was in the typhoon belt, experience proved that the quonset type building could withstand the terrific wind storms better than any other.

Johnson's report concluded with the following:

To summarize, there have been in Okinawa the following chapels for naval personnel: 1 Butler type, 32 quonsets, 14 frame structures, 10 tent-frame structures, and 7 tents. These were practically all used exclusively for religious services. Others could be added which served as recreation rooms during the week. And, of course, mess halls and other structures and areas without structures, such as theater areas, were used. There were undoubtedly more than seven tent chapels in all, especially in the early days. I have not included any chapels for the First Marines who left soon after I arrived.

The 62 chapels just sort of sprang up with or without approval from higher echelon, through the enthusiasm and the devotion of those who wanted places of worship, with

or without the cooperation of commanding officers and officers-in-charge, and in spite of objections, indifference and all other obstacles. Most commanding officers and officers-in-charge were interested in providing satisfactory places of worship. Some were even zealous. A few were difficult, but the chapels went up in spite of them.

As United States forces pushed into Japan, Navy chaplains exercised their usual ingenuity in adapting all manner of places for divine worship. Chaplain C. E. Way, attached to the Ninetieth Seabees, used a chapel at Yokosuka, Japan, which he believed was the first to be built by United States occupation forces in Japan. This frame building, erected by Japanese labor, was dedicated 13 January 1946. In the square tower hung a bell from a Japanese ship. A Japanese Christian boy played the organ for services.<sup>18</sup>

The survey of chapels used by the Navy in the summer of 1947 listed two chapels, both of temporary construction, for naval forces in Japan. One, located at Fleet Activities, Sasebo, seated 75, and the other at Fleet Activities, Yokosuka, seated 340.

#### ACCOMMODATIONS FOR WORSHIP ABOARD SHIP

With but few exceptions, no space aboard ship was set aside as a "permanent" chapel. Chaplain D. W. McCarthy aboard the aircraft carrier *Petref Bay* wrote:

A space on the gallery deck of the ship has been set aside as a permanent chapel. This chapel is used only for religious purposes. It is used every day for the celebration of Mass and the recitation of the Rosary of our Blessed Lady. Each evening of the week it is used by some enlisted personnel and officers for Bible study and discussion. (Q. 433.)

However, such an arrangement was unusual. Most of the chaplains serving on ships were thrown upon their own initiative with the support of the commanding officer to secure the best place possible for their divine services. The following quotations taken from replies to the questionnaire sent out 14 November 1944 tell their own story:

Being aboard ship, there was no chapel. Services were held on deck, though when services were held at night for a number of months following the outbreak of war, they were held in one of the mess compartments. The usual rig for church included setting off the area from the rest of the ship by means of curtains made of blue bunting. These were fastened at the top and bottom by means of grommets and were several in number allowing for flexibility of rigging and for entrances. (Chaplain H. M. Day, *Dixie*, Q. 19.)

\* \* \* \* \*

<sup>18</sup> Article in *Christian Advocate*, 2 May 1946.

The general church service is held in the troop officers mess, formerly the card room of the ship. The service is on the RBO circuit with 14 outlets, including sick bays. A portable PA system is used on deck. (Chaplain W. H. Stark, *Mt. Vernon*, Q. 64.)

\* \* \* \* \*

The Auditorium<sup>10</sup> of the ship is used as a chapel and movie hall. When the ship was built it was so designated for that purpose. Beneath the movie screen, an alcove is built which contains a magnificent altar on rollers, which is put away when not in use. The altar has candle steps, tabernacle, altar accouterments, chaplain's supplies and song books. The auditorium is used each morning for Mass and there are from six to eight Divine Services held there each Sunday. Besides a small piano, a Hammond organ is available for Divine Service and the ship's organist is accomplished in playing sacred music. The seating capacity of the auditorium is 288. (Chaplain F. J. Casey, *West Point*, Q. 65.)

\* \* \* \* \*

A special safe was bolted over the desk in the chaplain's storeroom for the reservation of the Blessed Sacrament. A confessional, too, was installed in the chaplain's room, which was forward of the sick bay, and adjoining "Officers' country" but was not a part of it. This meant that all enlisted personnel could visit the chaplain without going into officers' territory. (Chaplain V. J. Gorski, *Washington*, Q. 342.)

\* \* \* \* \*

There is no chapel aboard the ship. The services each Sunday are held on the main deck aft in fair weather and on the hangar deck in foul weather. About 200 can be accommodated on the hangar deck and about 400 can be seated on the main deck. In cold weather the main messing compartment is used. (Chaplain W. P. Lane, *Springfield*, Q. 380.)

\* \* \* \* \*

When under way services were held in the first aid and third division compartments. A blue denim curtain 7 feet high and 40 feet long is rigged at the end of the compartment. The blue dossal curtain is hung in the center. . . . Two sets of artificial flowers are used to put more color to the surroundings. A public address system is used. . . . During April at Okinawa services were held while bombardment was in progress. A radio technician kept the public address system in operation, even though shaken heavily by gun explosions. (Chaplain H. E. Buckley, *New Mexico*, Q. 338.)

\* \* \* \* \*

Chaplains Keiser and McDermott of the U. S. S. *Refuge* (AH-11) have had to shift, plan, scheme to conduct their Protestant, Catholic, and Hebrew services. In the conversion of the U. S. S. *Refuge*, there evidently was no thought given to any place—including the small mess hall—that would be suitable for Divine Services. Nor can the two chaplains assigned to the ship adequately counsel the men in religious, domestic, and Navy problems because the small office, occupied by both of them at the same time, affords no privacy. (Chaplain C. J. McDermott, *Refuge*, Q. 56.)

<sup>10</sup>The *West Point* was a converted luxury liner and had a large concert hall or auditorium.

Owing to ship's work and ship's regulations no regular place for Divine Services can be secured. Mess halls are not available. The chaplain sets up wherever he can find a suitable place, on deck, when the weather permits, or on the square of one of the hatches. A daily morning prayer is said over the loud speaker system of the ship. (Chaplain F. C. Falque, *General W. A. Mann*, Q. 77.)

\* \* \* \* \*

No church equipment was available except candlesticks, vases, a cross, and a few individual communion cups. A folding altar was built in the carpenter shop, and an exquisite two-tray individual communion set, and a bread plate were furnished by the pattern shop. An organ was purchased with welfare funds. The most stand was used as pulpit; new sheets were used as drapes and altar hangings. . . . Chow-hall benches were used as pews. Microphones were installed in the organ by the electrical department and the movie equipment was used in the amplification of organ music. (Chaplain W. A. Dierksheide, *Denebola*, Q. 11.)

Not all ships had musical instruments. Sometimes chaplains had small folding organs and in a few instances larger vessels were able to obtain a Hammond electric organ. Chaplain F. R. Hamilton on the *Yorktown* in 1942 reported: "A unique feature of the services was the use of a Novachord purchased in Honolulu by the ship's welfare fund, believed to be the only Novachord used aboard any naval vessel at the time." (Q. 400.)

Altar appointments, triptychs, dossal curtains, and decorative bunting were invaluable aids in worship. An Ensign wrote about a triptych used over the altar on his ship which "changes the mess hall almost into a cathedral." (Chaplain A. A. Read, Q. 130.)

## A CHAPLAIN'S MANUAL

During World War I, Chaplain Frazier issued his *Navy Chaplain's Manual*. Although this appeared by authority of the Secretary of the Navy, it was a non-Government publication. Although called a manual, it was not such in the strict interpretation of the term. Rather it was a narrative giving the fatherly advice of an older and more experienced chaplain to those new to the service.

In January 1945 Chaplain Workman initiated the project of having an official manual prepared for the Chaplain Corps. Chaplain I. W. Stultz, who was then on the staff of the Chaplains' School, was selected to prepare such a work. He began collecting material in February and on 7 May 1945 submitted a manuscript to the Chaplains Division. Funds not being available at that time for publication, the project lay dormant until early in 1947.

Chaplain Stultz was ordered to duty in the Chaplains Division in May 1946. His position there gave

him further opportunity to revise his manuscript. Comments from various members of the Corps were solicited. Chaplains Neyman, Rafferty, and Dreith had reviewed the original manuscript submitted in 1946. This was considered in detail by a board of chaplains which met in Washington in March 1947. The revised draft was then reviewed by the Chief of Chaplains, W. N. Thomas, and Chaplains E. L. Ackiss and J. F. Hugues. On 9 June 1947 the final form was submitted to the Chief of Naval Personnel and was approved by him the same day for publication. The Manual was available for distribution early in August 1947. This was the first official Manual for the Chaplain Corps ever issued. It is to be regretted that such an excellent guide was not available at the beginning of the war for the many chaplains who came into the Corps direct from civilian life. The Manual is wel-

comed not only by chaplains but by commanding officers as well who find therein a handy compilation of naval regulations and traditions dealing with chaplains and their activities. \* \* \* \*

The *Navy Chaplain*, prepared by the Bureau of Naval Personnel and written by Chaplain E. L. Ackiss as a text book for Navy Chaplains, was released from the press in the latter part of 1949.

Literally millions of dollars were spent by the Government for ecclesiastical equipment and chapels for Navy and Marine personnel during World War II. Much of this equipment and many of these chapels remain to be used by members of the Chaplain Corps. This represents one of the good results to come out of the war. Never before in the history of the Corps have the chaplains had so many aids and chapels as now.



## CHAPTER NINE

### CHAPLAINS IN COMBAT

Shooting wars involve battles where men kill and are killed. There is nothing romantic about it—instead there is stark terror, suffering, and death. Navy chaplains were not given preferred treatment and sent to some safe place in the rear when danger threatened. Instead, they went with their men into battle. Often for the sake of bringing the comforts of religion to the sick and dying, these chaplains took risks which went far beyond the ordinary calls of duty. The jigsaw story of how Navy chaplains conducted themselves in combat during World War II can now be pieced together. The resultant picture is such as to make all members and friends of the Chaplain Corps proud of the splendid record made by the Navy chaplains under fire.

#### A SUMMARY OF NAVY CHAPLAIN CASUALTIES

Twenty-four Navy chaplains were killed in action or in accidents, or died from natural causes while on active duty, during World War II. The list, chronologically arranged, follows:

##### *Ten who lost their lives in combat*

1941:

Thomas L. Kirkpatrick, USN, Presbyterian, USA, 7 December.  
Aloysius H. Schmitt, USN, Catholic, 7 December.

1942:

George S. Rentz, USN, Presbyterian, USA, 1 March.  
John J. McGarrity, USNR, Catholic, 1 March.

1944:

Anthony J. Conway, USNR, Catholic, 23 July.

1945:

Eugene R. Shannon, USNR, Episcopal, 21 February.  
Fidelis M. Wieland, USNR, Catholic, 5 May.  
Floyd Withrow, USNR, United Presbyterian, 5 June.  
Joseph J. Kobel, USNR, Catholic, 21 June.  
Thomas M. Conway, USNR, Catholic, 30 July.

##### *Six who died from accidents incurred in line of duty*

1943:

Thomas E. Johnson, Jr., USN, Methodist, missing 16 August 1942. Listed as "presumed to be dead," 17 August 1943.

James W. McFall, USNR, Presbyterian, US, 12 December.  
Karl P. Buswell, USNR, Presbyterian, USA, 24 December.

1945:

John F. Robinson, USN, Catholic, 23 February.  
Elwin J. Bina, USNR, Catholic, 5 May.  
Victor W. Simons, USNR, Reformed, 13 June.

##### *Five who died while on active duty*

1942:

Earl M. Griger, USN, Congregational, 18 March.  
Edward J. Robbins, USN, Methodist, 10 July.

1943:

Thomas J. Knox, USN, Catholic, 21 March.  
Henry G. Mais, USNR, Methodist, 6 June.  
James P. Kerr, USNR, Catholic, 7 December.

##### *Three who died while prisoners of the Japanese*

1945:

David L. Quinn, USN, Episcopal, 7 January.  
Francis J. McManus, USN, Catholic, 22 January.  
Herbert R. Trump, USN, Lutheran, 27 January.

The following chart shows the denominational affiliations of the Navy chaplains who were killed, or who died during the year indicated:

	1941	1942	1943	1944	1945	Total
Congregational		1				1
Lutheran					1	1
Methodist		1	2			3
Presbyterian:						
U. S. A.		1	1	1		3
U. S.			1			1
United					1	1
Protestant Episcopal					2	2
Reformed					1	1
Roman Catholic	1	1	2	1	6	11
Total	2	4	6	1	11	24

SIX ADDITIONAL CHAPLAINS KILLED IN ACTION



Anthony James Conway, 23 July 1944.



Eugene Russell Shannon, 21 February 1945.



Fidelis Max Wieland, 5 May 1945.



Floyd Withrow, 5 June 1945.



Joseph James Kobel, 21 June 1945.



Thomas Michael Conway, 30 July 1945.

SIX CHAPLAINS WHO LOST THEIR LIVES IN LINE OF DUTY



Thomas Edward Johnson, Jr., lost in plane en route to Seattle. Missing 16 August 1942.



James William McFall, died by drowning in line of duty, 12 December 1943.



Karl Porter Buswell, died as result of injuries sustained during flight operations aboard *Altamaha*, 24 December 1943.



John Frederick Robinson, killed in airplane crash, 23 February 1945.



Elwin Joseph Bina, killed in airplane crash, 5 May 1945.



Victor William Simons, killed in train accident, 13 June 1945.

FIVE CHAPLINS WHO DIED WHILE ON ACTIVE DUTY



Earl Mack Criger, 18 March 1942.



Edward John Robbins, 10 July 1942.



Thomas Joseph Knox, 21 March 1943.



Henry George Mais, 6 June 1943.



James Patrick Kerr, 7 December 1943.



Forty-six Navy chaplains were awarded the Purple Heart Medal for wounds or injuries received in action in World War II.<sup>1</sup> This list included the eight posthumous awards to Chaplains A. J. Conway, T. M. Conway, F. J. McManus, D. L. Quinn, G. S. Rentz, E. R. Shannon, H. R. Trump, and Floyd Withrow. The names of the other 38 follow:

1941:

Raymond C. Hohenstein, USN, Lutheran, 7 December, aboard the *California*.

1942:

Matthew J. Bouterse II, USN, Baptist (S), 9 August, aboard the *Astoria*.

Francis L. Albert, USN, Baptist (S), 15 September, aboard *North Carolina*.

Merritt F. Williams, USNR, Episcopal, 15 September, aboard the *Wasp*.

Matthew F. Keough, USNR, Catholic, 22 October, First Marines, Guadalcanal.

Arthur F. McQuaid, USNR, Catholic, 30 November, aboard the *Minneapolis*.

1943:

John K. Wheaton, USNR, Catholic, 6 July, aboard the *Helena*.

Francis J. Keenan, USNR, Catholic, 11 July, Sicilian invasion.

William H. McCorkle, USNR, Presbyterian, US, 1 November, Sixth Marines, Bougainville.

Robert H. Carley, USNR, Presbyterian, USA, 24 November, aboard *Liscombe Bay*.

1944:

Lester O. Hooks, USNR, Baptist (N), 12 February, Roi-Namur, Kwajalein.

William I. Hoy, USNR, Presbyterian, USA, 15 February, Green Island, Solomons.

James W. Kelly, USNR, Baptist (S), 22 February, aboard the *Mobile*.

Frank L. McCormick, USNR, Presbyterian, USA, 28 May, aboard the *Dorothea L. Dix*.

John J. Whalen, USNR, Catholic, 15 June, Second Marines, Saipan.

James F. Cunningham, USNR, Catholic, 19 June, aboard the *South Dakota*.

Emmett T. Michaels, USNR, Catholic, 8 July, Fourth Marines, Saipan.

Robert J. Cronin, USNR, Catholic, 21 July, Third Marines, Guam.

Merritt J. Jeffers, USNR, Evangelical and Reformed, 23 July, Third Marines, Guam.

Edgar C. Andrews, USN, Baptist (S), 24 July, aboard the *Colorado*.

Wallace C. Goe, USNR, Baptist (S), 25 July, Fourth Marines, Tinian.

Thomas V. Brody, USNR, Catholic, 25 July, Fourth Marines, Tinian.

Leon W. Rosenberg, USNR, Jewish, 25 July, Fourth Marines, Tinian.

Robert P. Evans, USNR, Baptist (N), 9 September, invasion southern France.

Norman G. Anderson, USNR, Lutheran, 15 September, First Marines, Peleliu.

Harry W. Amtower, USNR, Methodist, 16 September, First Marines, Peleliu.

James J. Sharkey, USNR, Episcopal, 20 October, aboard the *Honolulu*.

Joseph H. Giunta, USNR, Unitarian, 25 October, attached to *St. Lo*.

Victor H. Morgan, USNR, Congregational, 25 November, aboard the *Essex*.

1945:

Roderick L. Hurley, USNR, Catholic, 19 February, Fourth Marines, Iwo Jima.

Herschell H. Richmond, USNR, Disciples, 19 February, One Hundred Thirty-third CB, Iwo Jima.

Edgar C. Andrews, USN, Baptist (S), 11 March, aboard the *Colorado*.

Grimes W. Gatlin, USNR, Methodist, 19 March, aboard the *Franklin*.

Joseph T. O'Callahan, USNR, Catholic, 19 March, aboard the *Franklin*.

Paul F. Bradley, USNR, Catholic, 25 March, Fifth Marines, Iwo Jima.

Luther M. Cole, USNR, Disciples, 2 April, aboard the *Henrico*.

Alpheus M. Lusk, USNR, Congregational, 11 April, aboard the *Astoria*.

Matthew A. Curry, USNR, Episcopal, 4 May, aboard the *Birmingham*.

Frederick F. Bush, USNR, Episcopal, 13 August, aboard the *Lagrange*.

An analysis of the denominational affiliations of those who received the Purple Heart Medal, including posthumous awards, gives the following:

	1941	1942	1943	1944	1945	Total
Baptist (N).....		1	2			3
Baptist (S).....		1	3			4
Congregational.....			1	1		2
Disciples.....				2		2
Evangelical and Reformed.....			1			1
Jewish.....			1			1
Lutheran.....		1	1	1	3	
Methodist.....			1	1		2
Protestant Episcopal.....		1	1	4		6
Presbyterian:						
U. S. A.....		1	1	2		4
U. S. S.....			1			1
Presbyterian, United.....					1	1
Roman Catholic.....		2	2	6	5	15
Unitarian.....				1		1
Total.....	1	6	4	20	15	46

<sup>1</sup> This list may not be complete as the Chaplains Division was not always informed of awards received. In a few instances, chaplains qualified for the Purple Heart who, for various reasons, never received it. Chaplain E. C. Andrews was wounded twice, in 1941 and in 1945. He received a gold star in lieu of the second award.

Chaplain W. I. Hoy was awarded the Purple Heart by the United States Army. It is altogether possible that other Navy chaplains were wounded in action who did not receive the Purple Heart because of being treated at some emergency hospital where records were not kept, or because the proper information was not forwarded to the Navy Department.

## MEDALS AND DECORATIONS

The medals and decorations, which are awarded by the United States Government to its military personnel, may be roughly classified under four main heads. First, there are the miscellaneous medals awarded for some special achievement as the Naval Reserve Medal given to one who has had 10 years' continuous service in the Naval Reserve; secondly, there are the campaign medals awarded to personnel serving in certain specified areas within a given time; thirdly, there are the unit awards which permit all within the units commended to wear the Presidential Unit Citation; and fourthly, there are the special awards bestowed in acknowledgment of fidelity to duty or of outstanding heroism in combat. The rows of ribbons, which are worn by naval personnel over the upper left-hand pocket of the uniform blouse, reveal to one who knows the significance of each award most of the service-record history of the person concerned.

Navy chaplains received some of the highest decorations that a grateful Nation could bestow in recognition of outstanding merit or of gallantry in combat. According to information received by the Chaplains Division, 86 medals and decorations were awarded to Navy chaplains in World War II, including posthumous awards, but excluding the Purple Heart and Presidential Unit Citations. This includes two awards of the Bronze Star to Chaplain Abbot Peterson, Jr., and two Letters of Commendation to Chaplain J. W. Moore. A few chaplains were honored with more than one medal. It should also be remembered that the medals and decorations activity of the Bureau of Naval Personnel was still considering recommendations for additional citations in 1948, so the list of Navy chaplains decorated may be longer than here indicated.

Chaplain Joseph T. O'Callahan was the only chaplain of any branch of the armed services ever to receive the Medal of Honor, sometimes called the Congressional Medal. Whereas four Navy chaplains were awarded the Navy Cross in World War I, only one—Chaplain George S. Rentz—was so honored in World

War II. This is to be explained by the fact that Congress by Act of 20 July 1942 authorized the Legion of Merit Medal to those who "distinguished themselves by exceptionally meritorious conduct in the performance of outstanding services," and by Act of 7 August 1942 authorized the Silver Star Medal for those who distinguished themselves "by gallantry and intrepidity in action," and the Navy and Marine Corps Medal for those who distinguished themselves "by heroism not involving actual conflict with an enemy." The Bronze Star Medal was authorized by Congress on 4 February 1944 and was awarded to those who distinguished themselves "by heroic or meritorious achievement, not involving participation in aerial flight, in connection with military or naval operations against an enemy." Thus the Silver Star was awarded only for combat heroism; the Navy and Marine Corps Medal was for noncombat faithfulness to duty; and the Legion of Merit and the Bronze Star could be for either combat or noncombat meritorious achievements. In addition, the Commendation Ribbon was authorized to naval personnel who received an individual Letter of Commendation from the Secretary of the Navy, or other authorized persons, for acts or services performed between 6 December 1941 and 11 January 1944. After the latter date the Letter of Commendation had to specify the privilege of wearing a ribbon. These new medals gave greater value to the Medal of Honor and the Navy Cross which were awarded only for extraordinary heroism in combat.

### *Medal of Honor*

Joseph T. O'Callahan, USNR, Catholic, "For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as chaplain on board the USS *Franklin* when that vessel was fiercely attacked by enemy Japanese aircraft during offensive operations near Kobe, Japan, on March 19, 1945. . . ."

### *Navy Cross*

George S. Rentz, USN, Presbyterian, USA, posthumously awarded, "For heroism and intrepidity in action and distinguished service following the sinking of his ship, the USS *Houston*, in the Asiatic Area on 28 February 1942. . . ."

### *Silver Star Medal*

\*Robert J. Cronin, USNR, Catholic, for services with Marine Raiders at Puruata Island, British Solomon Islands, November 1943.

\*Grimes W. Gatlin, USNR, Methodist, for services while aboard the *Franklin* on 19 March 1945.

Glyn Jones, USNR, Baptist (N), for services with Marines at Bougainville, B. S. I., 1 November 1943.

\*These chaplains were also awarded the Purple Heart.

\*Francis J. Keenan, USNR, Catholic, for services rendered during Sicilian invasion, July 1943.

\*George M. Kemper, USNR, Catholic, for services with Marines at Bougainville, November 1943.

\*William H. McCorkle, USNR, Presbyterian US, for services with Marines at Bougainville, B. S. I., 1 November 1943.

Francis J. McManus, USN, Catholic (posthumous), for services aboard the *Canopus* December 1941, Mariveles Harbor, Bataan, Philippine Islands.

Edmond C. Walsh, USNR, Catholic, for services aboard the *Suwanee*, while operating off the coast of Leyte Islands, Philippine Islands, against nearby Japanese surface task forces on 25 and 26 October 1944.

#### *Legion of Merit*

\*Francis L. Albert, USN, Baptist (S), for exceptionally meritorious services as Fleet Chaplain, Seventh Fleet, from January to August 1945.

Frederic P. Gehring, USNR, Catholic, for services with the Marines at Guadalcanal from 25 September 1942.

Francis W. Kelly, USNR, Catholic, for services with the Marines at Tarawa, November 1943.

John V. E. Loughlin, USNR, Catholic, for services with Marines at Tarawa, November 1943.

William W. Lumpkin, USNR, Episcopal, for services as Division Chaplain, Second Marine Division, 3 October 1942 to 7 March 1944.

Paul J. Redmond, USNR, Catholic, for services with Marines on New Georgia, July 1943.

William N. Thomas, USN, Methodist, "For exceptionally meritorious conduct in the performance of outstanding services . . ." as senior chaplain at the Naval Academy, December 1941 to June 1945, and as Chief of Chaplains from July 1945.

Robert D. Workman, USN, Presbyterian, USA, "For exceptionally meritorious conduct in the performance of outstanding services . . ." as Director of the Chaplains Division and as Chief of Chaplains, from June 1937 to July 1945.

W. Wyeth Willard, USNR, Baptist (N), for services with the Second Marine Division at Tarawa, November 1943.

#### *Navy and Marine Corps Medal*

Bernard R. Boylan, USNR, Catholic, for distinguishing himself by extraordinary heroism not involving conflict with an armed enemy in removing casualties from a burning vessel in Finschhafen harbor in August 1944.

\*James W. Kelly, USNR, Baptist (S), for courageous service aboard the *Mobile* during explosion and fire. February 1944.

Aloysius H. Schmitt, USN, Catholic (posthumous), died during action at Pearl Harbor, 7 December 1941.

Eugene R. Shannon, USNR, Episcopal (posthumous), for heroic conduct as a chaplain attached to the *Bismarck Sea*, in connection with the ultimate rescue of personnel following the sinking of that vessel by enemy Japanese aerial forces during operations in support of our landings at Iwo Jima in the Volcano Islands, 21 February 1945.

Herbert E. Van Meter, USNR, Congregational, for rescuing a companion near mouth of a river near New River, N. C., 20 July 1943.

\*These chaplains were also awarded the Purple Heart.

Karl E. Zetterholm, USNR, Lutheran, for saving the life of a patient he was escorting to the naval hospital at Jacksonville, Fla., 4 February 1944.

#### *Bronze Star Medal*<sup>2</sup>

Samuel B. Bennett, USN, Methodist, for meritorious achievement in connection with operations against the enemy on 20 March 1945, while serving aboard the *Enterprise*.

Morton M. Berman, USNR, Jewish, for meritorious achievement during the Okinawa campaign, as Assistant Division chaplain with the Sixth Marine Division, from 1 April to 21 June 1945.

\*Paul F. Bradley, USNR, Catholic, for heroic achievement while serving with the Marines on Iwo Jima, 19 February to 25 March 1945.

Earl R. Brewster, USN, Methodist, for heroic achievement while interned at the prisoner-of-war camp, Davao Penal Colony, Philippine Islands area.

Charles E. Brubaker, USNR, Presbyterian USA, for meritorious service while serving with a Marine infantry regiment on the Islands of Saipan and Tinian, Marianas Islands, from 15 June to 3 August 1944.

John H. Craven, USN, Baptist (S), for heroic and meritorious achievement with Marines during the occupation of Saipan, Marianas Islands, 1944.

\*James F. Cunningham, USNR, Catholic, for gallantry and intrepidity in action while serving aboard the *South Dakota* in June 1944.

Robert E. Delaney, USNR, Catholic, for meritorious achievement while aboard the *Bunker Hill* while engaged against Japanese forces in the vicinity of Okinawa on 11 May 1945.

Herbert Dumstre, USN, Reformed, for meritorious service while serving as Division Chaplain, Fifth Amphibious Command from 6 June to 25 August 1944 and as chaplain, Fleet Marine Force, from 26 August 1944 to 30 August 1945.

John M. Dupuis, USNR, Catholic, for meritorious achievement while serving as chaplain with Marines on Iwo Jima 18 February to 18 March 1945.

Roderick L. Hurley, USNR, Catholic, for heroic achievement in connection with operations against the enemy on 19 February 1945 as a chaplain attached to a Marine combat team on Iwo Jima, Volcano Islands.

Philip Johnson, USNR, Baptist (N), for meritorious services while attached to the USS *Kenneth Whiting* during operations against Japanese forces 1 September 1944 to 30 June 1945.

\*Matthew F. Kcough, USNR, Catholic, for heroic service while serving with Marines on Guadalcanal on 25 October 1942.

Alvo O. Martin, USNR, Congregational-Christian, for meritorious achievement while serving as Division Chaplain during the campaign for Iwo Jima from 8 January 1945 to 16 March 1945 and for rehabilitation period from 17 March 1945 to 3 September 1945.

<sup>2</sup>These chaplains were also awarded the Purple Heart.

<sup>3</sup>By error Chaplains F. F. Bush, Jr., J. T. Casey, L. E. Cook, H. S. Congdon, and F. H. Lash were credited with having received this medal in their respective biographical sketches in *United States Navy Chaplains, 1778-1945*.



Chaplain Joseph T. O'Callahan receiving the Medal of Honor, the Nation's highest award, from President Harry S. Truman on 23 January 1946, for conspicuous gallantry aboard the USS *Franklin*.



Chaplain Grimes W. Gatlin—Silver Star, Purple Heart—for conspicuous services aboard the USS *Franklin*, 19 March 1945.



Chaplain William H. McCorkle—Silver Star, Bronze Star, Purple Heart—examines his helmet, pierced by a machine gun bullet at Bougainville.



SIX NAVY CHAPLAINS DECORATED IN WORLD WAR II



Robert J. Cronin, Silver Star, Purple Heart.



Glyn Jones, Silver Star.



Francis J. Keenan, Silver Star, Purple Heart.



George M. Kemper, Silver Star, Purple Heart.



Edmond C. Walsh, Silver Star.



Paul J. Redmond, Legion of Merit, Bronze Star.

Donald W. Mayberry, USNR, Episcopal, for meritorious service in connection with operations against the Japanese enemy on Okinawa with Marines during the period from 1 April to 21 June 1945.

\*William H. McCorkle, USNR, Presbyterian US, for heroic achievement serving with Marines in action against the enemy on Guam, Marianas Islands, from 21 July to 10 August 1944.

\*Emmett T. Michaels, USNR, Catholic, for heroic achievement while serving with the Marines against the enemy on Saipan, Marianas Islands, from 15 June to 8 July 1944.

\*Gordon A. Michels, USNR, Catholic, for outstanding performance of duties with the Marine Corps during the battle for Saipan from 15 June to 4 July 1944.

William C. Neill USNR, Presbyterian US, for heroic achievement in action against the enemy while attached to a Marine artillery regiment on 15 June 1944 on Saipan, Marianas Islands.

Abbot Peterson, Jr., USNR, Unitarian, for heroic achievement in connection with operations against the enemy while serving aboard the *Birmingham* on 24 October 1944. Also, a Gold Star in lieu of a second Bronze Star medal for outstanding service as senior chaplain aboard the *Bunker Hill* when that carrier was severely damaged by Japanese dive bombers in the Okinawa area, in 1945.

Paul J. Redmond, USNR, Catholic, for heroic achievement with Marines in action against the enemy on Guam, Marianas Islands, from 21 July to 10 August 1944.

Maurice S. Sheehy, USNR, Catholic, for meritorious services while serving as chaplain on the *Saratoga*, during action against enemy forces in the forward areas of the Pacific from 25 August 1943 to 6 May 1944.

Razzie W. Truitt, USN, Methodist, for exceptionally meritorious service in performance of his duties as Fleet Chaplain, Pacific Fleet, from 28 April 1942 to 4 September 1943.

Robert J. White, USNR, Catholic, for meritorious achievement while serving as Fleet Chaplain of the Eighth Fleet during

ing a period of almost continuous offensive operations against the enemy of the Central Mediterranean from 9 November 1943 to 25 December 1944.

\*Merritt F. Williams, USNR, Episcopal, for meritorious service while serving as chaplain in the *Wasp* during the Solomons Campaign, 15 September 1942.

Maurice M. Witherspoon, USN, Presbyterian USA, for exceptionally meritorious conduct in the performance of outstanding services while serving as welfare and recreation officer on the staff of Commander Alaskan Sector from July 1942 to August 1943.

Harry C. Wood, USN, Presbyterian USA, for outstanding performance of duty with the Fourth Marine Division during the battle for Iwo Jima, Volcano Islands from 19 February to 16 March 1945.

### Letters of Commendation (with ribbon)

Ernest L. Ackiss, USN, Baptist (S).  
 Samuel B. Bennett, USN, Methodist.  
 Joseph T. Casey, USN, Catholic.  
 James C. Connolly, USNR, Catholic.  
 Edward T. Cope, USNR, Catholic.  
 Warren F. Cuthriell, USN, Baptist (N).  
 Chester D. Denham, USNR, Presbyterian, US.  
 Thomas P. Dunleavy, USNR, Catholic.  
 William W. Edel, USN, Methodist.  
 James J. Fitzgerald, USNR, Catholic.  
 Robert W. Fibley, USNR, Methodist.  
 Joshua L. Goldberg, USNR, Jewish.  
 Emil H. Groth, USN, Lutheran.  
 Frank R. Hamilton, USN, Congregational.  
 Edward B. Harp, Jr., USN, Reformed.  
 Frank H. Lash, USN, Episcopal.  
 Thomas F. McNeill, USNR, Catholic.  
 Clarence L. Moody, Jr., USNR, Congregational.  
 Joseph N. Moody, USNR, Catholic.

\*These chaplains were also awarded the Purple Heart.

\*These chaplains were also awarded the Purple Heart.

	Medal Honor	Navy Cross	Silver Star	Legion Merit	Navy and Marine Corps	Bronze Star	Letter of Commendation	Total
Baptist (N).....			1	1		1	2	5
Baptist (S).....				1	1	1	1	4
Congregational.....					1	1	3	5
Jewish.....						1	2	3
Lutheran.....					1		3	4
Methodist.....			1	1		3	5	10
Presbyterian:								
U. S. A.....		1	1	1		3	5	11
U. S.....						2	1	3
Protestant Episcopal.....				1	1	2	2	6
Reformed.....						1	1	2
Roman Catholic.....	1		5	4	2	11	15	38
Unitarian.....						2		2
	1	1	8	9	6	28	40	93

John W. Moore, USN, Presbyterian, USA (received two letters).

Edwin C. Mulligan, USNR, Catholic.

Sylvester J. Mulloy, USNR, Catholic.

Clinton A. Neyman, USN, Baptist (N).

Francis T. O'Leary, USN, Catholic.

William R. O'Neill, USNR, Catholic.

Harry M. Peterson, USN, Presbyterian, USA.

Charles B. Robinson, USNR, Presbyterian, USA.

George A. Rosso, USN, Catholic.

Stanton W. Salisbury, USN, Presbyterian, USA.

Balthasar V. Schomer, USNR, Catholic.

Henry C. Schadeberg, USNR, Methodist.

Reuben W. Shrum, USN, Episcopal.

Charles E. Shulman, USNR, Jewish.

Gordon V. Tollefson, USNR, Lutheran.

Giles A. Webster, USNR, Catholic.

Robert J. White, USNR, Catholic.

Oliver F. L. Wiese, USNR, Congregational.

John D. Wolf, USNR, Methodist.

Everett P. Wuebbens, USN, Lutheran.

A number of those receiving Letters of Commendation occupied executive positions in the administration of the Corps, of whom previous mention has been made.

An analysis of the denominational affiliations of those who received one or more of these seven awards, including duplications is shown on page 164.

There were only 105 Regular Navy chaplains in the service on 7 December 1941. The papers of two others were then being processed and two retired

USN chaplains were recalled to active duty making a total of 109. Without exception all others who entered the Corps during the war were in the Reserve status. A number of Reserves transferred to USN during hostilities. The following statistics regarding USN chaplains refer only to the original nucleus of 109. The statistics for the wounded excludes those listed as having been wounded who also died or were killed. Thus about 15 percent of the original band of 105 USN chaplains became casualties. This does not include Chaplain J. E. Davis, USN, who was captured and held prisoner by the Japanese during the war.

	Deaths	Wounded	Total
USN.....	11	4	15
USNR.....	13	33	46
Total.....	24	37	61

The following chart, showing the break-down of awards, also reflects great credit upon the relatively small number in the Regular Chaplain Corps. The Letter of Commendation received by Chaplain F. T. O'Leary, who transferred in 1942 from USNR to USN, is included in the USN statistics.

	Medal Honor	Navy Cross	Silver Star	Legion Merit	Navy and Marine Corps	Bronze Star	Letter of Commendation	Total
USN.....		1	1	3	1	7	18	31
USNR.....	1		7	6	5	21	22	62
	1	1	8	9	6	28	40	93

Of course it should be remembered that the larger part of the casualties among the Regular Navy chaplains came in the early days of the war when they were involved, with other naval personnel, in the Pearl Harbor attack and in engagements in Far Eastern waters. The statistics of awards indicate that the chaplains who had made the Navy their career not only maintained the high record of the Corps but also added to its traditional conception of duty.

The only chaplain to receive both the Silver Star and the Bronze Star medals, in addition to the Purple Heart, was Chaplain W. H. McCorkle. Chaplain

P. J. Redmond was awarded the Bronze Star and the Army Legion of Merit. In each case the awards were for different engagements with the enemy.

## CHAPLAINS IN ACTION, 1942

The story of what happened to Navy chaplains at Pearl Harbor, at Guam, in the Philippines, and with the United States Asiatic Fleet has been told in an earlier chapter of this book. The outbreak of hostilities was immediately reflected in an increase of Navy, Marine Corps, and Coast Guard personnel. It took

time to procure civilian clergymen and to train them. In the meantime the 199 Regular and Reserve chaplains on duty 1 January 1942 had to make the best adjustment they could to the rapidly developing situation. On 1 January the quota of one chaplain to 1,250 naval personnel was only 44 percent filled. The 50 percent mark was not passed until in May while the number of chaplains on duty at the end of the year was only 59 percent of the authorized quota.

Some ships rating chaplains went into battle without a chaplain being aboard.<sup>3</sup> In some instances, for a short time, as many as 15,000 naval personnel had only one chaplain. This was the experience of Chaplain Enoch Jones on Treasure Island, San Francisco, and of Chaplain C. H. Mansfield with the Marines at San Diego. On 4 June Chaplain Razzie Truitt, fleet chaplain, Pacific Fleet, wrote to Chaplain Workman and reported that five heavy cruisers were then without chaplains. Truitt added:

The commanding officers want chaplains and tell me in no uncertain terms about their need for chaplains. I am unable to write you by letter the importance of placing chaplains on these heavy cruisers, to say nothing of light cruisers. Furthermore, I strongly recommend that you send experienced chaplains to these ships instead of sending new and untried chaplains.<sup>4</sup>

The first Reserve chaplain to be ordered to a capital ship was Chaplain J. V. Claypool whose duty on the new battleship *South Dakota* began 28 March, Chaplain Merritt F. Williams, another Reserve and a member of the first class at the Chaplains' School, was ordered to the carrier *Wasp* on 4 June. For the most part, however, the chaplains on ships which were in engagements with the enemy in 1942 were from the Regular Navy.

Chaplain J. F. Hugues was aboard the *Enterprise* and Chaplain F. R. Hamilton was on the *Yorktown* when these carriers, with an escort of five cruisers and 10 destroyers, raided Japanese positions in the Marshalls and Gilbert Islands beginning 1 February 1942. Chaplain E. B. Harp was aboard the carrier *Hornet* when she carried the Doolittle planes within 800 miles of Tokyo, which was bombed on 18 April. Thus the war was only a few months along before Navy chaplains found themselves a part of the Navy force which was striking back at the enemy. Casualties had occurred, funeral services at sea had been conducted, and men under fire had found fresh strength and comfort in religion.

<sup>3</sup> The *San Francisco* was in battle 13 November 1942, when Admiral Daniel J. Callaghan was killed, with no chaplain aboard.

<sup>4</sup> CoC., Truitt file.

The limits of this work makes it impossible to trace out the experiences of each and every Navy chaplain who was in combat either at sea or on shore. The typical and the unusual experiences will be related. The story of those who were casualties or who were in the water will be given so far as such information is available in the Chaplains Division.

### *Battles of Coral Sea and Midway*<sup>5</sup>

The body of water lying between Australia on the west, the islands of New Hebrides and New Caledonia on the east, and the Solomons on the north, is known as the Coral Sea. Early in May the Japanese began landing forces on Florida Island in the Solomons. United States naval forces, including the carriers *Lexington* and *Yorktown* made contact with the enemy on the morning of May 7. The battle which followed turned out to be the first major naval engagement in history in which surface ships did not exchange a single shot. It was entirely an air battle. The *Lexington* was seriously damaged on May 8. This was followed by a series of gas explosions which finally necessitated abandoning the ship. She was ordered sunk by one of our destroyers.

Chaplain G. L. Markle of the *Lexington* was the first of a number of Navy chaplains in World War II who survived the sinking of ships engaged in actual combat. The following extract has been taken from Markle's account of his experiences:

On the morning of Friday, 8 May 1942, our planes took off at daybreak as usual, although it was generally understood that enemy ships were in striking distance and that our planes would proceed to the attack at once. When General Quarters sounded I was on the bridge gathering what information was available concerning the possibilities before us. On all previous engagements with the enemy I had been at my battle station below decks. This time I requested permission to remain on the bridge to witness the engagement from that vantage point. Permission was granted provided I found a steel helmet to wear. I was unable to locate one so went at once to my battle station in the sick bay, getting into that compartment just before the water-tight doors were closed.

Markle had hardly reached the sick bay before loud speakers announced that enemy planes were approaching. Then came the booming of the 5-inch A. A. guns followed by the familiar crack of the *Lexington's* small caliber guns as all of the ship's batteries opened fire.

Soon we felt several heavy shocks which seemed to raise the ship up as if going over a hump, and then we listed badly from side to side. I remarked to the senior surgeon

<sup>5</sup> The outline of naval actions given in *U. S. Navy at War, 1941-45* by Fleet Admiral Ernest J. King will be followed.



... that it sounded like a rough time above decks. He agreed and retorted with "It looks like this is the business."

Realizing that he was without his gas mask, Markle left for his cabin to get it. As he made his way up three decks through darkness, he found smoke and dust drifting through the passageway from aft. Reaching his room, he quickly got his gas mask and a flashlight. He then hurried amidships. Here he met his first wounded men.

... I found four men nearly naked and crying for help, having been horribly burned. A Filipino cook who was there in the passageway helped me get the men on cots, take off the remainder of their clothes and give them a drink of water. One of these injured men was given a morphine injection to alleviate his suffering. ... When the corpsman arrived with the first aid materials we proceeded to care for the wounded, administering tannic acid jelly to the patients who were largely cases with severe burns, covering large areas of the body. These men kept coming in from the 5-inch gun galleries on the port bow, some alone and others with the help of a shipmate, many with clothes blown off and skin literally dripping from their bodies.

During a lull in the battle, Markle helped move the wounded from the sick bay to the main deck. When these men were cared for, Markle hurried aft to the aviation dressing room where another group of 40 injured had been placed.

Although many were badly burned and wounded they were all quite calm. They seemed to know me and appreciate a word of interest and assurance that we would stand by them. These were brave men bearing their wounds and suffering in silence. As I spoke to some individuals, they were unable to reply but would lift a hand to acknowledge my words of consolation and one or two said "O. K., Chaplain," which gave me the assurance that my presence at this critical time was worth while. I never was more proud of my profession and calling than I was then—to be able to minister to these men in this extreme circumstance.

The numerous explosions and spreading fires finally necessitated the order to prepare to abandon ship. Rafts were cut down, lines thrown overboard, and the men distributed. When the order to abandon ship was given, the men went over the sides in an orderly manner, special care being taken with the wounded.

When only a few men were left and more than enough lines were available ... I followed. The ship was listing badly to port, and I experienced considerable difficulty in swimming away from the ship. After several efforts I cleared the ship enough to look up and see the sky above. Then I relaxed a little before I started what I thought would be a long swim. When I had covered about half the distance to the nearest ship a raft drifting faster than I could swim crossed my course and, although it appeared to be well loaded, the men in the raft insisted upon my coming aboard and they lent a hand to pull me in. We had no paddles to assist in making headway toward the ships in the distance,

but soon a boat came to our rescue and took off all those on the raft, delivering us to the U. S. S. *New Orleans*, where I managed to struggle up the cargo net and reach the main deck.

The *New Orleans* had made hurried arrangements to receive the survivors from the *Lexington*, and eventually took aboard several hundred, including the two boat loads of wounded men. I was shown to a shower where, after some difficulty I was able to scrub away most of the oil and get into dry clothes consisting of a blue denim shirt and dungarees. Only then did I realize how utterly exhausted I was from the excitement, shock, and stress of the day.

There on the *New Orleans* Markle met his friend Chaplain H. M. Forgy. While Chaplain Markle was resting in the wardroom, he was asked whether he wanted to have one last look at his old home, the *Lexington*. It is difficult for a landsman to appreciate the affection a sailor has for his ship. The attachment usually deepens with the passing of the months for the ship is not only his home but also his fortress. She carries a closely organized and compact community in which he is an important member. All this is reflected in Markle's account of the sinking of the *Lexington*.

I struggled up the ladder to the main deck when in the distance I could see "Old Lady Lex," in her death throes. She was a seething furnace, the explosions and fires having spread rapidly after she was abandoned.

As I stood on the deck and steadied myself against a stanchion I felt a queer sensation sweep over me. There ran through my mind recollections of the happy hours I had seen aboard the *Lexington*; the vigorous life and action of the routine daily work. In sharp contrast to this was the last view of my shipmates as they lay silently in the littered passageways of the old "Queen of the Flattops" as we left her, decks awash, bulkheads blistered, listing badly to port and dead in the water. This was my last view of my old home and the end of a proud ship with an enviable record through peace and war.<sup>6</sup>

The Battle of Midway, which began June 4, was one of the great decisive battles of World War II. It marked the end of the defensive and the beginning of the offensive phase of United States naval action in the Pacific. Moreover, the Battle of Midway was "the first decisive defeat suffered by the Japanese Navy in 350 years."<sup>7</sup> In this Battle of Midway the *Yorktown* was destined to play a crucial role before she was sunk on June 7, just one day less than a month after the sinking of the *Lexington*.

<sup>6</sup> CoC., Markle file. Chaplain Markle is mentioned several times in Stanley Johnson's *Queen of the Flat-Tops* which gives an account of the part this ship played in the early days of the war.

<sup>7</sup> King, *U. S. Navy at War*, page 49.



Chaplain L. O. Crain conducts Easter Services, 1944, on *Vulcan* at a Mediterranean port.



Aboard the *Wisconsin*, September 1945, Chaplain R. C. Hohenstein leads in Divine Worship.



With look-outs at their stations, sailors gather on the fantail under the guns to be lead in prayer by their chaplain.



Chaplain Stewart Rankin leads an early morning worship service aboard a Coast Guard vessel (official Coast Guard photo, 2147).

"OUR BROTHEREN SHIELD IN DANGER'S HOUR"



Chaplain F. W. Mechling, serving with the Third Marine Division, says mass from an altar built on the back end of a jeep.



Chaplain C. E. Brubaker conducts services on World-Wide Communion Sunday, 1944, for men of the Second Marine Division somewhere in the Pacific.



Divine Services being conducted by Chaplain R. R. Mixon on a beach at Iwo Jima. The services were held in front of a Japanese pillbox which has been put out of commission by the Marines.



Chaplain J. M. Keefe at Mass with Marines just back from the front lines on Iwo Jima.





Chaplain R. H. McConnell aboard the *Ancon* conducts a Divine Service for Army and Navy just before H-hour in the assault on Normandy.



Chaplain G. H. Kemper of the Third Marines says mass in the shadow of a wrecked amphibian tractor on a beach on Guam the first Sunday after landings were made. In the background cargo vessels off Luminao Reef are being unloaded.



Members of the Third Marine Division, whose ardor was undampened by a drizzling rain, meet for an Easter (1045) service on top of Mount Suribachi, Iwo Jima. Chaplain A. O. Martin leads the service. The choir with a small organ are to the left of the cross.



Men of the Fourth Marine Division join in a Mass of Thanksgiving after the fighting on Iwo Jima., Chaplain J. M. Keefe, officiating.





Chaplain W. R. Catton holds Divine Service on deck of the *Oahu*.



Chaplain T. J. Fallon celebrates Mass for Catholics aboard the *Arkansas*.



Easter Service aboard the *Indiana* conducted by Chaplain R. G. Andrus.



Chaplain R. "Q" Jones serves Holy Communion Christmas Day 1944 on *Hector*.

Chaplain F. R. Hamilton's account of his experiences aboard the *Yorktown* begins with a comment on the Battle of Coral Sea:

In this engagement the *Yorktown* received one bomb hit amidships, which killed some 21 of our personnel and wounded somewhat more than that number. During the night following the attack, since it was thought that another engagement would be forthcoming the following day, it was necessary to bury our deceased personnel about 0200, the bodies being tripped from the fantail, in a funeral service which I conducted.

Following the battle, the *Yorktown* began her historic 5,000 mile race which within a month put her in position to strike at the enemy in the Battle of Midway. She first visited Tonga-Tabu, some 800 miles south of Samoa, after which she received orders to proceed as speedily as possible to Pearl Harbor. There two days were begrudgingly spent as men worked frantically to repair as much as possible of the bomb damage. The *Yorktown* then headed for Midway.

During the month intervening between the two battles, Chaplain Hamilton did what he could to relieve the monotony of the ship's routine. The *Yorktown* had been out of Pearl Harbor 104 days before she got back. All fresh provisions were exhausted and rationing of food was in effect. Chaplain Hamilton capitalized on this to stage a show which he described as follows:

... we auctioned the last beefsteak remaining aboard. This steak was placed on a large platter under a glass case, carried by four mess attendants with a Marine Armed Guard for a parade on the flight deck, after which the winner was privileged to eat the steak with all the fixings on a stage made by raising the number two elevator on the hangar deck, the lucky recipient being enviously watched by all hands.

Three carriers—the *Enterprise*, *Hornet*, and *Yorktown*—were engaged in the battle of Midway. Contact was made with enemy aircraft on the morning of June 4. Japanese planes attacked the *Yorktown* about 1400 that afternoon. Three hits were scored which left the carrier lying dead in the water for 2½ hours. Chaplain Hamilton's story continues:

... the dead were placed in a central location on the hangar deck and the wounded were treated at emergency dressing stations and in the sick bay. . . . During this period I first went with stretcher parties to pick up the dead and move the bodies to the designated location, after which I returned to my battle station in the sick bay two decks below the hangar where I ministered to the wounded personnel and assisted the medical officers in the emergency surgery.

About 1630, just as the *Yorktown* was able to get under way again, another wave of enemy planes struck.

Two torpedo hits were made on the port side amidships and the *Yorktown* immediately listed that way. All power was gone and the decks below were in total darkness.

After an interval, since our communications with topside were destroyed, one member of the repair party at the chaplain's battle station just outside the sick bay was sent through the emergency hatch to discover the status topside. The compartment above us was filled with smoke from a nearby fire, and this man succeeded in learning that the order had just been given to abandon ship. The first responsibility at our battle stations was to get the wounded men topside, the more seriously wounded first; when this was accomplished, the remainder of the repair party and sick bay personnel made their way through emergency hatches and through the darkened, smoke-filled compartments to the hangar deck aft on the starboard side where the abandoning of the ship had begun.

\* \* \* \* \*

Lines were secured from the hangar deck, and personnel went down these lines into the water. The chaplain abandoned ship after the repair and sick bay parties, the wounded being lowered first. Eventually, I made one of the life rafts on which we had our wounded personnel; since we had so many on the raft and many others in the water clinging to its attached lines, we were unable to make much progress. Everyone was black from immersion in the oil-covered water.

Chaplain Hamilton was picked up with many other survivors by the DD *Benham* where he was given a pair of dungarees and a shirt. In this garb the chaplain officiated at a funeral service. The *Benham* delivered its load of passengers via the breeches-buoy to the cruiser *Portland* later that day. After an all-night run the survivors were again transferred by the breeches-buoy to the submarine tender *Fulton* which carried them to Pearl Harbor. In July Chaplain Hamilton returned to the United States for a new assignment.

The *Yorktown* remained afloat after she had been abandoned. Efforts were made on June 6 to save her but, while the DD *Hamman* was alongside, an enemy submarine put one torpedo into the destroyer and two into the *Yorktown*. On the following morning the noble ship sank with her battle colors flying.

Chaplain Hamilton's account of his experiences closes with the following paragraph:

The outstanding impression of the entire experience to me was the courage and fortitude of our personnel, who endured severe hardship with cheerfulness and never a complaint. The manner in which they cared for one another and ministered to those in need was a new revelation of what the word "shipmate" means in the Navy.<sup>8</sup>

<sup>8</sup> CoC., Hamilton file.

The lines of communication between the United States and Australia and New Zealand were seriously threatened when the Japanese moved into the Solomons area. To protect these lines it became imperative for the allied forces to stop further Japanese advance in that direction and to drive them back. On 7 August 1942 United States Marines made a surprise landing on Guadalcanal and Tulagi. On the evening of Saturday, August 8, three United States cruisers—the *Quincy*, the *Astoria*, and the *Vincennes*—and one Australian took up positions on low-speed patrol near Savo Island which lay in between Guadalcanal and Florida Islands. No chaplain was aboard the *Quincy*. On the *Astoria* was Chaplain M. J. Bouterse and on the *Vincennes*, Chaplain R. M. Schwyhart.

About 0130 on Sunday morning a Japanese force slipped through the passage south of Savo undetected in the darkness of a very black night and, aided by flares dropped by planes, opened fire with guns and torpedoes on the four allied cruisers. Men died before they could reach their battle stations. In the resultant confusion aboard the United States vessels, the defense was spotty and ineffectual.

General Quarters was sounded aboard the *Astoria*; then canceled; and then sounded again. Chaplain Bouterse was asleep when the first alarm was sounded. After hurriedly dressing, he ran aft to his battle station in the CPO mess. By that time the ship was shuddering from near misses, hits, and the firing of her own guns. "At my battle station," wrote Bouterse, "I told the men who were there to break out the life jackets, masks, and helmets, and began putting on my flash clothes. Then our compartment was shattered by what must have been an 8-inch shell hitting us right at the water line." Bouterse was knocked unconscious. His account continues:

When I regained consciousness I was alone in the smoky, damp darkness. My left side was paralyzed. As I crawled forward toward the hatch into the next compartment it began to receive minor hits. The slashes of red-hot steel in the dark were like sparks from a welder's torch. I could hear men scream in agony. Then . . . two corpsmen from my battle station came back to look for me and we tore up mattress covers which were lying about and gave what first aid we could to the men we encountered in the dark. As we worked our way forward, the fumes and smoke became even worse. The corpsmen had on gas masks and were able to breathe. Just as one of them took a dead sailor's mask and tried to put it on me, I passed out again.

Regaining consciousness again I found we were topside just abaft the hangar and forward of number 3 turret. Some

of the sailors under the turret saw me in the light of the flames from the hangar and ran across the deck which was still seemingly under fire, and dragged me under the turret.

When the firing ceased, I was carried back to the fantail where the wounded and dying were laid out, and I stayed there through the hours until dawn. It's trite, but true—I lived years in those hours as some of my boys died in the flickering light of our burning, exploding, dying ship. We sat dumbly expectant, beyond fear or hope or any feeling.

\* \* \* \* \*

There weren't any heroes that night, I guess. Some did more, some less, but everyone did what he could. The trouble was we just weren't given a chance to fight our ship and it told on us all. I think we were all slowly going out of our minds as we sat on the fantail in a little huddled group, watching our ship blow up bit by bit, and waited for the fire to reach the main magazine. I couldn't take my eyes off the body of one of our boys who had become caught halfway over the side of the boat deck atop the hangar. He was hanging head down with arms outstretched as though he were hanging by his knees from the rail. His charred body had shrivelled, and flames still were greedily licking at that body which formed an unspoken scream.

A sailor, God bless him, took my attention and made us laugh when in another minute I might have been voicing the scream of that body overhead. He had been sent below through burning compartments and all sorts of hazards to find some mattresses to throw overboard. So few had life jackets, and we expected to be blown over the side at any moment. After bringing up the mattresses, he had remained below long enough to pick up a chief's hat somewhere and a box of cigars. Naturally an American sailor couldn't resist this opportunity, so he came topside wearing the chief's hat and passed out the cigars. It was the funniest thing I had ever seen, and the most opportune. Even then I thought, "How can those guys out there expect to lick kids like these?"

About daylight the destroyer *Bagley* came alongside the battered and burning *Astoria* and removed the survivors. Bouterse was transferred without even getting his feet wet.<sup>9</sup> Aboard the *Bagley* he assisted the doctor in ministering to the wounded. Thanks to the flash proof clothing he was wearing, Bouterse escaped with only minor burns.

In the meantime Chaplain R. M. Schwyhart on the *Vincennes* was also awakened out of his sleep to be plunged into the midst of cataclysmic events rushing upon his ship and his shipmates. But let Schwyhart tell his story.

On the 9th of August at 0145 General Quarters were sounded and that terrifying word was passed, "All hands man your battle stations." I looked at my clock after turning on the light and saw that it was exactly 0145. Instinct-

<sup>9</sup> CoC., Bouterse file. J. J. Custer's *Through the Perilous Night* gives a vivid account of the sinking of the *Astoria*. Chaplain Bouterse is mentioned several times in this book.



tively, I knew what was up. I hurriedly dressed, reached for my gas mask, lifebelt, and flashlight and left for my battle station. As I left the room, and before turning out the light and closing the door, I took a last glance at my desk on which I had a picture of Elizabeth [his wife, nee' Elizabeth Neyman]. I proceeded to my battle station on the run. . . . Quickly we secured our station, closing all watertight hatches and doors and prepared our surgical dressings and gear for action.

Within a few minutes the guns of the *Vincennes* began to hurl their defiance at the enemy. But the Allied cruisers were at a terrible disadvantage. They had been spotted by the Japanese under their flares which turned the blackness of the night into flashlight brightness. A shell burst on the *Vincennes*, another, and many more. The wounded began to pour into the dressing stations. Schwyhart's account continues:

Soon, thereafter, other wounded were brought to our station; one with a hand completely severed from his arm; one with a large hole in his right hip; and others with facial injuries, etc. All during this time things were falling from the overhead to the deck in our compartment. The ship was zigzagging to and fro and it was a time of great concern.

The communication system went dead. Chaplain Schwyhart could get no response from the control station, the bridge, or the sick bay. Then came the sickening explosion of a torpedo forward. In a moment two others struck. The ship began to list badly to port, and yet the men in the dressing station carried on with their work. The man who had lost his hand asked for water. Schwyhart went to the frigidaire and found it locked. He got an iron rod in the galley, forced the door, and got a cold drink for the boy.

By this time the ship was listing heavily to the port and I realized that something must be done. So I ordered Fisher . . . to go to the topside and give us a report. He returned immediately and said, "Everyone has already abandoned ship." There was no need to give an order. Everyone knew exactly what to do. We got the wounded out first. . . . The chief pharmacists' mate and I were the last to leave the station. I had no recollection of going up the ladder. I do remember, however, that when I hit the deck I slipped and fell and began to roll toward the listing side. Someone grabbed my arm and pulled me to my feet. This later turned out to be a chief petty officer by the name of Bigelow, who abandoned ship just before I did.

I could see out in the water by means of the light from the fires amidships, men swimming for life rafts. I heard men yelling and screaming. I realized that I must get off the ship so first I inflated my life belt and stepped over the life rail on the port side. I had always remembered that one must take off his shoes so I leaned over and with one hand I attempted to unlace my shoes and take them off. At this moment I heard a most terrifying sound as if the ship were being twisted. I realized that I mustn't hesitate a

moment longer. There was, at that time, no free board and I simply stepped in the water and began to swim. Immediately . . . there came from my mouth the words, "God help me." As I swam a few strokes, I remembered a pointer which Elizabeth had always given me about swimming, "Take it slower." I swam furiously for a short space whereupon I joined up with Bigelow, whom I had seen dive off head first just before I abandoned ship. We were away from the ship approximately 5 minutes when, as we swam, I looked over my shoulder to see the ship sink. I recall saying to Bigelow, "Oh, Chief, there goes our ship!"

For a time Schwyhart and Bigelow swam through the oily waters in darkness not meeting with other survivors. In the distance they could see the burning ammunition dumps on Guadalcanal and Tulagi. After about an hour they came to one of the ship's cast recovery booms which supported a large number of survivors.

After awhile we joined up with four life rafts fastened together. They were full. Nothing could be seen of the rafts, they were so far submerged by the weight of the many survivors. The Captain was aboard. I shall never forget him for what transpired there. He called out and asked, "Who is there?" All reported. I said, "This is the Chaplain." He asked, "Is that you, Padre." I said, "Yes, sir." To which he retorted, "Good boy!" I shall never forget that.

In the early light of dawn a United States destroyer spotted the survivors. As it drew nearer, the leader began to give blinker signals.

Near me was Chief Moore, our chief signalman. I asked him what the CO of the destroyer was saying. He watched the blinker and reported, "There is an enemy submarine in the near vicinity. Keep yourselves out of the water as much as possible because we are going to drop depth charges." From the experience of the *Yorktown* survivors, I knew what that meant. . . . The destroyers took position, as in a triangle from us and let go their depth charges. There were about 15 in all. There was a terrific force striking us from all sides at one and the same time. But there were no ill effects.

As each destroyer hove to along side of the life rafts, the survivors climbed the cargo nets which had been put over for their benefit. Schwyhart boarded the *Mugford*.

Upon setting foot on the deck of the destroyer, all my strength left me. I couldn't walk, so I sat down for a few minutes. Soon, thereafter, I went into the galley and a ship's cook gave me a cup of black coffee. Needless to say, it was good. I have never had such good tasting coffee.<sup>10</sup>

Some of those who were able to climb up the cargo nets to the deck of the *Mugford* died shortly afterwards. Schwyhart, who was able to get cleaned up

<sup>10</sup> CoC., Schwyhart file.



and clad in some borrowed clothing, conducted a brief funeral service. The survivors were taken to Noumea where they were put aboard the *Wharton* with the survivors of the other sunken cruisers and sent on to San Francisco. There on the *Wharton* Schwyhart and Bouterse met again, each with his own story of a hairbreadth escape from death.

#### *With the Marines in the Solomons*

The first Navy chaplains to go to the South Pacific with the Marines were Chaplains M. F. Keough and H. H. Tower. They were attached to the Seventh Marines of the First Marine Division which landed on British Samoa, during the first week of May 1942. Chaplain Tower wrote a book entitled *Fighting the Devil with the Marines* which gives an account of his experiences during the final days of training at New River, N. C., and a brief review of the months spent on Samoa.

On 7 August 1942 the largest force of Marines ever to engage in landing operations assaulted Japanese bases at Tulagi, Gavutu, and Guadalcanal in the Solomons. This marked the beginning of offensive action by United States land forces against the enemy.

Six Navy chaplains went ashore with the Marines during these operations. They were Chaplains C. A. Dittmar, A. E. Sovik, R. M. Olton, W. W. Willard, J. J. Fitzgerald, and T. M. Reardon. The first four were Protestants while the other two were Catholic.

In his book, *The Leathernecks Come Through*, Chaplain W. Wyth Willard gives one of the most vivid accounts of combat experiences of any of the several books written by Navy chaplains in World War II. Fitzgerald and Willard landed at Gavutu where the Marines met more initial resistance than was offered the forces taking Guadalcanal. Willard went ashore with a group of Marines in a Higgins boat on the morning of August 8. Even before the boat touched bottom, sniper bullets splashed in the water close by. Willard's account of his experiences follows:

We jumped over the side with our gear. The water came above our ankles. But we didn't care much whether we got wet or not, so long as we dodged the Jap machine-gun bullets. We ran to the cover of a store formerly occupied by Lever's Pacific Plantations Proprietary, Limited. . . . Nearby we heard the firing of rifles and machine guns.

Lever's store was being used as a first-aid station which the doctors had set up. The first officer to greet me inside the building was Chaplain John J. Fitzgerald of Chicago. He had entered the Chaplains' School at Norfolk just before I completed my training there. He had landed under fire in the initial assault.<sup>11</sup>

<sup>11</sup> Willard, *op. cit.*, page 19. The first name of Chaplain Fitzgerald is James not John.

Chaplain Fitzgerald was delighted to see Willard. "We've had a terrible time!" he explained. "We landed from the boats expecting to find only a few Jap snipers. But Gavutu was loaded with Japs. Thank God reinforcements have arrived!"

Later Chaplain Fitzgerald received a Letter of Commendation which read:

For meritorious conduct in action against the enemy in the Solomon Islands. Lieutenant Fitzgerald, a chaplain with the Division's forward echelon, served with honor and distinction, above and beyond the call of duty, during the initial Marine landings on Tulagi Island from August 7, 1942, to August 9, 1942. He voluntarily accompanied a battalion on several landings, subjecting himself to enemy fire to administer to the wounded. His heroic and courageous actions were of the highest order and were an inspiration to all. His conduct was in keeping with the highest traditions of the United States Naval Service.

As soon as possible after landing, Chaplain Willard began ministering to the wounded and dying. Of this he wrote:

I looked out of a window in the store. Not far away, on the hill of Tanambogo, the Jap flag flaunted itself defiantly in the breeze. We could see Jap machine-gun nests, protected by sand bagged dugouts. We could see enemy guns firing on our men, and hear the sound of the bullets as they hit near by. Occasionally a slug would ping through the tin roof of Lever's store. In stretchers on the floor lay the wounded men, some of whom were dying. With Gideon New Testament in hand, I went from man to man, to read from the sacred Book, or offer a word of prayer with those who wanted spiritual comfort. I took the oranges from my knapsack. One by one, I cut them into two pieces, and passed them out to the wounded men. From my water canteen, I gave each man a drink. Again and again I had to fill my canteen for the thirsty men.<sup>12</sup>

On the fateful morning of August 9, Chaplain Willard saw the flares in the sky, the flash of big guns, and the light of the burning ships as the four allied cruisers were sunk off Savo Island. These ships had taken part in protecting the landing of the Marines. "It seemed," wrote Willard, "as if the sky was cracking to pieces or the heavens were breaking up. . . . It was an awe-inspiring battle."

To Chaplain Willard fell the responsibility of selecting a site for a cemetery and burying the bodies of the dead. Items of identification and valuables were taken from each body and sealed in a separate envelope to be sent to the nearest of kin. "There were no caskets, no flowers, none of the niceties which had always been necessities at home," wrote Willard. As darkness was beginning to gather, all Marines and naval personnel in that vicinity not on the firing line

<sup>12</sup> *Ibid.*, page 20.

gathered about the chaplain for the final rites for the 23 who were buried that evening. A squad of Marines fired the traditional three volleys over the graves. Taps were sounded by a bugler, and then came the benediction. And no man tried to hide his tears.

As soon as hostilities on the island ceased, attention had to be paid to the bodies of the dead Japanese. Decomposition started quickly under the tropical sun. Chaplain Willard was given charge of a grave-digging party of about 50 men. In one location alone they buried 87 bodies. The gruesome task continued over three days.

Chaplain Willard tells about following jungle paths, sometimes alone, as he went from one unit of men to another. There is nothing in Naval Regulations which specifies that chaplains shall not bear arms, yet under Article 9 of the Geneva Convention, chaplains are classed as noncombatants and therefore should not carry lethal weapons. Since chaplains assigned to the Marines were sometimes on duty in jungle areas, exceptions were made for them. Of this Willard wrote:

Navy chaplains assigned to the marines in the South Pacific area were permitted to carry a weapon to protect themselves against wild animals. I had a Colt 45-caliber revolver, which was my constant companion.<sup>13</sup>

A news story, describing the terrible experiences of the besieged on Bataan peninsula in the early months of 1942, carried the statement: "There are no atheists in the fox holes of Bataan." Chaplains with Navy or Marine personnel under fire often observed and commented on the prevalent tendency of men in danger to pray. There was a relationship between fear and faith. The deeply rooted instinct of self-preservation often broke through the veneer of intellectual skepticism and became articulate in prayer.

Willard was one of the first chaplains in this war to comment on the characteristics and values of "fox hole" religion. He tells of a Marine who had pronounced atheistic views and often argued with the chaplain about religion while aboard ship en route to the South Pacific. In combat with the enemy on Gavutu, a sniper's bullet zinged by the Marine's head, missing only by inches. "Oh, Chaplain," cried out the Marine, "if this keeps up much longer I'll be thinking your way." Hourly flirting with death sobered him. Later he confided to Chaplain Willard: "I guess I'm not an atheist after all."<sup>14</sup>

Chaplain Willard conducted services in several places on Sunday, August 23. Of his experiences that day, he wrote:

A total of 637 officers and men were present at services that day. . . . I pleaded with our Marines to make their peace with God through the acceptance of Jesus Christ His Son. Exactly 130 officers and men, some with tears streaming down their faces, surrendered their lives to Jesus Christ during the 8 days of August 16 through 23. From day to day I began to notice a change in their lives. Weeks later, over on Guadalcanal, many of those new-won converts laid down their lives on the battlefield.<sup>15</sup>

Willard distributed over 2,800 Gideon New Testaments. Many of the Marines were seen reading these little books, especially in the evenings before going into battle. As opportunity presented itself, Chaplain Willard conducted instruction classes for the new converts. Of his baptisms, he wrote:

Of the hundreds of young men who professed their faith in Christ at the services and other meetings I conducted, only a few were baptized. Landing operations, troop movements, the transfer of men and units greatly interfered with the harvesting of souls for Christ. Nevertheless, during the Solomon Islands campaign, including a few weeks before and after the time spent in the Solomons, I had the joy of baptizing 71 commissioned officers and enlisted men.<sup>16</sup>

Chaplain A. E. Sovik was aboard the transport *George F. Elliott* when she was hit by an enemy plane on the morning of August 8. The ship burned the rest of the day and finally sank. Chaplain Sovik lost most of his gear.

Several of the chaplains who went into the Solomons with the first invading force were obliged to leave because of illness before the end of the campaign. By January 1943 only Willard of the original band of six remained. In the closing months of the Solomons campaign, i. e., from October 1942 through January 1943, 10 additional chaplains arrived with Marine reinforcements or Seabee units. They were: A. J. Demers, F. P. Gehring, F. W. Kelly, M. F. Keough, W. R. O'Neill, A. W. Blackwood, A. R. Chatten, J. A. Magyar, G. V. Tollefson, and E. L. Wade.<sup>17</sup> The first five listed were Catholics, the others Protestants.

Among the first of the chaplains serving with the Marines to be decorated was Chaplain F. P. Gehring who was awarded the Legion of Merit "for exceptionally meritorious conduct in the performance of outstanding services . . . during the early months of the campaign against enemy Japanese forces on Guadal-

<sup>13</sup> *Ibid.*, page 153.

<sup>14</sup> *Ibid.*, page 158.

<sup>15</sup> *Ibid.*, page 172.

<sup>16</sup> *Ibid.*, page 139.

<sup>17</sup> *Ibid.*, page 43.

canal . . . from September 26, 1942." The citation continues:

Voluntarily making three hazardous expeditions through enemy-occupied territory, Chaplain Gehring, aided by native scouts, evacuated missionaries trapped on the island. In addition to his routine duties, he frequently visited the front lines and was a constant source of encouragement to the Marine and Army units under continual attack by the enemy. Brave under fire, cheerful in the face of discouragement, and tireless in his devotion to duty, Chaplain Gehring lifted the morale of our men to an exceptional degree. By his fine leadership and great courage he inspired all with whom he came in contact.

Only Chaplain M. F. Keough of the 16 Navy chaplains who took part in the Solomons campaign was wounded. This occurred during a bombing raid on Guadalcanal on 22 October 1942. Chaplain Keough was awarded the Bronze Star Medal for heroic service during operations against enemy forces in the Lunga Point Area on 25 October. His citation reads:

Courageously volunteering to act as guide for a reserve battalion ordered forward to reinforce our lines . . . Keough skillfully directed the battalion's night advance to the front and, despite the hazards presented by difficult terrain and heavy rainfall, promptly brought it to the designated position thereby preventing a possible serious penetration of our territory by attacking enemy forces.

#### *Loss of the Carrier Wasp*

Guadalcanal with its coveted Henderson airfield was stubbornly and fanatically defended by the Japanese. Lunga Point, where Henderson field was located, was the only place within 300 miles where such a field could be built by hand labor. The Japanese in desperation threw all available men and material into the struggle. Reinforcements were landed on Guadalcanal by night by running what the allies called the "Tokyo express" down the passage between the islands known as "the slot."

In mid-September 1942 matters looked dark for the Marines on Guadalcanal. Supplies were running low. Reinforcements were desperately needed. The battle raged in the air, on land, on the sea, and under the sea. On 15 September the carrier *Wasp* was part of an escort for a convoy headed for Guadalcanal when she was attacked by a submarine. Aboard was Chaplain M. F. Williams.

Chaplain Williams was one of a number of chaplains who frequently broadcasted over the ship's public address system informing those below decks, where the suspense was often difficult to bear, about events taking place topside and in the air. The Captain of the *Wasp* felt that this was good for morale. It

was understood that Chaplain Williams had complete freedom to leave the bridge at any time to assist in ministering to any casualties or to carry on other duties of his office.

At noon on the fateful day word was flashed to the wardroom of the *Wasp* that an enemy plane had been sighted. Williams hurried to the bridge to get the story. After the enemy plane had been shot down, Williams returned to the wardroom. Suddenly there was a terrific shock which literally lifted every man several inches up out of his chair. As Williams was hurrying up the ladder to the bridge, the ship was shaken by another violent explosion, and then by a third. A Japanese submarine had succeeded in firing three large torpedoes into the *Wasp*. The explosions had opened the gasoline lines and fire spread over the hangar deck with great rapidity. Soon great billows of smoke were rolling off the deck. Then came a gasoline explosion more violent than any of the torpedoes. The planes on the deck got afire and their bombs began to explode.

The *Wasp* was hit about 1500. Within an hour or an hour and a half men began to abandon ship. Chaplain Williams, true to the traditions of the Corps, assisted in treating the wounded. He helped to lower these men over the side of the ship. The time came for Williams to go. Of this he wrote:

I wasn't hurried . . . much. I had a private line. I pulled on my gloves, swung over the side, hooked my right foot taking a turn of the line around my leg, and started down.

. . . I . . . began to swim as rapidly as possible away from the ship. I have never been much of a swimmer but I know that I broke all my own records.

The water was rough and in spite of the fact that my life jacket buoyed me up, I occasionally took one over the bows and some down the hatch, much to my annoyance. Salt water and fuel oil are not an appetizing combination.<sup>18</sup>

Williams soon found himself swimming alongside the Captain and the Admiral. Occasionally they looked back at their ship which was half hidden in the billowing pall of black smoke. Now and then great spurts of fire slashed through the smoke. After being in the water about 2½ hours, and as Williams and others in the water were fairly close to a destroyer which was standing by to take them aboard, Williams suddenly saw 20 or 30 feet away "the ominous, ugly dorsal fin of a shark, sticking out of the water about a foot."

<sup>18</sup> *Philadelphia Inquirer*, 8 December 1942. Williams wrote a detailed account of his experiences which ran through several issues of the paper from which this and following quotations are taken.

... I was completely terrified. Before I could think, I yelled: "Shark."

I had yelled at the top of my lungs ... like a stuck pig ... and was immediately ashamed of myself. No one else had opened his mouth.

The shark didn't bother us. I learned later from men on the destroyer that the area was infested with sharks. ... Apparently the depth charges had stunned the sharks—or perhaps they just didn't fancy sailors flavored with fuel oil.

After getting aboard the destroyer and getting cleaned up, word was passed that the destroyer was preparing to fire torpedoes to give the *Wasp* her *coup de grace*.

We stood there, a little group of silent men, and watched solemnly as the torpedo man ... took aim. There was a dull report ... a hiss of air ... a splash ... and the deadly torpedo hurtled toward the ship. It was too dark to see its wake. We watched in strained intension. Second after second passed. Finally a great column of water shot up in the region of the *Wasp's* island structure. I think we flinched, as though we could feel her hurt.

Several torpedoes had to be fired before the gallant ship was sunk. To the survivors, it was a heart-rending experience. One lad said after the first torpedo hit: "That's enough for me." Even the chaplain turned and went below before the *Wasp* sank.

... I had seen all I dared to watch. Most of us had. I think we could not trust ourselves to speak and by common consent we turned silently and went below.

Chaplain Williams, an Episcopalian, often found himself ministering to Catholic personnel. Following the instructions received at the Chaplains School, he would say:

Son, you are a Catholic. I have here the prayers which your church has provided for you and as I read them I want you to repeat them after me.

Then together we would say the prayer of contrition and confession and the prayer for God's mercy and the other devotions provided by the Catholic Church. ... As a Protestant chaplain, I took great pleasure in doing everything I could for my Catholic men.

Chaplain Williams received the Purple Heart for wounds received that day and also the Bronze Star in recognition of "meritorious service." He was the first Reserve chaplain in World War II to be wounded or to enter the water from a sinking ship. His citation for the Bronze Star reads:

... his steadfast and energetic performance of duty contributed greatly to the combat efficiency of the damaged ship and of her air groups. After the ship was mortally damaged and numerous casualties were being inflicted on her personnel as the result of terrific explosions aboard, he calmly and

effectively assisted in attending to the seriously wounded and in getting them clear of the ship until the task was completed. While in the water and after his rescue, his efforts in behalf of others were outstanding. His conduct at all times was an inspiration to the other officers and men and in keeping with the highest traditions of the naval service.

Also hit by a torpedo from a submarine on the afternoon of 15 September in the waters off Guadalcanal was the BB *North Carolina* in which F. L. Albert was serving as chaplain. Chaplain Albert injured his left hand for which he received the Purple Heart.

### *Battle of Santa Cruz Islands*

In the naval battle of Santa Cruz Islands, which began early in the morning of 26 October 1942, Japanese planes seemed to concentrate their fury on the *Hornet*. Perhaps the Japanese were aware that it was this carrier which had taken the Doolittle planes within striking distance of Tokyo in the previous April, and were bent on revenge. The attack on the carrier began about 0920. The men of the *Hornet* put up a gallant resistance, shooting down about 40 of the enemy planes. Chaplain E. B. Harp, Jr., was in the No. 1 battle dressing station, directly beneath the flight deck and accessible to all other dressing stations. A bomb exploded in the vicinity of the forward generator room. This put out all lights and stopped all power. Down in the dressing rooms, doctors worked under emergency lights. The *Hornet* shuddered under blow after blow. During the attack, a Japanese bomber crashed the signal bridge, killed everybody on it, spread fires across the flight deck, and hurled a 500-pound bomb through three steel bulkheads into a ready room used as a dressing station. By some miracle it did not explode. If it had, Chaplain Harp would have been among those killed.

The first attack lasted about 20 minutes. Then came torpedo planes from all directions. All were shot down but two succeeded in scoring hits on the stricken *Hornet* before they themselves were picked off. About 1015 there came a lull. Other ships of the fleet stood by to remove about 150 of the wounded. Chaplain Harp's account of what then happened follows:

After the transfer it was decided that we would collect the dead on the open decks. They were brought to the fantail and the bodies were prepared for burial. We buried about 35, five at a time. Each was given the customary burial service at sea.

While the service was in progress the alarm was given and another attack was on, this time by both torpedo planes and dive bombers. One bomb and one torpedo hit the ship. The torpedo appeared to strike in the vicinity of the fantail.



The explosion of the torpedo was quite severe. The burial service was interrupted. We all got on our knees, assuming a position designed to safeguard our bodies from the shock. The blast blew me up in the air a considerable distance. It caused very few casualties. The list to starboard increased. We almost had to hang on to keep from sliding overboard.

This attack came shortly after 1200. The *Hornet* lay dead in the water. All efforts to tow her out of the area had failed. About 1700, orders were given to abandon ship. Chaplain Harp's story continues:

I went down on a rope, got in the water and headed for a raft. When 40 yards from the ship I heard the carrier's guns and a destroyer's guns firing. I looked up and saw a formation of enemy high-level bombers. I think there were nine.

It occurred to me then that if they dropped bombs, one would hit on the port side of the carrier and get all of us in that area. I looked up as they released their bombs. I saw them coming down directly toward me. I closed my eyes and said a few prayers.

One hit the fantail where I'd been standing a few minutes before. The others all hit in the water on the ship's starboard side. The ship broke the force of the explosions. Though we felt the concussion, it was not strong enough to cause casualties.

We had 8 or 10 on my raft. We loaded on our raft 8 or 10 men from a rubber raft, which started sinking. Our raft was then filled above capacity but we managed to stay up.

We paddled with our hands. Some men swam alongside. We reached a destroyer after about 45 minutes and were taken aboard. We were covered with fuel oil.

Soon after the men boarded the destroyer, another wave of enemy planes appeared. The survivors of the *Hornet* were ordered to take cover. Chaplain Harp and his group from the raft went to the laundry. "We were so tired," declared Harp, "we crawled under a washing machine and relaxed for the first time since that morning." Late that night the *Hornet* was given the final death blow by our own forces. Chaplain Harp, aboard the destroyer ordered to help sink the *Hornet*, watched the gunfire take effect. When the ship was about to slip beneath the waters, he turned his head away. "I had been with the *Hornet* from the time she was commissioned until her end," he explained. "I could not bear to see that brave ship go to her death."<sup>19</sup>

Aboard the new *South Dakota*, when she took part in the Battle of Santa Cruz and in the Battle of Guadalcanal, was Chaplain J. V. Claypool. An account of his experiences is to be found in Claypool's book *God on a Battlewagon*.<sup>20</sup>

<sup>19</sup> CoC., Harp file.

<sup>20</sup> Claypool collaborated with Carl Wiegman in writing the book.

## *Battle of Tassafaronga (Lunga Point)*

The first chaplain to be assigned to the CA *Minneapolis* was A. F. McQuaid. On Sunday, 29 November 1942, a United States task force, with the *Minneapolis* as the flag, was anchored at an advanced base in the South Pacific. Orders came that night to intercept and attack a Japanese fleet attempting to land reinforcements on Guadalcanal.

Enemy ships were sighted at 1100 Monday morning and soon afterwards the *Minneapolis* opened fire. The enemy also fired. The *Minneapolis* was hit by torpedoes, one of which destroyed her bow. McQuaid's story of what happened to him follows:

Flames, smoke, and fumes engulfed the ship. Tremendous walls of water reached as high as the bridge and fortunately assisted in extinguishing the flames aboard the *Minneapolis*. The spot where I was standing became a raging inferno. For several minutes I was engulfed in flame and expected that the end of my cruise on earth had come . . .

To make my way to the battle dressing station was a torture. Thrusting myself over the rail and expecting to land on the gun deck below I actually found myself in water up to my hips because the ship was so far down by the bow.

Chaplain McQuaid was the most seriously injured of all the wounded. Thirty-five were taken to a hospital ashore. Reporting on his injuries, McQuaid wrote: "I was pretty badly burned on the face, arms, and legs. I went through two weeks of blindness, two months of being unable to walk." (Q. 356.) Chaplain McQuaid was the fifth and last of the chaplains to be wounded in 1942 in the Solomons campaign.

## *Landings in North Africa*

Three Navy chaplains were aboard transports which were sunk in the landings of allied forces at Fedela, French Morocco, in November 1942. They were Chaplain P. H. W. Olander attached to the AP *Hugh L. Scott*, Chaplain R. H. White on the AP *Tasker H. Bliss*, and Chaplain J. J. Donnelly on the AP *Edward Rutledge*. Chaplains White and Donnelly had to enter the water.

In describing his experiences Chaplain Olander wrote:

The day before the attack I conducted a communion service and 440 participated. It was a thrilling moment in my life to have so many young men take part in the service. A larger number were present but my assistant only counted those who passed before me to receive the wafer. . . .

I was up all night Saturday and had a steady stream of both soldiers and sailors coming to my room for advice and guidance. Our first boats left the ship shortly before day-

break to land on the beaches at Fedela. As dawn was breaking a cruiser and destroyer opened fire on the fort. We could see dozens of our boats making their way to the beaches. . . .

The attack at Fedela began Sunday morning, November 8. Chaplain Olander went ashore on Monday to assist in ministering to the wounded. On Wednesday the destroyer *Hambleton* was torpedoed and the wounded were transferred to the *Hugh L. Scott*. "The first man to come aboard," wrote Olander, a Congregational clergyman, "was a Catholic and I read the Act of Contrition for him. He was conscious but died within an hour." Here was another instance of a Protestant chaplain bringing the comforts of religion, as far as he was able, to a dying Catholic. Another of the 15 wounded transferred to the transport died during the night, and the next day, November 12, the chaplain took the two bodies ashore for burial. "That night," added Olander, "the Arabs came and dug up the bodies and took all the clothing on the men."

On his way back about 1715 that afternoon to his ship, which lay about three miles off shore, Olander suddenly found himself in the midst of a triple-tragedy.

We had gone about a mile when we heard an explosion and saw flames and smoke coming from one of the ships. Before I had time to instruct the coxswain to proceed to the ship a second explosion followed. It was the same ship. I didn't know until an hour later that it was my own ship. As we moved in the general direction a second ship was torpedoed and as it was closer to us we headed for it. Even with all the excitement I couldn't help but notice the beautiful sunset and I think this was partially responsible for the beautiful target which we must have made. We were within a half mile of the second ship when a third was torpedoed and we picked up the survivors from that one. It was the *Rutledge*. The second ship was the *Bliss*. . . .

As we started for the beach one of the boats caught on fire and we picked up those men too. When we got to the beach it was pitch dark lighted up only from the flames of the *Bliss*. . . . Most of the men were wet and some were injured or burned. A great many were covered with oil. We huddled them together for warmth and when a truck came along with two bales of blankets I managed to get them for our crew. It helped some.

Chaplain Olander found himself the only officer among some 175 survivors of his ship. He led them to a small hotel where the men were made as comfortable as possible and the wounded given attention.

In his report to the Chaplains Division, dated 27 November 1942, he wrote: "I only hope that I don't get put on the beach. If it is possible I would like to be assigned to another ship."<sup>21</sup>

<sup>21</sup> CoC., Olander file.

In a letter to the Chaplains Division, dated 2 December 1942, Chaplain R. H. White, who was aboard the *Tasker H. Bliss* when it was torpedoed, recounted his experiences.

The work of landing troops and unloading cargo had progressed nicely until Wednesday night about 2000, at which time the *Joseph Hewes* was torpedoed. For 2 or 3 hours we were busy taking on survivors. The rest of the night was a tense, sleepless one. But the dawn brought a beautiful summer day—and work was resumed.

About 1735 the *Scott* and *Rutledge* were torpedoed. I saw both of these ships from the aft part of the main deck. For a moment I seemed glued to the spot—compelled to stand and gaze. Suddenly men began coming over the rail of each ship into the water—and we were called to General Quarters.

Chaplain White hastened to his office to get something before reporting to his battle station in the sick bay. He had just entered the officer's lounge, which adjoined his office when his ship was torpedoed. His story continues:

The explosion of the torpedo caused the ship to list at a terrific angle immediately and blew the interior of the ship to pieces all the way up to the upper decks. Oil and water, smoke and steam filled the air in the officer's lounge—the lights went out, and the passageway toward my office was completely blocked by the debris and hot fumes which soon burst into flames.

The ship was so seriously damaged that men at once began going overboard. White found men without life jackets and helped them find some. Chaplain Olander, in his report to Chaplain Workman, wrote: "A man was in the water in serious trouble and White threw him his life jacket."<sup>22</sup> After doing all he could to help others, Chaplain White went down the side by an "abandon-ship ladder" and slipped into the water.

Of his experience in the water, White wrote:

The rafts were some distance from the ship, then; and since I am not much of a swimmer, it was several minutes before I could reach one. But we were exceedingly fortunate that there were so many boats in the water to pick us up—and that it was not yet totally dark. I was not in the water more than 15 minutes. I helped two or three onto the raft—later into the boat that picked us up."<sup>23</sup>

Ashore, White assisted in getting the wounded to an improvised hospital. On the Saturday following, 14 November, the survivors were sent by train to Casablanca where they boarded a ship for the States. Since this ship had no chaplain, White served as such

<sup>22</sup> CoC., Olander to Workman, 27 November 1942.

<sup>23</sup> CoC., White file.

conducting a Thanksgiving Service on November 19 which had special significance to the survivors of the *Tasker H. Bliss*.

The third ship which Chaplain Olander saw torpedoed on that November 12 afternoon was the *Edward Rutledge*. The following is taken from Chaplain Donnelly's account of his experiences:

... I had just finished saying Mass and looked at the clock on the bulkhead. It was 1730. Almost immediately things began to happen. We heard an explosion not far away and I said: "There's a ship torpedoed." With that, General Quarters sounded. My kapok life jacket was at my side which I grabbed immediately, but before it was secure on my body the first torpedo struck our ship.

A second torpedo hit a few moments later. This knocked out the lighting system and plunged all below decks into darkness. Chaplain Denny found the ladders congested with men trying to get to the top. He had hardly gotten to the deck when the word was passed to abandon ship.

A cargo net was right at my side, so I descended into the ocean by that means. A few strokes took me to a life raft. Someone helped me on. . . . Those were only a few men on the raft at the time, but it rapidly filled up. We paddled away from the ship, and although there was no more room on the raft we held onto other men by the hand. We went along this way for about a half hour towards an AK tank lighter. . . . Shortly I boarded the tanker by rope. This boat stood by until all men were picked out of the water.<sup>24</sup>

#### *Summary for 1942*

The total loss to the Chaplain Corps through death for the year 1942 was four. Chaplain Earl M. Criger passed away at the Naval Hospital, Mare Island, Calif., on 19 March. He had been serving aboard the *Idaho*. Chaplain Edward J. Robbins, attached to the Air Station at Squantum, Mass., was drowned on 10 July while rowing or swimming off Squantum Point. Chaplains G. S. Rentz and J. J. McGarrity died in action in Far Eastern waters.

Two chaplains—H. R. Trump and F. J. McManus—were made prisoners when Corregidor surrendered on 6 May 1942. Excluding those lost in Far Eastern waters or made prisoners by the Japanese, five chaplains were wounded. They were: M. J. Bouterse, F. L. Albert, M. F. Williams, M. F. Keough, and A. F. McQuaid.

Twelve chaplains were attached to ships which were sunk, either directly by enemy action or by our own ships after having been so badly damaged that they

could not be saved. These 12 were: G. S. Rentz, J. J. McGarrity, F. J. McManus, G. L. Markel, F. R. Hamilton, M. J. Bouterse, R. M. Schwyhart, M. F. Williams, E. B. Harp, Jr., P. H. W. Olander, R. H. White, and J. J. Donnelly. All of these chaplains were forced to enter the water except McManus, Bouterse, and Olander.

In addition to Presidential Unit Citations received by several chaplains, Chaplains J. J. Fitzgerald and E. B. Harp received Letters of Commendation (with ribbon); Chaplain F. G. Gehring was awarded the Legion of Merit; and Chaplains M. F. Keough and M. F. Williams, the Bronze Star.

The Corps began 1942 with 199 chaplains. During the year, 543 new chaplains joined the Corps while 21 were separated, leaving a net total on 31 December of 721. Many of these were then still in training.

#### CHAPLAINS IN ACTION, 1943

The year 1943 brought the biggest increase in the Chaplain Corps of any of the four years of the war. A total of 1,095 new chaplains entered the Corps and only 42 were separated from it. This left a net total of 1,774 on active duty at the end of the year which was 75 percent of the authorized quota. No accurate statistics could be released during the war regarding the strength of the Corps for security reasons. However, the September–October 1943 issue of the *Chaplain's News Letter* carried the following item:

While it is impossible to state exact figures on the size of the Chaplains Corps, we may tell you that on September 1, 1943, over 200 Chaplains were serving in Navy ships of many types; nearly 200 were with Marine Units; approximately 400 were busy at shore stations within Continental limits; another hundred served at shore stations outside the Continental limits; a hundred or more with Construction Battalions; 50 with the Coast Guard; and approximately 300 were in training at the Chaplains' School.

These figures total 1,350. Actually at that time 1,557 were on duty. In spite of the fact that a growing number of chaplains were in combat, yet no chaplain was killed as the result of enemy action in 1943 and only four were wounded. Four chaplains were on ships which were sunk, three of whom had to take to the water.

Chaplain F. H. Glazebrook, Jr., was serving aboard the *McCawley*, the flagship of Admiral Kelly Turner's Transport Group in the South Pacific, when she was torpedoed by an enemy plane and sunk at Rendova on 30 June 1943. Chaplain Glazebrook was among those taken directly from his vessel to a destroyer.

<sup>24</sup> CoC., Donnelly file.

## *Sinking of the Helena*

One of the most harrowing experiences to visit any Navy chaplain in World War II was that which came to Chaplain J. K. Wheaton, who was serving on the CL *Helena* when she was torpedoed and sunk in the Battle of Kula Gulf on 6 July 1943. Even though the Japanese had evacuated Guadalcanal on 8 February 1943, they then had no intention of retiring from other positions held in the Solomons. A United States naval task force, which included the *Helena*, was ordered to intercept the "Tokyo express" which was still supplying advanced Japanese bases.

Knowing that the ship was about to go into battle, Chaplain Wheaton performed absolution rites just prior to going to battle stations. Through the first part of the night of July 5-6, the *Helena* was patrolling off the north end of Vella Gulf. She had orders to leave at 0200. At about 0155 she established contact with the enemy.

The following extracts have been taken from Chaplain Wheaton's report of his experiences during that battle:

On going to our battle stations the senior medical officer and myself got into battle gear and laid flat on deck as the safest position against concussion and flying particles until such time as our services were required. My particular impression at this time was of an enormous metal drum with a constant thundrous roll of gunfire creating an ear shattering din, which precluded any possibility of coherent speech or even thought.

About 4 minutes after engaging the Japs word came over the loudspeaker system that two of our targets were down. About 8 to 10 minutes after the start of hostilities word was passed that the third and fourth targets were down and the ship was preparing to engage the fifth and sixth. Shortly thereafter I found myself about 4 or 5 feet away from where I had originally laid down on the deck, coming out of a daze and realizing that something had happened without being able to definitely place the cause. . . .

I sat up on deck and tried to arouse the doctor but at that moment two torpedoes (I later found out that they were the third and fourth ones to hit us, the first two having been the ones that knocked me out) struck and exploded just aft and below our station. The force of this explosion tossed me several feet into the air but I did not lose consciousness. I then remember crawling over to the doctor and trying to assist him. While engaged thusly I glanced out of the door into the passageway outside the pharmacy and beheld a veritable wall of water about 3 or 4 feet in height rushing headlong toward the sick bay. As the water reached the doctor he got to his feet and dove headlong through a port in the pharmacy side. I jumped for the overhead, clinging to the pipes to keep from being washed under and slammed around by the force of the water. I clung like this until the immediate rush of water had subsided a little and then swam over to the hatch to the second deck.

To get there I had to dive into the water and through the pharmacy door into the passage outside and when I arrived at the hatch found that the ladder was sharply askant from its normal position. A group had gathered at this location and we assisted one another to the deck overhead where I found several dead from the initial concussion and administered the last rites of the church.

I then made my way to the main deck, reporting to my abandon ship station where I received orders to go over the side, which I did in company with others at that station, by aid of cargo nets and lines dropped over the side. The rafts were so overcrowded that word was received from the ship's bridge for those of us in the water to swim around to the other side of the ship in order to be out of any undertow created by the ship's sinking which was imminent. As I swam around I passed by the forward part of the ship and discovered that the ship's bow had been blown off aft of turret one and what I had anticipated as a long swim was measurably shortened. About this time a starshell illuminated the surrounding area and in its glare I spotted a shark fin close aboard to starboard and in accordance with the ancient rules of the road I immediately gave it right of way!

Chaplain Wheaton and the group of survivors with whom he found himself associated were in the water 15 hours without the benefit of a life raft. They were supported by their life-jackets and whatever wreckage they could find floating in the water. Once a United States destroyer came close enough to pick up survivors, and then suddenly, to the dismay of those in the water, the vessel got underway and left them.

Shortly after this day-light began to appear and then came the discomfort of water and oilsoaked men in the rays of the sun which in those latitudes was anything but polar! The morale of the group began to lower at this stage and in an effort to bolster each other's courage we said various prayers among us, expressions from our own hearts asking the Almighty Father of us all for assistance . . .

These times of prayer did much to buoy up the morale of the men. At daybreak a Japanese plane dove on the survivors presumably to strafe them, "but for some reason, either lack of ammunition, or an oriental perverted sense of humor, he did not, and left us to our own misery." The long hours dragged on with the sun beating down unmercifully. In the afternoon an American plane spotted the survivors and dropped three rafts. Two of these inflated upon reaching the water but for some reason the third failed to do so and sank. Chaplain Wheaton and others got aboard the rafts which was their "home" for 3 days. "I enjoyed the trip immensely," wrote Wheaton, "inasmuch as I had very few lucid moments because of the crack I had received on my head prior to leaving the sick bay, plus the extra cargo of fuel oil and salt water I had picked up en route from the ship to the raft."

On the morning of July 9th Chaplain Wheaton be-



came "reasonably conscious." His breakfast that morning consisted of a potato which he found in the raft "followed by a piece of coconut meat well seasoned with fuel oil and salt water." The raft bearing Wheaton and his associates floated that morning to within a few miles of Vella La Vella, which was then still in Japanese hands. Two of the survivors swam ashore to get aid if possible.

Wheaton's account continues:

They succeeded and later in the day two canoes manned by natives approached. One with a single native in it and the other with a native paddler and a native chieftain. All of them had machetes cocked and asked us the \$64 question, "Jap or Melican," and we were duly thankful that we had the right answer to this question!

Being satisfied with our declaration the natives set to and rendered assistance, transferring the wounded, including myself, first to the canoes for more rapid transportation. They propped my head on a block of wood to keep it up out of the water in the bottom of the canoe. At the time I remember thinking how swell everything was but passed out then and the next thing I remembered was a machinist mate from the ship by the name of Miller swabbing off the fuel oil and salt water incrustations to see if he had a "chaplain" underneath.

The natives were Protestant Christians and they did all in their power to minister to the welfare and comfort of the 104 survivors who had managed to reach the island. At the risk of their own lives, the natives sneaked through Japanese lines to get fresh fruit. A 25-pound can of good Navy coffee was found on the beach, washed ashore from the sinking *Helena*. This was used in every conceivable way. Some men even tried smoking it. The merits of coffee in this respect became a subject of divided opinion.

Every evening we gathered under the long shelter and held prayers together and on several occasions a group of natives, four or five, came over and sang hymns for us in their native language. This was very impressive as the native believes in his religion with a whole being and sings from his very soul with a forceful and nevertheless melodious voice. These natives could give us many lessons in practical Christianity as they ministered to us freely without any thought of recompense.

The survivors were rescued early in the morning of July 16. Chaplain Wheaton was taken aboard the USS *Dent* which took him and other survivors to Tulagi. He was there transferred to a hospital where his wounds were treated. Wheaton was returned to the United States in August.

One other incident out of Wheaton's report is worth giving.

An interesting sidelight on our stay on the island was that another group of survivors from the *Helena* had taken a Jap prisoner who, it was discovered, was the self-same pilot who

had given us the nightmare simulating strafing at the time of the sinking. Upon questioning he revealed that he had horsed around over us until eventually shot down by one of our pilots. He had crashed on the island we were holed up on and had been picked up by the other party from the *Helena*. Incidentally, he is the only Jap I saw during my entire tour of duty in combat area.<sup>25</sup>

### *Sinking of the John Penn*

Aboard the APA *John Penn*, when she was sunk on 13 August 1943, was Chaplain F. G. Doerschug. The *John Penn* had taken part in the African invasion before being sent to the South Pacific. There she completed 13 missions to the Solomons carrying in fresh troops and taking out battle casualties. Doerschug's account of his experiences connected with the sinking of his ship follows:

It happened about 2100 on Friday the thirteenth in the month of August, off Lunga Point on Guadalcanal. General quarters sounded and we quickly went to our battle stations. My station was in the sick bay but, as . . . I had always had permission to go where I pleased during general quarters, I went up on deck just forward to the mainmast.

Japanese torpedo planes attacked the ship. A torpedo hit on the starboard side which exploded the main magazine, completely enveloping the stern in flames. Almost on one escaped from that part of the vessel.

I lay on the deck while it was being strafed and before I could get up was covered with about 3 feet of debris—hatch covers, lines, stores, and twisted steel, and it was about 5 minutes before I could free myself. By the time I was up the battle was over but the stern was aflame and the oil which had come from our tanks burned fiercely about the ship except at the bow. I could not see much because of the smoke and steam but made my way to the starboard side of the ship only to find that it was blown away: . . . I went up to the bow and on the way met two sailors who were afraid to go over the side. One of them I persuaded to jump overboard and the other I had to throw over the side (both men thanked me for it later).

When I reached the bow of the ship the stern was submerged and, because of the angle of elevation, it was extremely difficult to stand on the deck; however, I was able to help lower three men, wounded over the side. Just as we let over the last man the ship gave a lurch and the three of us, who had been lowering wounded, jumped over the side, thinking the ship was going down instantly. (It did not sink for another 2 or 3 minutes.) In that time I was able to make the jump to the water (about 50 feet from the deck because the bow was now completely out of the water.) I thought I would never come to the surface again but, when I did, I swam to one of the wounded men we had let down and started to tow him to safety. As the ship went down the suction drew us back to within 15 feet of the fire, which became exceedingly hot before I could get us away from it again.

<sup>25</sup> CoC., Wheaton file.

Chaplain Doerschug and other survivors were soon picked up. Ashore he was outfitted with an odd assortment of Army and Marine clothes. Thus clad he conducted a number of funeral services for some lost on his ship. He left Guadalcanal "without money, equipment, books, clothes, or records of any kind except his pay account."<sup>26</sup>

### *Sinking of the Liscome Bay*

In the assault on the Gilbert Islands the escort carrier *Liscome Bay* was torpedoed and sunk on the morning of 24 November 1943. Aboard was Chaplain R. H. Carley. Extracts from the account of his experiences follow:

General quarters sounded at 0505 and at 0513, without warning, two tremendous explosions shook the ship. Twenty-two minutes later she slid beneath the surface of the sea carrying with her 658 enlisted men and 54 officers.

According to an eyewitness on the BB *Mississippi*, the first explosion was followed by a greater explosion within the *Liscome Bay*. Planes were hurtled 200 feet into the air. The whole central interior of the ship became a mass of flames. An account of the tragedy, as seen by one aboard the USS *Morris*, makes poignant reading:

It was common comment on this ship that though the personnel losses were horrible enough as it was, it was a miracle that anyone managed to escape such a roaring inferno . . . This ship has rescued survivors from the old *Lexington*, the old *Yorktown*, and the old *Hornet* but it was unanimously agreed that the sinking of the *Liscome Bay* and the condition of the comparatively few survivors was the most heartrending disaster yet seen.

Chaplain Carley had been given a roving battle station aboard his ship. At the time the torpedo struck, Carley was washing his face in the head near the sick bay in the forward port quarter of the ship. He had removed his rubber life preserver. In the complete darkness which followed the first explosion, Carley grasped frantically for the preserver but could not locate it. He left without it and went to the sick bay where he met the senior medical officer. The patients had already left their beds. A group of four began to seek for an exit. Carley's account continues:

There were four possible avenues of escape; two ladders leading up into the hangar deck and two hatches leading forward on the same deck. The first two were blocked by fire and debris. We found the port hatch jammed and we then started for the starboard side and our last possible means of escape. This was the only time during the whole harrowing experience that a real sense of fear crept into my mind. I mentally thought as the smoke and fumes made it

almost impossible to see and breathe, "This is it! We'll go down trapped!" But we were able to open the starboard hatch and we plunged through into the next compartment where fresh air poured into our lungs.

Chaplain Carley emerged on the deck below the flight deck. In a passageway he stumbled over something. He found that the object was a life preserver, and quickly put it on. He proceeded out onto the catwalk where he found a group of men leaving the ship. Some were jumping into the sea while others were going down lines. Carley continued to work his way aft. Twenty and forty millimeter shells were exploding and burning all along the catwalk. Tracer bullets and even an occasional star shell were exploding. "There were no fire extinguishers, no communication system, no lifeboats," wrote Carley. "All was chaos."

Carley entered a gun room and noticed three men huddled together. He felt their pulse and found all three were dead. In the next sponson he found three men standing dazed and bewildered. A line was hanging over the ship extending to the water. Carley told the men to go over and he followed. As he let himself down the line he found the last of the three men clinging desperately to it afraid to enter the water. Carley had to force him to let go. One of the three men had no life jacket. Carley and another supported him until the three found a floating plank.

We turned to look at the ship and almost at that moment the *Liscome Bay* seemed to stand up on its stern and then sank slowly from sight. A deathly silence hung over the scene broken only by the cries of frightened and injured men. We saw no life boats, rafts, or nets—only men floating on the surface of the sea, alive and dead.

As dawn broke about an hour later we beheld the most wonderful sight in the world to us at that time—the bows of two destroyers slowly returning to the scene. Drawing alongside the bow of one of them we came to a landing net which had been thrown over the side. As I reached up and held it I realized how weak I had become. Unable to move upward I got rid of my heavy oil soaked life jacket. A rope was dropped from above which I managed to place under my armpits and with the aid of a seaman on deck I climbed aboard the destroyer.

\* \* \* \* \*

Two men died after being brought aboard and at the Commodore's request arrangements were made to hold a burial service. The officer-of-the-deck was able to provide me with a New Testament. The bodies of the two men were taken to the stern of the ship, wrapped in a sheet, and a shell casing attached to their feet. All of the survivors able to walk gathered in a small group. The fourteenth chapter of John was read, a brief prayer offered, and the bodies committed to the sea in the wake of the destroyer which was now heading at flank speed toward Makin Island.

<sup>26</sup> CoC., Doerschug file.

The next morning, Thanksgiving Day, both Catholic and Protestant services were held. All hands were present and I doubt if I shall ever conduct another service as full of meaning. When the worship period was over a Thanksgiving dinner awaited us. Because the ship was overcrowded each person received only a small sliver of turkey. As I ate mine I thought of the 1,200 pounds of turkey that had gone down with the *Liscome Bay* and the combination Thanksgiving Day order of worship and menu which I had prepared for the celebration of that day aboard ship. But most of all I thought of the families of all the men who had perished. I knew they would be celebrating the occasion at home in the States not yet aware of the loss of a husband, a father, or a son.

Back at Pearl Harbor Chaplain Carley was plunged into difficult task of communicating with the families of the lost.

Telegrams, telephone calls, and people were awaiting me as relatives and friends sought details of the sinking and the fate of loved ones. In the course of the next few months I sent out personal letters to the next of kin of all the 712 men who had gone down with the ship. Many families were visited personally.

In over 400 replies to my letters I was amazed to find only two which might be called bitter. All the rest indicated that the writer was being comforted by faith in God, by the knowledge of the fact that their loved one had been doing what he thought to be right in his own heart, or by belief in the cause for which we were fighting.

As great as was the tragedy of the sinking and as harrowing as was my own experience, I count it a privilege to have been the chaplain of the *Liscome Bay*. I shall never forget the fine men with whom I served and the response which was given to my efforts to minister in Christ's name.

Indicative of the cooperation which I received was a statement made to me by the commanding officer of the *Liscome Bay*, Capt. Irving D. Wiltse (deceased), when I first reported aboard. He said, "Next to my own yours is the most important job aboard this ship."<sup>27</sup>

Chaplain Carley received the Purple Heart for wounds received in this action.

### *In Action with the Marines*

The invasion of New Georgia by United States forces began 1 July 1943. Attached to the First Marine Raider Battalion was Chaplain P. J. Redmond who was awarded the Legion of Merit by the United States Army. His citation reads in part as follows:

For exceptionally meritorious conduct in the performance of outstanding services on New Georgia, Solomon Islands, on July 1 and 20, 1943. During the heavy fighting at both Viru Harbor and Bairoke Harbor, he repeatedly ignored intense machine gun, rifle, and mortar fire so that he might comfort the wounded and administer the last rites to the dying in the front lines.

<sup>27</sup> CoC., Carley file.

Four Navy chaplains were decorated with the Silver Star for distinguished services rendered in November 1943 while serving with the Third Marine Division in combat in the Solomons. Chaplain R. J. Cronin, who was with the Marine Raiders on Puruata Island, crawled through the jungle under tank, machine gun, and sniper fire to administer the last rites of the Catholic Church to a dying Marine. Chaplain Cronin stayed with the Marine until he died and then recrossed Japanese-held territory to his unit.

Three chaplains—Glyn Jones, G. M. Kemper, and W. H. McCorkle—were awarded the Silver Star for conspicuous gallantry displayed in the invasion of Bougainville. The citation for Chaplain Jones reads in part:

After landing on the beach with his battalion, Lieutenant Jones, although not required by his duty to do so, proceeded to the firing line and, without consideration for his own safety, searched for the wounded in the jungle undergrowth, assisting in saving the lives of several by directing litter bearers to them. He also, while under heavy enemy fire, walked about among the combat troops, encouraging and reassuring them. On the following day, while conducting burial services for the dead, he was selected as a target by a Japanese sniper who fired five shots at him during the services.

While Chaplain McCorkle and a hospital corpsman were ministering to a wounded Marine, they were caught in a burst of Japanese small arms fire. The corpsman was killed. A bullet pierced McCorkle's helmet and grazed his head. Though injured the chaplain continued to aid the Marine, brought him to safety, and then returned to the front lines. "His courage and unselfish devotion," reads the citation, "were in keeping with the highest traditions of the United States Naval Service."

During the Battle of Piva Forks, Bougainville, 18–26 November, Chaplain G. M. Kemper "without regard for his own safety, proceeded with the assault troops to the front lines where, throughout the entire battle, in the midst of severe hand-to-hand fighting and although exposed continuously to rifle, machine gun, artillery, and mortar fire . . . rendered aid and spiritual consolation to the wounded, and conducted the last rites of religion for the dead." On several occasions Chaplain Kemper went beyond the battle lines in his effort to locate the dead and the wounded. He guided stretcher bearers to wounded men through thick jungle terrain, thus saving the lives of many.

One of the most fiercely contested battles of World War II was the assault on Tarawa Atoll in the Gilbert Islands by personnel of the Second Marine Division

on 21-23 November 1943. Four terrible days were spent in bitter fighting before the island was captured.

In his book, *The Leathernecks Come Through*, Chaplain W. W. Willard tells of some of his experiences aboard the ship that carried him and his contingent of Marines to Tarawa. The men, knowing that they were going into battle, were unusually responsive to the religious appeal. And Chaplain Willard, aware of the certainty that many aboard that ship would not return, conscientiously strove to fulfill his responsibilities as a minister of God. Willard wrote:

Again I earnestly appealed to the marines of my own faith and to those professing none. As I talked to them, I seemed to see myself before the judgment of God, rendering an account of how I had spent my time on board ship. From the pages of the Gideon New Testament I endeavored to outline clearly and concisely God's plan of salvation.

Daily religious services were conducted on the transport for both Catholics and Protestants. "Every day," wrote Willard, "the meetings were well attended. Sailors and marines crowded the deck, sometimes filling the aisles and the Higgins boats above. Every day a few more men accepted Jesus Christ as their own personal Saviour and Lord."

During those days en route to Tarawa we had the privilege of baptizing many sailors and marines. The executive officer permitted us the use of the rear observation turret as a baptistry. The small openings at the base were plugged and made tight. Sea water, sparkling with the phosphorescent light peculiar to the tropics, was pumped in from the ocean. There we held the most beautiful baptismal services that I have ever experienced or witnessed.

The last communion service was held November 17. Willard's statistical report for the period from 1-9 November 1943 is as follows:

1. Number of divine services held.....	22
2. Attendance at services.....	5, 141
3. Men receiving communion.....	426
4. Number of men professing, conversion.....	44
5. Number of men baptized.....	62
6. Individual interviews with men.....	781
7. Gideon New Testaments given to men.....	366

The first Navy chaplain to reach shore in the Tarawa assault was Chaplain Douglas Vernon. The second was Chaplain J. E. Wieber. Chaplains Willard and J. V. Loughlin tied for third place. Chaplain Willard gives the following account of the first night spent on Tarawa:

That night I retired in a huge bomb crater beside Chaplain Vernon. Its center was filled with water. We lay down on our ponchos. Our combat dungarees and other gar-

ments were heavy with perspiration mingled with fine coral sand. We tried to sleep. But who could sleep under such conditions? Land crabs scrambled across our bodies. Sniper bullets sailed above us. Mortar shells sizzled over us and exploded beyond. Our destroyers lay offshore and pounded the enemy positions. Later on in the night Jap planes came over and dropped their explosives near us.<sup>28</sup>

Of the several Navy chaplains who landed with the Marines on Tarawa, three were awarded the Legion of Merit for exceptionally meritorious conduct. They were Chaplains F. W. Kelly, J. V. E. Loughlin, and W. W. Willard.

Chaplain Kelly's citation reads in part as follows:

Chaplain Kelly with great energy and devotion to duty did much to aid and abet the morale of the personnel of his unit prior to the actual landing. During the actual battle he was tirelessly helping wounded and comforting dying men in their last moments. Even before the limited beachhead was cleared of enemy activity he had begun work on the first cemetery for Marine dead. For three days and nights, almost without rest and always at personal risk, he efficiently carried out the tedious task of clearing the battlefield of our many dead.

An extract from Chaplain Loughlin's citation reads:

On November 20, while attached to a battalion that landed under extremely heavy fire, the boat in which he was riding was forced to seek cover on the west side of the pier. Remaining in the boat all night he administered to the wounded and dying despite continual enemy fire. When finally gaining the beach he immediately began aiding in evacuating the wounded, and giving spiritual comfort to the dying. On November 22-23, after the beachhead had been secured he organized parties and personally directed the collecting and burying of the majority of the dead on the eastern tip of the island.

And in Chaplain Willard's citation, we read:

On November 21, while attached, at his own request, to an assault battalion which landed under extremely heavy fire, the boat in which he was riding was hit and several men were killed and wounded. After administering to the men as best possible he made his way to the beach despite continual enemy fire. There he aided in evacuating and caring for the wounded, and giving spiritual comfort to the dying. On November 22 and 23, when the beachhead had been secured he immediately organized parties and personally directed the collecting and burying of the majority of the dead on the western tip of the island.

Chaplain W. W. Lumpkin was also honored in being awarded the Legion of Merit. His citation mentions "exceptional meritorious service . . . from October 3, 1942, to March 7, 1944," during which time

<sup>28</sup> Willard, *The Leathernecks Come Through*, pages 210-217.



he served as division chaplain of the Second Marine Division. His citation reads in part:

During the attack on Tarawa Atoll, Gilbert Islands, he recovered and identified the bodies of and provided burials at sea for numerous men of the Division who had become casualties in the initial phase of the operation, and in scores of wounded and dying instilled a sense of peace and confidence by his own example and professional ability. After going ashore, he worked tirelessly and courageously directing the burial of the dead.

A number of chaplains serving with the Marines received Letters of Commendation (with ribbon) including Chaplains E. H. Groth, T. F. McNeill, E. C. Mulligan, and B. B. Schomer who took part in the Bougainville assault; and Chaplains G. V. Tollefson and W. R. O'Neill who served with the Marines on Tarawa. These chaplains were commended for conducting religious services under fire, ministering to the wounded and dying, and taking a leading part in the burial of the dead.

#### *Other Chaplains Decorated, 1943*

Three other chaplains received high decorations for conspicuous faithfulness to duty in 1943. Chaplain H. E. Van Meter was awarded the Navy and Marine Corps Medal for heroism exhibited in saving the life of a Marine, who was in danger of drowning, near the mouth of New River, N. C., on 20 July.

Chaplain F. J. Keenan, serving on the AP *Elizabeth C. Stanton* during the invasion of Sicily, was wounded on July 11 while digging a grave for the burial of a man killed in action. Chaplain Keenan not only qualified for the Purple Heart but was also awarded the Silver Star. His citation states: "Despite his wound and with utmost fortitude he continued to complete the grave and conducted the services for the deceased man. Upon returning to his ship he declined medical aid until those more seriously wounded were cared for."

Chaplain J. W. Kelly was awarded the Navy and Marine Corps Medal for heroic conduct while serving aboard the cruiser *Mobile* on the night of December 4-5 when the ship was off the Marshall Islands. His citation reads:

For heroic conduct, and the performance of outstanding service with complete disregard of his own safety when an explosion and fire occurred in a United States warship. He immediately went to the scene where he commenced the evacuation of casualties, extinguishing the men's flaming clothing, and gave injections to the more seriously wounded. The courage, skill, and admirable initiative with which he worked immediately after the accident, and the assistance and comfort that he gave to the wounded throughout the

night, saved the lives of men who might otherwise have perished. His conduct was in keeping with the highest traditions of the naval service.

Chaplain G. A. Webster received a Letter of Commendation (with ribbon) for meritorious conduct while serving on the Staff of Commander Motor Torpedo Boat Squadrons, South Pacific Force, from 19 August 1943 to 15 June 1944.

Altogether 11 chaplains in 1943 received some of the highest awards our Government offered as the Silver Star Medal, the Legion of Merit, and the Navy and Marine Corps Medal for heroic conduct. In addition, several received Letters of Commendation (with ribbon).

#### *Deaths in Corps, Noncombat, 1943*

Three Navy chaplains died from accidents incurred in line of duty during 1943. The first of these, Chaplain T. E. Johnson, was undoubtedly a casualty in 1942 but was carried on the rolls of the Chaplain Corps until 17 August 1943 when he was listed as "Presumed to be dead." Chaplain Johnson was serving on the destroyer tender *Black Hawk* with the Asiatic Fleet when hostilities commenced. The *Black Hawk*, being a noncombatant vessel, was sent to Australia and from there to Honolulu. Chaplain Johnson was supposed to have been detached from his ship at Pearl Harbor but, because of delay or loss of his orders, he was obliged to go with the ship to Kodiak, Alaska. There orders caught up with him. On 16 August 1942 he was aboard a transport plane which was lost between Kodiak and Whitehorse in the Yukon. He was carried as missing in action for the customary year and a day.

Chaplain J. W. McFall was on duty with the Seabees at Espiritu Santo, New Hebrides, when he was drowned. He was en route by boat on 12 December 1943 to one of the outpost units for the purpose of conducting Divine Services when the boat capsized. Survivors stated that Chaplain McFall sank at once and did not reappear. His body was not recovered. On 25 February 1945 a stained glass window, "Christ in Gethsemane," was unveiled in the Royal Oak Presbyterian Church of Marion, Va., in commemoration of Chaplain McFall, who was pastor of the church before entering the chaplaincy.

Serving aboard the CVE *Altamaha*, while she was cruising in waters off Southern California, was Chaplain Karl P. Buswell. Early on the morning of December 24 a pilot, who was scheduled to make a flight that day, asked Chaplain Buswell to be on the bridge praying for him, especially when the plane

came in to land. Chaplain Buswell gladly promised to do so. In landing the plane crashed into the port side of the bridge instantly killing Chaplain Buswell and one other. In a letter of condolence to Mrs. Buswell the commanding officer of the *Altamaha* wrote:

Lieutenant Buswell was deeply beloved and respected by myself, the officers, and men he served with, and his death has had a profound effect on all of us. I have personally had the honor to attend every one of his Sunday services since taking command of the ship, and I have never attended services aboard ship where the chaplain had such a magnificent appeal to the men or when such crowds turned out to hear him.<sup>29</sup>

Three members of the Corps died during the year from natural causes. Chaplain T. J. Knox passed away at the Naval Hospital, Bethesda, Md., on March 21; Chaplain H. G. Mais at the Naval Hospital at Brooklyn, N. Y., on June 6; and Chaplain J. P. Kerr at the Naval Hospital, Long Beach, Calif., on December 7.

#### CHAPLAINS IN ACTION, 1944

During 1944, a total of 620 new chaplains entered the Corps, 46 were separated, leaving a net total of 2,348 at the end of the year. Throughout the year the number of chaplains on duty fluctuated between 70 and 76 percent of the authorized quota. Only one chaplain was killed in action but 19 were wounded, the largest number for any year of the war. The chaplain killed and eight of the wounded were serving with Marine units; seven of the wounded were attached to ship; two to Seabee contingents; and one became a casualty in the invasion of Southern France.

#### *Chaplain Casualties Ashore, Pacific Area, 1944*

United States Navy and Marine forces were definitely on the offensive throughout 1944. The Gilbert Islands, secured in November 1943, became a stepping stone on the march across the Pacific. The Marshall Islands were secured in January 1944. Points on New Guinea were occupied in the early part of 1944. During the summer of that year, our forces captured Saipan, Guam, and Tinian in the Marianas. Landings were made on Peleliu on September 15. Step by step, sometimes with fearful loss of life, the march continued toward Tokyo.

The first of the 19 Navy chaplains reported to have been wounded in 1944 was Chaplain L. O. Hooks, who

was serving with a Seabee unit on Roi-Namur, Kwajalein Atoll, when the Japanese dropped bombs on the night of February 12. Chaplain Hooks suffered injuries to his ears. Chaplain W. I. Hoy was wounded while in action against the enemy on Green Island, Solomons, February 15.

Seven chaplains serving with Marine units were wounded during June and July in the invasion of the Marianas. Two were wounded in the assault on Saipan, which began June 15. They were Chaplains J. J. Whalen on June 15 and E. T. Michaels on July 8. In a letter to the Chaplains Division, Chaplain Michaels related his experiences.

... we assaulted the beach at Saipan, June 15, 1944. Some 3 weeks later, July 8, as I was accompanying the Third Battalion, under Colonel Vandergrift, in one of the final battles for the Island. . . . In front of us was the beach where many of the enemy had been pocketed. As our tanks, machine guns, and riflemen lined up in battle array . . . , the enemy began firing from the caves as well as from the beach. The caves were some 50 yards distant so that the crack of rifles was exceptionally audible and terrifying.

I had administered the Last Rites of the Church to several marines who had played their part so as to merit the classification "Supreme." . . .

Firing had become intense, and I had just stooped over to console a marine on a stretcher, when a bullet penetrated my collarbone and shoulder blade leaving them both broken.

My arm swung uncontrollably as a pendulum and blood gushed from the wounds effecting a sensation application to a "punctured inner tube."

I immediately placed my hand over the front wound, afraid to look for fear of having lost my entire limb. The person consoled gave up the stretcher and I lay thereon quietly calling for aid. . . .

Chaplain Michaels received immediate medical attention. "After three months," he wrote, "I regained the full use of my partially paralyzed arm through physiotherapy. Then returned to the Fourth Marine Division."<sup>30</sup>

Chaplain Michaels was awarded the Bronze Star Medal for "heroic achievement while serving with an infantry battalion in action against the enemy on Saipan." His citation specifies: "On the night of June 15, while the battalion was under heavy enemy artillery and mortar fire, Lieutenant Michaels with complete disregard for his own safety, continually exposed himself to give spiritual aid to the wounded and dying throughout the operation, until he was seriously wounded by enemy rifle fire on July 8, 1944."

Two chaplains were wounded in the assault on Guam which began July 21. Chaplain R. J. Cronin

<sup>29</sup> CoC., Buswell file. A memorial plaque for Chaplain Buswell was unveiled in Scott Hall, San Francisco Theological Seminary, San Anselmo, Calif., in May 1947.

<sup>30</sup> CoC., Michaels file.

received a superficial wound that day but was soon back on duty. On July 23 Chaplain M. J. Jeffers, while assisting in loading bodies on a truck, was wounded in the right shoulder when an enemy 91 mm. shell exploded in the vicinity. He was incapacitated for a short time.

Chaplain A. J. Conway received a mortal wound when a shell hit the landing barge in which he was approaching the beach at Guam on 23 July 1944. He passed away almost instantly.

The invasion of Tinian began July 24. In this assault three chaplains—T. V. Brody, L. W. Rosenberg, and W. C. Goe—were wounded. On the 25th Chaplain Brody received a wound in the right shoulder as the result of machine gun fire. He was assisting the regimental surgeon at the time he was hit.

Another Navy chaplain to put his war experiences in book form was Chaplain W. C. Goe whose volume *Is War Hell?* gives a vivid account of his experiences with the Twenty-third Regiment of the Fourth Marine Division in the assaults on Saipan and Tinian. Chaplain Goe joined his unit on April 19. He landed on Saipan on the afternoon of June 16. Chaplain Brody got ashore shortly after Goe. Under date of June 17, Goe wrote in his Journal:

Last night while we slept in the foxholes, our own ships were firing overhead at the enemy who was farther inland. We could get the impact and hear the terrific noise each time they would fire. The dirt would come down on us from the edge of the foxhole and it would feel as if an earthquake were shaking the ground. I managed though to sleep some, even though not a great deal. This is Friday, and of course I haven't had my clothes off since Wednesday 0345 when we arose.<sup>21</sup>

Among the important duties of chaplains ashore was that of identifying and burying the dead. Regarding his experiences in this respect Goe wrote on June 20:

This morning I went to take the bodies of our men to the cemetery so they could be buried. While there, I saw Chaplain Craven and he was about as dirty as I was . . . at the division headquarters I was also able to secure a list of those who were definitely known to be dead. Even though just a short distance away the fighting is very bitter, still the typewriters must be pounding out the information available so that relatives may know as soon as possible.

Chaplain Goe, like other chaplains with Marines in combat, found that the men frequently sought him out to talk about religion. "Some of the greatest thrills," testified Goe, "came to me when some men wanted to go aside and talk and there they rededicated,

or dedicated for the first time, their lives to God." Frequently small groups met for religious services under the leadership of the chaplains of various faiths, even within sound and sight of the front-line fighting. On July 8 Chaplain Goe speaks of leading a group of 65 men in a study of Matthew 5. On Sunday, July 9, Goe took some hymnals and visited the regimental command post where he received permission to conduct services. Of this he wrote:

There was then no apparent danger in that area. The sick bay was on a hill and the slope in front provided a spot for services. The flies were especially terrible that morning. I stood and stared the sun in the face while the congregation fought flies. Some of the Twentieth Engineers had been wanting to attend, so they helped make up the 75 in attendance.

On July 24 the Marines landed on Tinian. Chaplain Goe's unit was also involved in this operation. The unit with which Goe went ashore landed at 1600 and was pinned down at once by machine-gun fire. The chaplain and a few associates found a Japanese trench which they enlarged and made themselves as comfortable as possible for the night. Of his experiences that night, Goe wrote:

. . . as soon as darkness fell, the Japs located our positions and began firing artillery and mortars and then charged with tanks and Banzai attacks. Our artillery was firing all night and the shells were flying from both sides continually. We stayed pretty low in the hole as the fragments lit around. I had my poncho under me and over me, but it began to rain and before I knew it I was covered but lying in the mud.<sup>22</sup>

Chaplain Goe was wounded about 0930 that morning, as he was talking to the dentist.

In a letter to the Chaplains Division, Chaplain Goe related the circumstances attendant upon his being wounded.

At 0930 the dentist and I were chatting over a K ration when we heard and felt a terrible explosion. He had said to me "Padre you're going to have an awful lot to tell when you get back to the States, aren't you?" I said, "Yes, that's right." He replied, "you can tell them that we Marines and Navy men did an awful lot of praying out here." Just at that time the shell landed—I looked at my arm as I picked myself up from the ground and saw that it was hanging limp. I looked over at the dentist and saw blood squirting from his neck. I learned fifteen minutes later that he died of a severed jugular vein.

The Corpsmen and doctors worked with us while the shelling continued. It seemed hopeless for all of us but the others in our aid station were spared to come back. Several others carry shrapnel, but we came back.<sup>23</sup>

<sup>21</sup> *Ibid.*, pages 121, 171-172, 230.

<sup>22</sup> CoC., Goe file.

<sup>23</sup> Goe, *op cit.*, page 102.

A number of others were wounded at the same time. Chaplain Goe was given some plasma and morphine and taken to the beach for evacuation to a ship. His journey back to the States had begun.

Two chaplains were wounded in the attack on Peleliu, Palau Islands, which began September 15. Chaplain N. G. Anderson was wounded on the 15th about three hours after going ashore with the Sixth Marine infantry wave. Chaplain Anderson had just given first aid to two men when a shell exploded nearby killing one and wounding two others besides the chaplain. Anderson was evacuated the same day and spent the following 10½ months in the hospital. Chaplain H. W. Amtower received the Purple Heart for injuries received on the 16th.

#### *Chaplain Casualties Afloat, Pacific Area, 1944*

Six out of the 18 chaplains who received Purple Hearts for injuries received in 1944 were aboard ships in Pacific waters when they were wounded. Chaplain J. W. Kelly was aboard the CL *Mobile* when she was on the receiving end of an air attack off Saipan on the night of February 22. Chaplain Kelly was wounded just before midnight by two pieces of shrapnel, one of which went through his right leg above the knee. His leg was treated aboard his ship and he was incapacitated for conducting divine services for only one Sunday.<sup>34</sup>

Aboard the *South Dakota* when she was in waters off Saipan on June 19 was Chaplain J. F. Cunningham. A bomb from an enemy plane struck the ship. Chaplain Cunningham was awarded the Bronze Star for gallantry displayed following the bomb explosion. His citation reads in part as follows:

Although partially stunned and slightly wounded by shrapnel from a bomb hit, he immediately turned to in a compartment filled with dense, acrid smoke, and without thought of his own safety, worked indefatigably in evacuation of wounded and dead personnel. His outstanding service, courage, and conduct throughout were in keeping with the highest traditions of the naval service.<sup>35</sup>

Chaplain E. C. Andrews was aboard the *Colorado* when she, with other fighting ships, was covering a diversionary landing on the southwest shores of Tinian on the morning of July 24. The beach had been heavily bombed for several days previously but a Japanese battery, located in a cave about 1,500 yards from the beach, remained silent and escaped detection. While the *Colorado* was lying dead in the water about 2,000 yards from the beach, this battery opened up and in 11

minutes made 22 direct hits on the *Colorado*. In those tragic 11 minutes about 30 were killed and over 250 were wounded, some of whom later died. Chaplain Andrews was struck on the head by a fragment of a shell which ricocheted off the No. 1 turret. Andrews was wearing only the lining of his helmet at the time, which afforded practically no protection. However, the wound was not serious.<sup>36</sup>

Chaplain J. J. Sharkey received the Purple Heart for wounds received while serving aboard the *Honolulu* on D-day, October 20, in Leyte Gulf, Philippine Islands. Shortly before 1600 on that day, just after the prelanding bombardment had been completed, a Japanese torpedo plane dropped a "fish" which struck the *Honolulu* on the port side. Chaplain Sharkey was in the wardroom at the time. He immediately began to make his way through the darkness to topside. His story follows:

I started to make my way to the starboard side and aft, when an explosion occurred which blew the sliding door off the 40 mm. ammunition locker in the wardroom and filled the room with smoke and flash to within 3 or 4 feet of the deck. Two sections aft I found my way to a double ladder leading topside.

\* \* \* \* \*

Sixty-three men and two officers were killed as a result of the explosion or flooding. The burns on my face and neck did not necessitate any prolonged treatment. We proceeded to care for some 35 wounded, and next day, as we proceeded to limp out of the Gulf, paused for the burial of 15 bodies which were available. Several were buried from other ships, and 43 were carried in our flooded compartments until we reached the drydock at Manus in the Admiralty.

A lad in one of the compartments through which I passed on my way out, who had been burned while closing a scuttle after hearing the word to set Condition Affirm, found his way to the topside by the simple expedient of attaching himself to me as I came by looking for a door. I am frank to say that he did not slow me down one bit.<sup>37</sup>

Lost in the Battle of Cape Engano off the northeastern tip of Luzon, which was another phase of the sea battles which took place in the reconquest of the Philippine Islands, was the light carrier *Princeton* in which R. A. Egan was serving as chaplain. The *Princeton* was hit on the morning of October 24 by a 500-pound bomb which penetrated to the hangar deck between the plane elevators. Fires were started which began to touch off torpedoes and other ammunition within about 30 minutes. Soon thick clouds of smoke, torn by vivid orange flashes, were rolling skyward. Trapped men began jumping overboard, most of whom

<sup>34</sup> CoC., Kelly file.

<sup>35</sup> CoC., Cunningham file.

<sup>36</sup> CoC., Andrews file.

<sup>37</sup> CoC., Sharkey file.



were picked up by other United States naval vessels in the vicinity.

Among the vessels standing by to help was the *Birmingham* which had Abbot Peterson, Jr., aboard as her chaplain. While the cruiser was alongside the carrier, a terrific blast occurred on the *Princeton* when her magazine exploded. According to the history of the *Birmingham*:

Unbelievable were the consequences of the terrific blast. The air was literally filled with debris of all sizes, from mere particles up to pieces weighing tons. A column of smoke and flames billowed upward at least 2,000 feet.

The carnage on the *Birmingham* was too terrible to describe. Two hundred twenty-nine men were killed instantly, and over 400 more were wounded.

Chaplain R. A. Egan, aboard the *Princeton*, after helping in the removal of the injured, jumped from the forecabin of his ship to a destroyer.

Chaplain Peterson so distinguished himself that he was awarded the Bronze Star. His citation reads in part as follows:

During the first critical hours after the explosion, he devoted himself to giving first aid to the seriously wounded, and by his skill undoubtedly saved the lives of many men. He then prepared the dead for burial and buried them at sea with all possible honors, working without rest for 2 days and nights.<sup>28</sup>

Two escort carriers, the *Gambier Bay* and the *St. Lo* (called the *Midway* up 14 September 1944) were sunk in the battle off Samar on October 25. Aboard the first was Chaplain V. N. Carlsen who, though he escaped being wounded, had to enter the water. Carlsen's account of his experiences contains the following:

I served as Chaplain aboard the escort carrier, the USS *Gambier Bay* . . . when the vessel . . . was sunk . . . by shell fire from Japanese ships. There had been a good deal of praying on our ship prior to that battle. Small groups met for prayer meeting nightly. Occasionally I conducted a devotion of scripture reading and prayer over the ship's general announcing system. On the eve of the great battle, the commanding officer, Captain Vieweg, called me to the bridge and requested that I again offer prayer over the general announcing system . . . The atmosphere was tense that night.

The next morning while the crew was eating breakfast, general quarters sounded and all hands manned their battle stations. A large Japanese task force had been sighted by one of our antisubmarine planes. My battle station was on the bridge. My duty was to broadcast over the entire ship a running account of the battle for the men below decks and in general to help keep up morale. The bridge was the best place on the ship for the chaplain to be as it was but a few seconds walk from there to the various battle dressing stations

where wounded men would be taken. Our task group consisted of six escort carriers, four destroyers and three destroyer-escorts. The greatly superior Japanese force that later was repulsed and turned back by our gallant fighting ships and planes consisted of battleships, cruisers, and a large number of destroyers. I used quite a bit of time that morning praying and urging men to pray. I thought our ship was doomed. There was nothing to do but pray. Shells began dropping on all sides of us, throwing up huge geysers of water. We began receiving hits in all parts of the ship. Shrapnel was flying all over, finding its victims. It was only a matter of minutes now before the ship would go down.

When the order was given to abandon ship, I proceeded to go down below decks to assist wounded men off the ship. Heavy clouds of dense black smoke and fire pouring through the doors prevented this. I ran down the catwalk to see that men top side were getting off. Then I dropped from the flight deck into the water, 50 feet below.

By the time I got my bearings in the water the released life rafts were being loaded with the wounded. I tried to reach as many life rafts as possible, swimming from one to another to minister to the wounded. Soon several groups were formed consisting of a few life rafts containing wounded men and many men surrounding the rafts with only life preservers to sustain them. Fifteen minutes after I abandoned ship, I looked back and saw her gallantly and proudly take her final plunge. . . .

For 42 hours we drifted in the sea before being picked up by rescue craft. During the long hours of the first day, we were in sight of Japanese ships. We had ringside seats for an air-sea battle that saw our planes attacking their ships. These were long and anxious hours. We did not know what the future held in store for us. Perhaps we would be strafed or taken prisoner by the enemy. The prospects were dark and grim. The group I was with had prayer meetings. Others told me afterwards that their groups also had prayer meetings. When someone died on a raft, a short informal burial service was held as the bodies were committed to the deep.

Forty-two hours is a long time to be floating on the open sea. The nights were interminably long. Many thoughts ran through one's mind—thoughts of home and loved ones; thoughts of God and one's relationship to Him. It is hard to see men die on life rafts—it is hard to see a man attacked and killed by a shark. It is disturbing to have to be constantly on guard against these vicious creatures of the sea. . . .

God was there. The Lord was with us. He kept us and sustained us through the ordeal. It was so obvious out there that the men who knew God and Christ as their Savior had a distinct advantage. They had the stuff in them that men are made of.

Many men talked to me during these days. Some were making resolutions; some were confessing their sins. Some were thanking God. There were life-raft experiences of conversion. How many will follow through with it, I do not know. I believe many will, God often comes to men in the crises of life.<sup>29</sup>

Chaplain J. H. Giunta's experiences aboard the *St. Lo* in the same battle was more unfortunate for him.

<sup>28</sup> CoC., Peterson file.

<sup>29</sup> CoC., Carlsen file.

When it became apparent that his ship was about to sink, Chaplain Giunta jumped over the side. After he had entered the water, a piece of shrapnel struck him in the jaw partially severing a facial artery. He was unconscious when picked up by an LST two hours later. He was transferred to the USS *Comfort* and taken to the Naval Base Hospital at Hollandia, New Guinea, and in time returned to the States.

Chaplain V. H. Morgan was wounded on November 25 aboard the *Essex* when his ship was engaged in a strike against the enemy on Luzon. Chaplain Morgan described his experiences as follows:

Empty 5-inch shell cases from the forward turrets were rolling across the flight deck and under the wheels of the fighters taking off during the attack. I was busy trying to heave as many of the cases over the side as possible and did not realize a suicide crash was imminent until a "Judy" flashed 10 or 12 feet over my head and exploded 35 or 40 feet from where I stood. I did not know I had been injured, and turned to fighting fire until others arrived on the scene. Then I helped with the injured both on the flight deck and later in the sick bay. It was not until I went to bed that I discovered the wound on my right leg, which I then dressed myself. The next morning I had trouble walking and reported to sick call. The X-ray revealed no bones broken but it was 3 months before I had full use of the right knee.<sup>40</sup>

#### *Chaplain Casualties, Atlantic and Mediterranean Area, 1944*

About 124,000 United States naval personnel took part either directly or indirectly in the invasion of Normandy which began June 6. The invasion of southern France, where additional naval personnel were involved, began August 15. Although many Navy chaplains were on combatant ships in the danger zone in the period of preparation as well as at the time of the actual attacks and although others went ashore with the assault forces, yet only two Navy chaplains were wounded and one was on a ship which was sunk.

Serving aboard the AP *Dorothea L. Dix* on the morning of 28 May 1944 when the ship lay at anchor in the harbor of Portland, England, was Chaplain F. L. McCormick. The ship was one of several waiting to take on troops for the invasion of Normandy. About 0115 on Sunday morning, May 28, Chaplain McCormick was suddenly awakened by the explosion of bombs in the water near his ship. His story of what then happened follows:

Soon there was considerable antiaircraft fire, more bombs, and the roar of diving planes. The ship was shaken violently with each explosion. Brilliant flashes of light shot through the partially open portholes. . . . Grabbing my life jacket,

gas mask, and helmet, I ran down the passageway and down the first ladder, colliding with people going their various ways to their various battle stations. I had sense enough . . . to realize I could not get through to the sick bay, which was my battle station, by going below deck. I ran aft on the port side out on the top side to the hatch which led down to the sick bay.

As I went out on the open deck bombs were dropping all around and the air was filled with antiaircraft fire. A British tanker anchored near us on the port side was unloading everything she had. It seemed she was shooting right through our booms and mast. Just as I reached the hatchway something blinded me. It felt as if something very hot had hit me on the right side of my face. Then I had the sensation of warm blood all over the right side of my face and down my neck. Blood was all over my right eye which made me think my eye had been hit. I fumbled my way, half falling and crawling, down the ladder to the hatchway which lead into sick bay. . . .

All I seemed to be concerned about was whether or not my eye was all right. When I was assured it was perfectly all right, amid profuse bleeding the surgeon tried to get me sewed up. The exploding bombs shook the ship so badly we were not sure the surgeon would not have a finger sewn fast to my face before he got through. Once when he was about to make a stitch a bomb exploded, rocking the ship which made the surgeon make some such remark, "I wish they would stop this damned business until I get you sewed up." To which I replied, "I wish they would just stop."

Even though the deck was found to be littered with flack, Chaplain McCormick was the only one aboard who got wounded in that action.<sup>41</sup>

Chaplain G. A. MacInnes was aboard the CVE *Block Island* when she was sunk by a German submarine near the African coast on the evening of May 29. From day to day the members of the crew had lived in daily expectation of being a target for German torpedoes. Chaplain MacInnes' account of his experiences appeared in the August 1946 number of the *Southern California Presbyterian* from which the following extracts have been taken:

The "pay-off" came on the night of the 29th, around 8 o'clock, when I was playing chess with the chief signalman of the ship in the chief's quarters. Without warning I found myself in the air, and when I came down, my chair was not under me, but I was conscious of a terrific explosion. I realized that what we had dreaded had happened—we were torpedoed.

I rushed to my battle station, stopping on the way only to get my lifebelt from my room. After reporting at my station I went around the ship looking for men who had been wounded by the crash. A second torpedo exploded though not near enough to me to do more than emphasize our danger. Another man and I who found a Negro lying with what appeared to be a broken leg were just lifting him onto a stretcher, when a third torpedo crashed us. It threw both of us stretcher-bearers to the deck. I got to my feet again, unhurt,

<sup>40</sup> CoC., Morgan file.

<sup>41</sup> CoC., McCormick file.

and looked down the hangar deck, and there went the man from our stretcher, running at full speed. It was funny, despite the seriousness of our plight.

\* \* \* \* \*

After we had abandoned ship, striking incidents took place in the water that made a deep impression on me. I saw that when men come face to face with death, no color line divides them. A Negro who was struggling in the water called out for help, and a pharmacist's mate left his raft, swam over to him, gave him his own lifebelt and helped him back to the raft. On another raft, a wounded Negro gave up his place in order that a white man who had grown critically weak might take refuge there. . . .

A destroyer escort picked us up from those menacing waters a few hours later. This ship was the kind that is built to carry a crew of about 125, but after all the survivors had been hauled over the side to safety, we had over 600 men on board. For the next 2 days and nights I kept busy getting dry clothing and other needed things for the comfort of our men. Then, on the third night, I came to the climax of my own experience. As I was weaving my way among the men sleeping—or trying to sleep—on the deck, I stumbled over one huddled form and lost my balance. Instinctively throwing out one hand—left to break my fall, I came down so that that hand landed on the rough edge of an opened spam tin someone had carelessly left lying there, which cut the tendons and median nerve.

After escaping unscathed from three torpedoes, this battle of the spam tin proved my Waterloo. It put me in the hospital for some 5 months. I was then sent to be chaplain on the new *Block Island*. . . .

The Purple Heart was not awarded for such accidental injuries.

Another Navy chaplain wounded in 1944 was Chaplain R. P. Evans who was injured by the explosion of a German land mine on September 9 during the landings in southern France. Chaplain Evans was serving as chaplain of a flotilla of 36 LCI's. These vessels were scattered along the coast for about 30 miles. Evans wrote of his experiences:

For transportation I used an Army motorcycle, which was the only type of vehicle that could be carried on LCI. As there were very few Navy chaplains ashore, I was privileged to minister to many of the thousands of Naval and Army personnel ashore, including beach battalions, Seabees, and amphibious craft personnel besides my own ships. In the course of one of these tours, I rode over a small-type German land mine. I was knocked unconscious, and remained so for 8 hours, which I found myself in an Army evacuation hospital 30 miles inland from the beach where I had been injured. . . . At the hospital I was given plasma and treated for concussion of the brain and lacerations.<sup>42</sup>

#### *Chaplains in the Normandy Invasion*

About 70 Navy chaplains participated directly or indirectly in the Normandy invasion (which began

6 June 1944), of whom 46 were under the supervision of Chaplain F. H. Lash, Force Chaplain on the staff of the Commander of Naval Forces in Europe. At least one Navy chaplain, who took part in the conquest of Guadalcanal was present at the time of the Normandy attack. He was Chaplain M. F. Keough, then aboard the *Quincy*.

Even as chaplains went ashore on various Pacific Islands with the Marines, so chaplains accompanied naval forces in the landings at Normandy. Chaplains D. F. Griffin and A. M. Sherman, Jr., participated in the attack on Omaha Beach, Normandy, with the One Hundred and Eleventh and One Hundred and Eighth Seabees with whom they were serving, respectively. Chaplain Sherman commented as follows on his experiences:

The most vivid part of my experience while overseas was, of course, the period of the invasion. The atmosphere throughout Britain in the days just prior to that great event was electric, and the preparatory work on the far shore under combat conditions was unusual and exciting to say the least.

It was during these few months that I, as a chaplain, received the greatest response to my work. There were larger attendances at church services; for example, men spoke to me about baptism and were baptized. Men who had paid no attention to religion in years began to show a realization of its importance. During these months I held services in every conceivable location—on the open deck, in the men's mess hall, aboard ship, on the cargo hatch of a sunken Liberty ship, aboard a floating pier, ashore, in the open, in the rain, and under tarpaulined shelter. These services were in many ways far more real than those held in the greatest cathedrals. It was my privilege also to minister to wounded men under fire, and I feel that if for no other reason, that experience alone has been worth my entering the naval chaplaincy.<sup>43</sup>

The Navy had the responsibility of establishing port facilities as soon as possible. Seabees were organized into units called Drews which were made up of functional components needed for small base operations. Navy chaplains were frequently attached to these Drews. Chaplain W. F. Creighton, for instance, served with Drew 3 on Omaha Beach. Chaplains J. F. Lynch and M. L. Plauchie were also with forces on Omaha Beach. Chaplain LeR. A. Gemmell accompanied the Eighty-first Seabees and Chaplain F. B. Pilliod served with Drew 12 on Utah Beach. The first weeks on both beaches were rugged because the men had to spend their time in dugouts or pup tents.

On July 1 Drew 1 occupied Cherbourg, the first major port to be occupied and developed. Chaplain J. P. Regan was with this unit. A few weeks afterwards Le Havre was taken. On 21 July 1944 Chap-

<sup>42</sup> CoC., Evans file.

<sup>43</sup> CoC., Sherman file.

lain F. R. Wilson was detached from Commander Amphibious Bases, United Kingdom, and ordered to duty on the staff of Admiral Wilkes whose headquarters were then in Cherbourg. Cherbourg and Le Havre became major points of entry into Europe for American personnel and shipping and two Navy chaplains were kept on duty at each port for several months. Some advanced naval groups served with Army organizations but their religious needs were met by Army chaplains. In addition to the Navy chaplains mentioned above, others served for varying periods of time in France.<sup>44</sup>

Chaplain F. H. Lash, as Force Chaplain, was honored by the French Government with the *Medaille de la Reconnaissance Francaise* "for exceptional services rendered in the course of operations in the liberation of France." His citation, dated 11 September 1945, was signed by General De Gaulle. No Navy chaplains are known to have become casualties in these operations.

Landings in southern France began August 15. There, also, Navy chaplains were present afloat and later ashore. During the time of the invasion, Chaplain R. J. White was serving as Fleet Chaplain of the Eighth Fleet and was, therefore, responsible for the supervision of the chaplains who took part in the operation. White's citation for the Bronze Star, to which previous mention has been made, includes the following: "During the amphibious invasion of southern France, while serving on board the flagship of a naval task force commander, he exhibited extreme coolness and intrepidity under enemy fire and by word and example inspired the personnel of the assault and support forces to carry out their tasks with valor."

#### *Medals and Awards, 1944*

A number of Navy chaplains, not previously mentioned, received decorations for meritorious conduct or heroism in combat during 1944. Each citation carries its own brief account of extraordinary heroism. Chaplain E. C. Walsh's citation for the Silver Star includes:

For distinguishing himself by gallantry and intrepidity in the performance of duty as chaplain of his ship, the USS *Suwanee*, while operating off the coast of Leyte Island, Philippine Islands, against nearby Japanese surface task forces on 25 and 26 October 1944. His ship was badly damaged by three Japanese aircraft attacks. These three attacks not only incapacitated the ship from further action, but also

caused extremely heavy casualties. With no thought of the danger in which he walked, the chaplain was seen constantly risking his life in his efforts to reach the dying and wounded, several times going through flame and smoke to reach them, His courage, enduring cheerfulness and the dignity and simplicity with which he invested the burial of officers and men were a mighty contribution to the maintenance of high morale. His actions will never be forgotten by the injured and uninjured alike. His conduct was in keeping with the highest traditions of the Navy of the United States.

Two chaplains received the Navy and Marine Corps Medal. Chaplain B. R. Boylan's citation, signed by Vice Admiral T. C. Kinkaid, reads as follows:

For distinguishing himself by extraordinary heroism not involving conflict with an armed enemy on removing casualties from a burning vessel in Finschhafen harbor on 23 August 1944. While the SS *John C. Calhoun*, loaded with gasoline, was in flames following an explosion in the hold, Chaplain Boylan, with complete disregard for his personal safety, leaped from an adjoining vessel, aided in removing injured men to safety, searched the debris for other casualties, and refused to leave the ship until no further help was needed, despite warnings of possible additional explosions . . .

Chaplain K. E. Zetterholm was awarded the Navy and Marine Corps Medal for saving the life of a patient he was escorting to the Naval Hospital at Jacksonville, Fla., on February 4.

Six chaplains serving with the Marines in the Marianas during the summer of 1944, who were not wounded in any of these engagements, received the Bronze Star. They were C. E. Brubaker, whose " . . . courageous composure under fire and disregard for personal safety, were a source of inspiration to the men of his regiment. . . ."; J. H. Craven, who "upon landing went immediately through heavy enemy shell-fire to give spiritual assistance and first aid to the wounded men of the regiment which was receiving heavy casualties. . . ."; W. H. McCorkle, "Constantly on the front line and repeatedly exposed to enemy fire, he was untiring in his efforts to give spiritual aid to the troops, and comfort and assistance to the wounded and dying. . . ."; G. A. Michels, "Constantly in and around the front lines, Chaplain Michels aided in the collection and evacuation of the wounded throughout the campaign, frequently assisting physically in addition to his regular duties of providing spiritual aid and guidance for the men. . . ."; W. C. Neill, who " . . . attended wounded men who had to remain on the beach for six hours during a heavy enemy mortar and artillery barrage. After numerous landing vehicles had been hit and put out of action in the area in which the wounded were sheltered, Chaplain Neill

<sup>44</sup> CoC., Lash Report on Chaplains' Activities in European Theater of Operations.



moved along the beach on foot, exposing himself to enemy fire, to obtain vehicles in which wounded could be evacuated to ships. . . ."; and P. J. Redmond, "Constantly on the front line and repeatedly exposed to enemy fire, he was untiring in his effort to give spiritual aid to the troops and comfort and assistance to the wounded and dying."

Chaplain McCorkle had the unusual experience of having two medals—the Silver Star for Bougainville and the Bronze Star for Guam—pinned on his chest within three days by Lt. Gen. Holland M. Smith. These two, with the Purple Heart, his Presidential Unit Citations, and his various campaign ribbons, made Chaplain McCorkle one of the most, if not the most, decorated chaplain of the Navy.

Chaplain Maurice Sheehy received the Bronze Star "for Meritorious Service as chaplain attached to the USS *Saratoga*, during action against enemy Japanese forces in the Forward Areas of the Pacific, from August 25, 1943, to May 6, 1944."

Six chaplains received Letters of Commendation (with ribbon) for outstanding services aboard their respective ships. They were: C. B. Robinson and E. T. Cope in the CV *Lexington*; H. C. Schadeberg in the CA *Louisville*; J. D. Wolf in the APA *Frederick Funston*; J. P. Dunlevy in the APA *Callaway*; and C. L. Moody in the *Texas*.

#### Summary for 1944

The only loss to the Corps through death during 1944 from any cause was that of Chaplain A. J. Conway who was killed in action on Guam on July 23. Four chaplains were serving in ships which were sunk, all of whom had to take to the water. In recognition of extraordinary heroism or devotion to duty in 1944, one chaplain received the Silver Star; three the Navy and Marine Corps Medal; and 11, the Bronze Star. Eighteen were awarded the Purple Heart, and others received Letters of Commendation (with ribbon).

#### CHAPLAINS IN ACTION, 1945

Only 472 new chaplains entered the Corps in 1945. Thirty-three were separated from all causes, including deaths. Only rarely was a chaplain, who was in good health and performing satisfactory service, permitted to resign his commission or to return to inactive duty during the war. One of these exceptions was Chaplain D. B. Aldrich who was released from active duty on 29 March 1945 in order to accept election as Bishop Coadjutor of the Michigan Diocese of the Episcopal

Church. This gave rise to the statement that the only way to get out of the chaplaincy in wartime was to get killed, to be incurably ill or disabled, to be guilty of immorality, or to be elected a bishop. There were 2,348 chaplains on duty 1 January 1945 and 2,787 on August 31.

The year 1945 will forever be marked in human history as the beginning of the atomic age. On August 5 the atomic bomb was dropped upon Hiroshima and on August 9 another and more powerful bomb fell on Nagasaki. The whole world was shaken by a dreadful realization of the significance of the atomic discovery. There is no doubt but that the dropping of these bombs hastened the end of the war with Japan. On August 9 Russia declared war on Japan; on the 15th Japan sued for peace; and VJ-day came on September 2.

In addition to these tremendously significant happenings, other events occurred in 1945 which should be remembered. President Franklin D. Roosevelt died on April 12; Germany surrendered on May 8; the United Nations charter was signed by delegates from 50 nations on June 26; and on October 24 the United Nations organization came formally into being.

With the evident weakening of the German position and her final capitulation, United States naval forces were transferred from the Atlantic to the Pacific. The assault on the inner defenses of Japan followed the reoccupation of the Philippine Islands. Never before had there been so many Navy chaplains in actual combat or in danger zones as in the spring of 1945 when an unprecedented number of United States naval vessels and Navy and Marine land forces were concentrated in the Pacific for the final phase of the war with Japan.

On 12 March 1945, Chaplain J. P. Moorman, Jr., then serving as assistant detail officer in the Chaplains Division, prepared the following table of the chaplains' complement afloat according to rank as of that date. Chaplain Moorman noted that while in most cases the authorized billets were then occupied, not all of the chaplains were of the specified rank. In a few exceptional cases chaplains were aboard ships for which no chaplain's billet had then been established.

In addition to the chaplains serving on ships in the combat zone, hundreds more were serving on land with the Marines or the Seabees. In the closing months of the war five Navy chaplains were killed; 10 were wounded; and two, possibly three, were in the water as the result of combat action.

Type of ship	Com- mander	Lieuten- ant com- mander	Lieuten- ant
AD (destroyer tender).....			14
AG (miscellaneous auxiliary).....			3
AGC (general communications vessel).....			13
AH (hospital ship).....			29
AP (Navy transport).....		5	59
APA (attack transport).....		189	
APH (transport for wounded).....			6
AR (repair ship).....			12
ARG (repair ship, internal com- bustion engine).....			11
AS (submarine tender).....			16
AV (scaplane tender).....			11
BB (battleship).....	23		23
CA (heavy cruiser).....		23	
CB (large cruiser).....	2		2
CL (light cruiser).....		29	14
CV (aircraft carrier).....	19		20
CVE (aircraft carrier, escort).....			71
CVL (aircraft carrier, small).....		8	
LSV (landing ship, vehicle).....			4
Chartered troop transports.....			15
Total number of chaplains billets by rank.....	44	254	323
Total number authorized chaplains' billets.....			621
Total number of chaplains afloat.....			603
Total number of ships with authorized chaplains billets.....			570
Chaplains in unauthorized billets.....			6
Billets yet to be filled.....			24
Chaplains assigned to flotillas—no complement.....			6
Total at sea.....			609

### *Sinking of the Ommaney Bay*

On the afternoon of 4 January 1945 the escort carrier *Ommaney Bay*, with Chaplain A. R. Anderson aboard, was a part of the task force passing the picturesque islands at the northern end of the Sulu Sea, just south of Mindoro. The ships were on their way to take part in the assault on Luzon. Late that afternoon Chaplain Anderson was in the forecandle reading about the providence of God. Five minutes before his usual time to go to the wardroom for dinner, Chaplain Anderson felt the urge to go at once. He obeyed the impulse and thus escaped being directly in the path of destruction which so soon afterwards visited the ship.

Just as he was about to sit down at the table, reported Anderson: "A tremendous explosion shook the ship so violently it seemed as if a gigantic pile driver

had hit us." It was then 1715. The lights went out and smoke and acrid fumes immediately began to infiltrate into the wardroom. Quickly the officers left for their respective duty stations. Later it was learned that a Japanese suicide plane, called a kamikaze, had crashed on the deck. Its load of bombs had wrought terrific destruction in the hangar decks and engine rooms. Since most of the ship's company were eating their evening meal below decks at the time, casualties were few. They numbered less than 100 out of over 900 men aboard.

Anderson tells what happened to him after he had made his way back to the fantail:

There was a state of panic and unbridled excitement. Most of us had no idea what caused the sudden destruction or how badly crippled the ship was. Some men on the fantail thought a plane had hit us. While running through the compartments below I had heard a dull roar in the hangar deck above. This was punctuated by wild volleys of plane ammunition. My suspicion of serious damage was confirmed when I found that the doors between the hangar deck and the fantail were dogged shut because of the raging fire within. From behind those steel doors we heard a dull roar and crackling with frequent explosions of shells. It was impossible to go forward from the fantail or to go up to the flight deck because of the fire. I elbowed my way through the crowd to see if there were any wounded who needed assistance but saw none.

By this time men on the forecandle and flight deck were abandoning ship. Life rafts were released from the catwalks and ammunition cans were thrown overboard from the ready rooms on the flight deck. The ship was still under way, and those who abandoned ship forward had to swim through a gauntlet of falling ammunition cases and ricocheting shells. At the command to abandon ship the men on the fantail went overboard without delay. The thick smoke made it untenable for us to remain aboard longer, and a knowledge of the *Liscome Bay* disaster made some of us aware of the grave danger if the warheads aft in the hangar deck or the ship's magazine would go off. Many lives were saved because of the speed in abandoning ship. An explosion some time later devastated the aft end of the ship. Damage had put the water pumps out of commission, and there were no means with which to fight the raging fire.

After leaping into the water with the rest of the men I swam a short distance to get clear of the ship and then I looked back, noting with satisfaction that the fantail appeared to be clear of men. I am sure that all hands felt that it was the greatest relief of their lives to get clear of that burning ship rocked by explosions. The men were quickly scattered among the waves. All those I could see appeared to be staying up without difficulty. We were surrounded by a large task force but all the ships stayed a considerable distance from the *Ommaney Bay*. It was a heartbreaking sight to witness our gallant ship receding in the distance like a floating funeral pyre. In response to my invitation, an enlisted man swimming near me joined me in a season of audible prayer in behalf of the men in the water and any still aboard the ship. After we had prayed, we struck out briskly toward a

destroyer. After about 45 minutes of vigorous swimming my friend and I struggled up the cargo net to the deck of the destroyer, USS *McCall*.

Later in the evening the torn and mangled *Ommancey Bay* was sunk by torpedoes from United States destroyers. Aboard the *McCall* Chaplain Anderson did what he could to give spiritual comfort to the wounded survivors as the doctors dressed their wounds. That night Anderson was transferred to the cruiser *Columbia* where he was graciously received by Chaplain F. J. McKeon.

Two days later, or on January 6, the *Columbia* was hit by a suicide plane in Lingayen Gulf. There were 77 casualties. Again both chaplains were busy, working with the doctors and corpsmen in ministering to the wounded. Chaplain Anderson's story continues:

Chaplain McKeon and the two doctors worked with wounded in other parts of the ship. I hastily mustered and organized passengers and messmen and assigned duties in the wardroom. Some men were directed to remove clothing from men who had been burned; some were to cleanse the wounds; others were to apply gauze dipped in tannic acid jelly. All the casualties were horribly burned, and it was most difficult to pick out the worst cases for nearly all were in critical condition. We worked in desperate haste for hours trying to alleviate the agony of so many wounded. While bandaging the suffering, I recited God's word to the men and prayed audibly for each man. The unspeakable Grace of God brought peace and comfort to that scene of indescribable agony. Many of the wounded died. It was a ship of death. Night and day Chaplain McKeon and I went from one bunk to another comforting and assisting the wounded. I made it a point to bring each man face to face with God before death. Lack of sleep for several days did not seriously weaken me, for it seemed that God supplied all needed strength for the greatest crisis I ever faced. Because all hands were busy fighting the ship, with the approval of the doctors I organized a working party of survivors to feed the wounded and to provide them with fruit juice at regular intervals. We plugged the ears of the wounded men with cotton to minimize the roar of the guns. Night after night we held joint, Catholic and Protestant, mass burials on the deck and committed the dead to the depths of the South China Sea. It was my inestimable privilege to place the quivering hands of many dying men in the strong hand of God.

On January 9 Chaplain Anderson, for the third time in 5 days, lived through a kamikaze plane crash without even being wounded. On the evening of that day the *Columbia* was struck the second time by a suicide plane which killed 17 and wounded 90. And again the chaplains found themselves ministering to the wounded and dying. Of this third experience Anderson wrote:

I rushed to the wardroom and assisted the doctors and corpsmen in administering first aid. Most of the wounded were bleeding profusely, and I used every rag, handker-

chief, and piece of tubing I could find to make tourniquets. I shall never forget how a Catholic officer who had lost a hand gritted his teeth and laid hold in faith to the Word of God that I gave him. Another man had many chest wounds from which the blood spurted. He was out of his head and thrashed about wildly. I pinned him down to the deck with all my weight and endeavored to plug the wounds with gauze until the doctor could take care of him. Soon thereafter, I knelt to pray beside a lad whose arm was practically severed above the elbow. As he lay there suffering he related how God must have spared him from instant death, for shipmates round about him had been killed. He said he was confident that the Lord would pull him through. After I had returned to the States, this man informed me that he had regained the use of his arm, which we on the *Columbia* were sure would have to be amputated. In the afternoon of the 9th we transferred all the wounded to another ship. That was an act of mercy, for all hands were exhausted and our medical supplies were gone.

The *Columbia* took some of the *Ommancey Bay* survivors, including Chaplain Anderson, to Manus where they were put ashore. While at Manus Chaplain Anderson conducted a memorial service at the receiving station chapel for the men lost on his carrier. About 200 survivors attended. "None of us," wrote Anderson, "will ever forget the sounding of taps as the last golden glow from the tropical horizon reminded us that we shall some day meet our beloved shipmates in a brighter land beyond."<sup>45</sup>

#### *Chaplain Casualties Ashore, 1945*

Only three casualties ashore were reported among Navy chaplains in 1945. Chaplain H. H. Richmond, serving with the One Hundred and Thirty-third Seabees attached to the Fourth Marine Division, was wounded in the landings on Iwo Jima. His account follows:

We went over the side into the landing craft (LCVP) at dawn on 19 February 1945 and formed the eighth wave of the assault. At D-plus 3 hours our wave hit the beach and landed on Blue-2 Beach, on the extreme right flank of the assault, next to the bluffs, directly under the Jap gun emplacements on the high part of the island. We advanced about 12 yards, under heavy machine-gun fire and mortar fire bursts, and took cover in the holes made by our own naval gun fire.

The machine-gun fire kept us pinned down, and I never had an opportunity to join the medical group because we had landed in separate landing craft. As soon as our boatload reached a shell hole the chief warrant officer, in charge of boat, was shot by a sniper through the head, and before we could move a mortar shell exploded over us wounding several men slightly, including myself. I crawled a few yards left of our position to summon medical aid for these men. Our battalion dental officer came over to dress the wounds and

<sup>45</sup> CoC., Anderson file.

while he was inspecting the chief warrant officer's fatal injury, a mortar shell exploded among us, inflicting severe wounds on the whole group in the shell hole. The wounded began running for a boat which was ready to leave the beach, and I crawled with a broken leg to the water edge where two Marines loaded me aboard the boat immediately.

In less than 2 hours from the time we went ashore I was back aboard the same transport on which I had come to Iwo Jima. In addition to a fractured fibula, I had two deep flesh wounds on the right thigh, a slightly smaller wound on the left thigh and several small wounds over my body. When I noticed my helmet I realized my narrow escape from death. A piece of shrapnel had punctured the back of the helmet and an intruding sliver of the helmet scratched the back of my head. Had the shrapnel hit an inch lower it would have severed my spine.

Chaplain Richmond was the second Navy chaplain to have his helmet pierced by enemy fire while wearing it—the first being Chaplain W. H. McCorkle who was wounded in the invasion of Bougainville. Chaplain Richmond's wounds were so serious that on 14 March 1947 he was retired by reason of physical disability.<sup>46</sup>

Chaplain R. L. Hurley, serving with the Fourth Marines, was also wounded on February 19 in the initial landings on Iwo Jima. He received the Bronze Star medal for heroism under fire. His citation reads in part as follows:

Upon seeing a wounded Marine officer lying helplessly paralyzed in the water, Lieutenant Hurley voluntarily went to his aid, carried him from the water, procured medical attention for him. Thereafter, in complete disregard for his own safety, he traversed the landing areas administering last rites to casualties and lending encouragement to those who had become demoralized by reason of the murderous barrage of enemy mortar, rocket, artillery, and machine-gun fire that was falling throughout the area. While aiding the wounded he received painful shrapnel wounds and was evacuated.

On March 25 Chaplain P. F. Bradley, of the Fifth Marines, was wounded. His citation for the Bronze Star reads in part as follows:

For heroic achievement in connection with operations against the enemy while serving with a Marine infantry regiment on Iwo Jima, Volcano Islands, from 19 February 1945 to 25 March 1945. Lieutenant Junior Grade Bradley, while acting as regimental Catholic chaplain performed his duty in an outstanding manner. He entered the front lines daily, where he exposed himself to heavy fire with complete disregard for his personal safety. While in the front lines he continually gathered groups of two and three Catholic men about him and administered general absolution. . . .

A Navy Department news release dated 4 April 1945 contained the following interesting incident which involved two Navy chaplains serving with the Marines on Iwo Jima who almost became casualties:

The padres, Lt. Roger Barney, former Episcopal rector of St. Paul's Church, North Conway, N. H., and Lt. (jg) Joseph F. Hammond of Holy Family Church, Flushing, N. Y., were "digging in" for the night in an abandoned Japanese gun emplacement when Father Hammond noticed a string leading into the ground and impairing the comfort of the foxhole, so he cut it. Over the opening into which the string led, he put a makeshift pillow.

For two nights the chaplains slept in perfect comfort. Then the bomb disposal squad came along.

One of the men took a look at the mysterious string and gave a yell. In 2 minutes he cleared the chaplains out and began investigating. Underneath Father Hammond's pillow he discovered a box of explosives, ready to go off at a tug of the string. The Catholic chaplain had been sleeping over the biggest booby trap that had been discovered on the island so far.

### *First Chaplain Casualties, Afloat, 1945*

The final phase of the naval war in the Pacific began in February 1945 with the attack on Iwo Jima in the Volcano Islands. Landings were made on February 19 and after 26 days of bitter combat, the island was won. The next step was Okinawa where the assault began April 1. The desperate nature of Japanese resistance on the southern part of that island delayed final victory there until June 21. During the spring and early summer of 1945, the Japanese struck back at the Allied fleet in furious air attacks. Their desperation was shown in the large number of suicide planes which crashed on the United States naval vessels. According to Admiral King's report, about 250 ships of all classes from battleships to landing craft were hit in enemy air attacks during the period from March 26 to June 21. ". . . by far the greatest proportion of them in suicide crashes."<sup>47</sup> Three Navy chaplains lost their lives and six were wounded as the result of these kamikazes.

Among the vessels supporting the landing operations at Iwo Jima was the escort carrier *Bismarck Sea* with Chaplain E. R. Shannon aboard. On D-minus-one day the Captain of the *Bismarck Sea* spoke to the flyers aboard and members of the ship's crew over the ship's public address system. He said in part:

Tonight we are in Japanese waters as part of a well-trained, powerful fleet. The bombs, rockets, and bullets which our planes will rain down on the Nips may be likened to arrows which are striking nearer and nearer to the heart of Japan. Our ship is the bow from which the arrows spring. Every man on board is one of the fibers of the bow.

Every ear was attuned for the final words of advice and encouragement from the Captain as the men were made aware of the coming attack. There was a feel-

<sup>46</sup> CoC., Richmond file.

<sup>47</sup> King, *U. S. Navy at War*, page 180.



ing of suppressed excitement and tenseness. The Captain concluded his remarks by saying: "It has long been the custom among fighting men to ask God's blessing before engaging the enemy." And then over the speakers came the familiar voice of Chaplain Shannon:

Almighty God, the Supreme Ruler of the Universe, whose power no creature is able to resist, we humbly beseech Thee to behold us as seeking to serve for righteousness. As we stand this night on the threshold of another strike, grant to each in whatever task lies before him, courage, steadfastness, and complete devotion to duty.

May we have ears to hear the call to battle, eyes to see the enemy wherever he lurks, and skill to save our ship, our planes, and ourselves from the hand of evil; that finally we may glorify Thee, the Giver of all Victory, through Jesus Christ, our Lord.

May the Lord Bless us and keep us, may the Lord make His face to shine upon us and be gracious unto us, may the Lord lift up the light of His countenance over us and give us peace. Amen.<sup>48</sup>

Shortly after sunset on February 21, the *Bismarck Sea* was severely damaged in an air attack. Fires were started which spread rapidly and within a few minutes raged out of control. The fire raced toward a compartment where torpedoes were stored and when it became apparent that these would explode, the abandonment ship order was given. Chaplain Shannon is reported to have gotten into a boat, but whether he was actually in the water or not before getting into the boat is not known. According to eye witness accounts, Japanese planes strafed the men in the water killing about 100. Chaplain Shannon was mortally wounded. His citation for the Navy and Marine Corps medal, which was awarded posthumously, stated that he lapsed into a semiconscious condition from which he roused himself in an effort to help those about him. The citation continues:

Completely selfless in his concern for others and tireless in his vigilance, he grievously overtaxed his waning energies during the long hours of exposure and succumbed shortly after his own rescue had been effected. Held in reverence by the entire personnel of the *Bismarck Sea*, Lieutenant Shannon, by his unfaltering leadership, sympathetic understanding and practical counsel in a period of crisis, contributed essentially to the saving of many who otherwise might have perished and his self-sacrificing devotion to duty throughout upheld the highest traditions of the United States Naval Service. He gallantly gave his life that others might live.

<sup>48</sup> Navy Department News Release 23 March 1945. Shannon file, CoC. This release was written by Commander C. L. Estes aboard another vessel. The story of the Captain's remarks on the *Bismarck Sea* and the text of Captain Shannon's prayer were sent to Commander Estes shortly before the *Bismarck Sea* was sunk.

So far as is known in the Chaplains Division, the only Navy chaplain to qualify for two Purple Hearts in World War II was Chaplain E. C. Andrews. He was first wounded while serving aboard the *Colorado* on 24 July 1944, when his ship was off Tinian. He was wounded again on 11 March 1945 when the *Colorado* was anchored in Ulithi Atoll. His ship with other heavy units of the fleet was waiting there for word of the invasion of Okinawa.

In order to help pass time, Chaplain Andrews had promoted a recreational program. He found aboard his ship considerable talent and had assembled a group of entertainers who responded to invitations to perform elsewhere. About 1,400 Seabees were stationed on Sorlen Island, one of the islands of the Atoll. Hearing of the talent aboard the *Colorado*, they sent an invitation to Chaplain Andrews and his group to visit them. Consequently, late on Sunday afternoon, March 11, Chaplain Andrews, an ensign, and 19 enlisted men shoved off to visit Sorlen Island. After the evening meal with the Seabees and before the movies, the *Colorado* group gave an entertainment that lasted about an hour. Their program ended at dusk and the men boarded a truck and returned to the boat landing. The proverbial one man was missing and Chaplain Andrews returned in the truck to find this man. As the truck proceeded down the road, Chaplain Andrews heard a low-flying plane. At first he paid no attention to it. In a matter of seconds the kamikaze plane crashed into a mess hall a short distance from the truck. A huge mushroom-shaped pillar of red and yellow flame shot skyward and seemed to hang over the road. The driver immediately applied the brakes and he and the chaplain dived for shelter. Andrews' account of what then happened follows:

Pieces of rock coral, fragments of palm trees and material from the structure of the mess hall, as well as pieces of aluminum from the plane and other debris fell about us. But I was not quick enough. Something hit me with a dull thud on the back of the head on the right side, just above the neck. An involuntary but literal nose dive into the sand was accompanied by an instant black out.

When Andrews came to, he found himself in the island sick bay. Remembering the ensign and men waiting for him at the boat landing and finding that he was able to walk, Chaplain Andrews left the sick bay and returned to the landing. He found that the men had been waiting about an hour wondering what had happened to their chaplain. The party then returned to the *Colorado* where Chaplain Andrews received medical care.

## Hero Chaplains Aboard the Franklin

Two chaplains were aboard the 27,000-ton carrier *Franklin* when she was taking part in offensive operations against the enemy near Kobe, Japan, on 19 March 1945. The senior was Lt. Comdr. Joseph T. O'Callahan, a Catholic, and the junior was Lt. Grimes W. Gatlin, a Methodist.

A little after 0700 on the fateful day a Japanese plane suddenly darted out of a cloud about 1,500 yards forward of the ship and succeeded in dropping at least two bombs on the carrier. The flight deck was crowded with planes fully armed, gassed, and ready for take off. Within a minute or two after the first bomb landed, these planes began exploding. According to one report: "From that time on for nearly 8 hours, the *Franklin* was simply a floating ammunition dump in the process of blowing up." The tremendous explosions of 2-ton bombs ripped great holes in the planked flight deck. Sixty 500-pound bombs exploded and twenty-two 250-pounders, in addition to an estimated 12,000 gallons of aviation gasoline which either exploded or burned. Detonated rockets roared down the blazing decks at waist-high level or soared into the sky. Ready ammunition lockers blew up. The fire spread below decks where other explosions took place. Hundreds of men were trapped in compartments, some of whom managed to escape. Others trapped by the flames leaped into the sea to escape certain death. For a time the ship lay dead in the water.

The tales of individual heroism on the part of scores of officers and men make thrilling reading. Firefighters succeeded in putting out the fire on the main hangar deck by midafternoon. In the meantime the *Franklin* had drifted to within 38 miles of Japan. Once the Japanese launched a flight of 45 planes to finish off the ship but all but four of these were shot down by United States planes and these four turned back. Before the day ended, the *Franklin* was taken in tow by the *Pittsburgh* and during the night her engines were started again.<sup>49</sup>

Casualties were heavy. The final count listed 1,072 casualties including 341 dead, 431 missing, and 300 wounded. Hundreds took to the water and were picked up by other vessels. By superb seamanship the *Franklin* returned to New York under her own power arriving on April 28. The saga of the *Franklin* will go down in United States naval history as one of the most thrilling in a galaxy of such tales.

<sup>49</sup> See article on "Carrier that Wouldn't Sink to Fight Again," *New York World-Telegram*, May 18, 1945.

Chaplain Gatlin was enjoying a cup of coffee in the wardroom when the first bomb struck. There was a terrific explosion and the sound of tearing steel. The room was filled with smoke and powder fumes. Every one in the room at once left for his respective battle station. In describing his experiences, Gatlin wrote:

I started to the portside of the wardroom when someone said there were men trapped and hurt in the passageway. Before being able to render much aid I found myself trapped in a compartment with some 20 other fellows. Because of heat, smoke, and fumes, we almost suffocated. Someone else heard our hammering on the hatch, and after what seemed an eternity, opened it and let us out.

After being rescued I crossed back through the wardroom to the starboard side and up the passageway. Someone realizing I was a chaplain, told me that in the compartment just forward of the hangar deck there were some injured men. With my flashlight I looked these men over and saw some were seriously hurt. While talking to one, he kept asking what the hammering was on the hangar deck side of the bulkhead. I told him that it was just something trying to get in. About that time a large piece of fragment came sailing through and hit me on my arm. This sailor said, "Padre, it got in, let's get out." By this time I was able to get some other fellows to help carry these injured men to the forecastle where the doctors gave aid and sent them to the *Santa Fe*.

There were some three or four hundred men on the forecastle scared to death. Fear had robbed them of their personality and humanness. Realizing that a panic could easily be started, I found a carton or two of cigarettes and gave them to the boys. Some were so scared they could not hold the fire to light them. I talked to them and tried to calm them down and got some to help me and other officers pull fire hose, sort out life jackets and help in sending men to the *Santa Fe*. A large number followed me to the flight deck to fight fire and do other tasks that were necessary for saving life or the ship. My main object with these men was to get them to doing something. While on flight deck, I, with the help and encouragement of some enlisted men, braved smoke and fire to wet down ammunition lockers and to put out the fire.

It was in this episode that I caught some fragments in my legs and knees. I went back down to the forecastle. Men were abandoning the *Franklin* to the *Santa Fe*. Lines of all shapes were hung for men to go over the side. I was ordered to leave the ship, and under the spell of it almost did, but turned and could see men feverishly working to save the ship. I turned my line loose and said, "As long as a man stays aboard this ship, so will I, for he needs a chaplain." I went back up to the flight deck, taking men with me, and we continued to fight fire. I remember that our escorting ships were firing their guns at an enemy aircraft and that the *Santa Fe* was pulling away from us and then something happened. I came to, looking into the face of a steward's mate that I never saw again, tugging at me and saying, "Padre get up, let's go." I found later a hole in my helmet, and I still do not know what hit me.<sup>50</sup>

<sup>50</sup> Co.C., Gatlin file.

Chaplain Gatlin received the Silver Star. His citation reads in part:

Immediately after his ship was hit in an enemy air attack a series of violent explosions from ready bombs, rockets, and ammunition ensued. With great courage and without regard for personal safety he made his way to an emergency dressing station on the forecastle deck, where, in the face of continuing explosions and further enemy air attack he devoted himself to aiding the wounded and to reassuring, calming, and encouraging them. During the following days, even while under further air attack, he continued to assist in recovering and identifying the remains of the dead and according them proper burial. His courageous conduct was an inspiration to all officers and men and was in keeping with the highest traditions of the United States naval service.

Chaplain J. T. O'Callahan's heroic and courageous conduct aboard the *Franklin* during the holocaust won for him the Congressional Medal of Honor. He was the first chaplain of the armed forces ever to receive this, the Nation's highest award.

A vivid account of what happened aboard the *Franklin* on that March 19, with special mention of Chaplain O'Callahan, appeared in the September 1945 issue of the *Reader's Digest* under the title "Chaplain Courageous."<sup>51</sup> According to this article, Captain L. E. Gehres, commander of the carrier, saw Chaplain O'Callahan manning a hose which played water on bombs so they would not explode. The chaplain gave the last rites of his church to the dying; he ministered to the wounded; he organized fire-fighting parties; and repeatedly at the risk of his own life helped to wet down ammunition or assisted in dumping shells overboard. Captain Gehres declared: "O'Callahan is the bravest man I've ever seen in my life."

Chaplain O'Callahan received the Purple Heart for wounds received that day. His account of how he was injured follows:

Wounded sometime during morning of 19 March 1945 aboard U. S. S. *Franklin*, while dragging bodies of unconscious men out of fires on flight deck after one of the violent explosions. Another explosion followed very shortly, and a bomb fragment or part of an airplane engine or some such ugly companion flew up between my legs, and very nearly split me in twain. But a miss is as good as a mile—or almost, and I suffered no more than a bad gash along the inside of left leg. Lost blood until patched up by one of the doctors, and thereafter in the excitement forgot about the matter. There was plenty of work to occupy one on the *Franklin* that day.

On 23 January 1945 Chaplain O'Callahan together with three other heroes of the war received the Con-

gressional Medal of Honor from the hands of President Harry S. Truman at the White House. His citation in full reads as follows:

For conspicuous gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as chaplain on board the U. S. S. *Franklin* when that vessel was fiercely attacked by enemy Japanese aircraft during offensive operations near Kobe, Japan, on March 19, 1945. A valiant and forceful leader, calmly braving the perilous barriers of flame and twisted metal to aid his men and his ship, Lieutenant Commander O'Callahan groped his way through smoke-filled corridors to the open flight deck and into the midst of violently exploding bombs, shells, rockets, and other armament. With the ship rocked by incessant explosions, with debris and fragments raining down and fires raging in ever-increasing fury, he ministered to the wounded and dying, comforting and encouraging men of all faiths; he organized and led fire-fighting crews into the blazing inferno on the flight deck; he directed the jettisoning of live ammunition and the flooding of the magazine; he manned a hose to cool hot, armed bombs rolling dangerously on the listing deck, continuing his efforts despite scaring, suffocating smoke which forced men to fall back gasping and imperiled others who replaced them. Serving with courage, fortitude, and deep spiritual strength, Lieutenant Commander O'Callahan inspired the gallant officers and men of the *Franklin* to fight heroically and with profound faith in the face of almost certain death and to return their stricken ship to port.

#### *Chaplain Casualties, Okinawa Campaign*

Three Navy chaplains were wounded and three were killed in the assault on Okinawa. All of these occurred aboard ships as the result of kamikaze planes.

Chaplain L. M. Cole was serving aboard the APA *Henrico* when this vessel landed troops on the islands of the Kerama Retto group 17 miles west of the southern tip of Okinawa five days before the initial landings on that island. During and after the securing of these smaller islands, United States naval forces engaged in the Kerama Retto landings were under attack by Japanese kamikaze planes. During one of these attacks, Chaplain Cole was wounded. His account of how it happened follows:

In the evening of 2 April 1945, our ships were moving away from the island anchorage for the purpose of security when we were attacked by a number of kamikaze planes. One of the enemy planes got through the screen of gunfire and struck our ship releasing two 500-pound armor-piercing bombs as he hit. The time was 1839.

I had one of those narrow escapes which I quite vividly remember. About 4 minutes before the attack, I had moved about 30 inches or I would have had a sizable piece of metal through my middle.

As it was, I only received a piece of molten bomb fragment through the flesh of my left forearm, plus some minor burns and bruises.

<sup>51</sup> Condensed from the original story by Quentin Reynolds which appeared previously in *Collier's*.



As soon as I began to understand what had happened I started helping to care for the wounded. As many of the Army personnel aboard did not have duties during this emergency, I organized them into stretcher bearing groups. They carried the wounded to battle dressing stations as rapidly as possible. Thus the hospital corpsmen were released to give their full time to work with the wounded.

I went among the men, administering to their spiritual needs as best I could, reading prayers for the Catholic men, consoling and praying with the Protestants, and taking dying messages to be sent to the next of kin.

More than 60 men were killed or missing in the attack and nearly 80 of the wounded were transferred to other ships. Chaplain Cole conducted a mass burial on the island of Zamami, "saying the burial service for the Catholic, Jewish, and Protestant dead, since chaplains of the other faiths were not available." He sent letters of condolence to the nearest of kin with a photograph of the burial plot.<sup>52</sup>

The second Navy chaplain to be wounded as the result of a kamikaze attack was Chaplain A. M. Lusk serving on the new cruiser *Astoria*. The Fifth Fleet, of which the *Astoria* was a part, had been in continuous action beginning March 18 in Japanese waters. The *Astoria* was a part of the support given by the Fleet in the main assault landings on Okinawa which began April 1. Chaplain Lusk, describing the events as he experienced them on the day he was wounded, wrote:

On April 11, we were participating in air strikes against Okinawa, Amami Cunto, and Kikai. In the afternoon at approximately 1400 the general alarm sounded again. This time we did not receive the usual greeting upon arrival at our battle stations. Instead of one to three planes escaping the CAP, we heard the Gunnery Officer's calm words: "Some 40 enemy planes have just succeeded in getting through the Combat Air Patrol and are coming in on the fleet. Settle down, this looks as if it might be it."

In accordance with a previous agreement I began walking among the men who were exposed on the deck until such time as we got into difficulty and I was actually needed at my station. During the next 6 minutes the skies were somewhat black with exploding shells as five suicide planes dived on our task group. These five were knocked down and there was a little "lull" in the battle. I went up on the searchlight platform to say a few words to two electricians and the photographer who were on duty there and somewhat exposed. I had just greeted them when we saw another Jap plane coming in. Various ships opened fire on him as he dived on the carrier 300 yards on our port beam. He dropped his bomb, pulled out of his dive and tried to do a suicide dive on us (*Astoria*). He covered over 200 of the 300 yards before we knocked him down. Other ships were firing on the plane as he dived toward us. I saw the danger and yelled at the three men near me to "hit the deck." As we fell to the deck, a 5-inch shell exploded near us and about 15 or 20 pieces of

shrapnel passed through the area where we were standing, hit the smoke stack and some of the pieces ricocheted. One piece creased the helmet of one of the electricians, another piece cut the photographer's trousers scratching his leg slightly, and a third slug hit me in the back penetrating to a position near the kidney and the lining of the stomach. A sympathetic nerve to the left leg was injured, causing my left leg to perspire and feel sleepy for about 6 weeks. However, I was very fortunate and was able to go ahead with my work on the eighth day after being hit. I am still carrying the souvenir around with me, but it hasn't caused me any trouble, and I am hoping that it doesn't.<sup>53</sup>

The third chaplain to be injured in the Okinawa assault as the result of a Japanese suicide plane crash was Chaplain M. A. Curry of the *Birmingham*. This ship was part of a task force which arrived in the Okinawa area on Palm Sunday, March 25, for the preliminary bombardment. After a week of shelling the beaches, the troops went ashore. During the days and weeks that followed, the kamikazes were numerous and inflicted considerable damage to United States ships and loss of life.

On the morning of May 4 one of these planes suddenly made a steep dive out of the sun on the *Birmingham*. As the plane crashed on the ship a 500-pound bomb was released which went through three decks and exploded on the fourth level in the heart of the sick bay. Forty-five officers and men were killed, including the two doctors and 19 corpsmen; six were listed as missing; and 83 were wounded. Gasoline from the plane also exploded and spread fires. Chaplain Curry narrowly escaped death but was severely burned. Of his experiences he wrote:

I had left sick bay a few minutes before 0900 and went directly to my quarters on the second deck to begin a letter to my wife. I was on the second paragraph when I heard the 40's, and just as I was going top-side, the 20's commenced firing. A steward's mate, carrying a tray, preceded me. I had just reached the first deck when the explosion and flash of a bomb caught us unaware. The steward's mate was burned from head to toe, and died soon after. It was "awful!"

I was thrown to the deck, and despite my grogginess, mustered sense enough to get on my feet. I then noticed my shoes were burning. I made my way to the head at the bow of the ship where I dipped my burning shoes in the toilet bowl. Several men were hastening top-side, but almost immediately the hatch was fastened. The smoke was so thick that suffocation was imminent. In the head with me was an hysterical sailor. I pulled his handkerchief from his pocket, soaked it with water, placed it over his mouth and nose, and tried to calm him with the assurance that soon everything would be all right. I told him to shout for help, but his shouts were mere whispers. I then took my own handker-

<sup>52</sup> CoC., Cole file.

<sup>53</sup> CoC., Lusk file.



chief, soaked it, and held it to my nose. It was then I realized that my hands were badly burned. The smoke was getting thicker. I decided to see if I could get to the ventilator in the compartment occupied by Lieutenant Commander King, our gunnery officer. As I entered the stateroom, I turned on the light but I could hardly see beyond a foot. Little did I know that my face and eyes were also burned, and it was perhaps because of this that the smoke appeared to be thicker. I returned to the head. The sailor (whose name I do not know) was still attempting to shout for help and nearly ran wild. I tried to tap the bulkheads with my elbows but it was too painful. They too were burned. I was told later we were there about an hour before we were found. After that, the only thing I can remember is my saying "God help us!" and some men told me later that I was still saying that for several hours after I was rescued. I told the two men who rescued me . . . to go back for the sailor. . . .

I was taken to the Chief's Quarters, our secondary battle dressing station. From this, I concluded that I couldn't be hurt badly as the wardroom was designated for serious cases. Also, I did not see either of our two doctors around, which again made me think I wasn't badly hurt. The supply officer gave me first-aid, and about 4 hours later I was transferred to the USS *Mercy*, where an Army doctor dressed my injuries the following day.<sup>34</sup>

Chaplain Curry suffered first, second, and third degree burns on his face, head, hands, arms, legs, and feet. Expert medical care speeded his recovery. He was placed in Fleet Hospital 111 on Guam where he remained until the middle of June when he was sent to the States. Brother chaplains kept Mrs. Curry informed as to his progress as he was unable to write. Among the cherished possessions in the Curry home today is this series of reassuring letters.

The first Navy chaplain to lose his life as the result of a kamikaze attack on a United States vessel was Chaplain F. M. Wieland who was serving as the Catholic chaplain aboard the hospital ship *Comfort* when she was hit by a suicide plane on April 28. After the ship was struck, Chaplain Wieland was active in ministering to the wounded. Learning that some persons in the operating room were endangered by fire, he insisted upon entering although warned that he might not come out alive. He was carried out suffering internal burns received from inhaling fiery air. He was admitted as a patient in the Base Hospital at Guam on May 2 and died there on the 5th. An endorsement on Chaplain Wieland's annual report for 1944 by his commanding officer gives fitting tribute to the devoted service Wieland had rendered. The commanding officer wrote: "This officer has been an ideal chaplain for this vessel and, in connection with the sick and wounded, has rendered service far beyond the call of duty."

<sup>34</sup> CoC., Curry file.

The last two chaplains to be killed as the result of kamikaze planes were Floyd Withrow and J. J. Kobel. On the evening of June 5 the *Mississippi* was off Okinawa firing at Japanese shore defenses. About 1930 an enemy plane was noticed which 3 minutes later dove on the ship crashing on the starboard quarterdeck. Two bombs exploded killing one officer and wounding two officers and four enlisted men. The officer killed was Chaplain Floyd Withrow.

On the afternoon of June 21 a suicide plane struck the AV *Curtiss* when the ship was part of the force engaged in the Okinawa attack. Aboard was Chaplain J. J. Kobel who was probably killed instantly. He was seated in the library at the time of the attack. Chaplain Kobel was buried the next day in the Army cemetery of Zamami Jima in the Kerama Retto group together with others from the *Curtiss* who met death at the same time. Chaplain S. H. Ray of the *Hamlin*, writing of the funeral services, stated: "We laid Father Kobel and the Catholic man [another casualty from the *Curtiss*] at the foot of the cemetery altar while Father Borrelli [of the *Gosper*] said the requiem mass. When Father Borrelli had finished the mass, I said the prayers and blessings at the graves to which the two bodies were removed."

All casualties of war are tragedies but this seems to be doubly true when such occur in the closing days or hours of a great conflict. The last Navy chaplain to lose his life as the result of enemy action in World War II was Chaplain T. M. Conway of the *Indianapolis*. This ship had just set a speed record from San Francisco to Guam where she delivered an atomic bomb. She then proceeded to the Philippines. Late on the night of July 29, when she was about 250 miles north-east of Leyte, she received two torpedoes from a Japanese submarine. The ship filled rapidly with water and sank within 15 minutes. Many of the crew were killed in the explosions. Among those who got into the water was Chaplain Conway. In a letter of condolence to a brother of Chaplain Conway, Captain C. B. McVay, III, of the *Indianapolis* stated that Chaplain Conway "after becoming completely exhausted . . . died peacefully in his sleep." This was during the early morning hours of July 30.

Captain McVay also wrote: "He had done so very much to lighten the burdens of my crew that I consider the reputation of the *Indianapolis* as a happy ship, was in a great measure due to his fine spirit and his extraordinary ability to impart it to those about him."<sup>35</sup>

The last Navy chaplain to be listed as a casualty in

<sup>35</sup> Bureau of Naval Personnel, Conway's official file.

World War II was F. F. Bush, Jr., who was wounded in a kamikaze attack on his ship, the APA *LaGrange*, while at anchor in Buckner Bay, Okinawa, on August 13—just 2 days before Japan sued for peace. On the evening of that day the *LaGrange* was struck by two kamikaze planes—one hitting about 2000 and the other a few minutes later. Chaplain Bush happened to be in the wardroom when the first explosion occurred. His account of his experiences follows:

All of a sudden, with no previous warning whatsoever, there was a terrific explosion and I was thrown to the deck with an awful force. Simultaneously with the explosion, the lights went out and the wardroom was seething with acrid fumes and smoke and soot. My first reaction—in the pitch blackness—was that the doors to the wardroom might all be jammed shut and that we would die of suffocation. Fortunately, such was not the case and those of us who were still alive were able to grope our way aft and on out to the fantail. A moment or two later a second big explosion occurred and showered us with debris. Then a Jap plane came close but was driven off by gunfire from a nearby ship.

By this time, the whole superstructure of the ship was on fire. I tried to be of help with the fire hoses and with the stretchers, but proved to be more in the way than anything else because my left arm was useless. Then, I decided my place was with the wounded and went there. Some were being cared for in the troop officers' quarters and others in the forward troop compartment. For several hours, we worked by the light of battle lanterns. Five of the men were very badly burned, but still alive and in good spirits. I talked with them all and said prayers with most of them. I also helped the doctors administer blood plasma, apply bandages and give morphine.

Finally, I asked the senior medical officer to take a look at my left arm. At the time of the explosion, I had had my sleeves rolled up above my elbows and as a result both arms were simply encrusted with flashburn, soot, bits of shrapnel and dirt; also the back of my neck and head. In addition, there was a deep puncture in my left wrist and minor shrapnel wounds on other parts of the body. The senior medical officer said there was undoubtedly a sizeable piece of shrapnel imbedded in the wrist among the tendons, nerves, and blood vessels and that it should have immediate surgical attention.

Not being able to secure the treatment needed aboard ship, Chaplain Bush was sent to a shore hospital on Okinawa where he underwent an operation and had the shrapnel removed. After four days he returned to his ship. Looking back upon his experiences, Bush wrote:

I had a very narrow escape. Three officers, who at the time of the explosion were close enough to me that I could have touched them by reaching out an arm, were killed instantly. But my own injuries did not prove to be serious. No nerves or tendons were severed in my wrist. I wore my arm in a sling for a few weeks, but have long since regained complete use of my left arm and hand.<sup>58</sup>

### *Chaplains in Combat, Ashore*

Navy chaplains went ashore with the Marine units they served in all of the major landings in 1945 as in former years. Among other duties devolving upon them ashore was that of assisting in identifying and burying the dead. Final figures show that 5,016 Marines were killed on Iwo Jima and 3,137 on Okinawa.<sup>57</sup> These were only a part of the Marine casualties for losses were suffered on other islands also. In addition there were casualties among the Seabees and Army personnel.

Chaplain E. G. Hotaling, serving with the Fourth Marine Division, reported that for a time on Iwo Jima he averaged 100 funerals a day. His annual report for 1945 listed 1,800 committal services performed on Iwo Jima. On 18 October 1945 a box containing 1,979 funeral cards from the Fourth Marine Division arrived at the Chaplains Division in the Bureau of Naval Personnel, each card bearing the name of a Marine dead with the signature of the chaplain who conducted the funeral service. These were only a part of the funeral records of one Marine division involved in the assault.

"Most jobs you can get used to," wrote Chaplain Hotaling, "but this one is different. Every man you bury is a fresh tragedy, something you can't easily forget."<sup>58</sup>

Four Navy chaplains serving with the Fourth Marines in the assault on Iwo Jima were awarded the Bronze Star Medal "for meritorious achievement in connection with operations against the enemy." Mention has already been made of Chaplain R. L. Hurley. Chaplain J. M. Dupuis' citation reads in part:

Landing on the afternoon of D-day, Lieutenant DuPuis undertook the administration of spiritual aid and comfort to the seriously wounded. From that time and throughout the remainder of the operation he performed these duties with outstanding courage and devotion, frequently under enemy fire and at great risk to his own safety. Because of the large number of casualties passing over the beaches and occurring in the area, the magnitude of his task was far above that normally expected of one officer. Lieutenant DuPuis, however, through his untiring efforts, successfully met the great responsibilities placed upon him by the situation.

Chaplain H. C. Wood's citation mentions his meritorious conduct during the period 19 February to 16 March. His citation includes the following:

Chaplain Wood made frequent visits to front line casualty stations as well as hospitals, and was tireless in his efforts to give spiritual as well as material comfort to the wounded. In the midst of heavy enemy artillery and mortar fire, he was

<sup>57</sup> From History Section, Marine Corps.

<sup>58</sup> CoC., Hotaling file.

<sup>56</sup> CoC., Bush file.

able to maintain a courageous calm that was an inspiration to all, both wounded and well. He conducted divine services under the most adverse conditions and brought the hope and consolation of religion to his congregation.

Chaplain A. O. Martin's citation refers to his achievements in connection with operations against the enemy "while serving as division chaplain during the campaign for Iwo Jima, Volcano Islands from 8 January 1945 to 16 March 1945, and for the rehabilitation period from 17 March to 3 September 1945." The citation states in part:

By his sincere and unflinching devotion to duty, Commander Martin achieved outstanding success in planning, organizing and supervising all phases of religious devotion for the assault troops of a Marine division. Often under fire, his inspired, consecrated, and fearless devotion to duty was instrumental in carrying the word of God to the front lines; in providing appropriate religious services for the wounded and dying, and in conducting burial services at each grave in the division cemetery. Constantly visiting the most forward elements, and always exemplifying the noblest qualities of a high calling, the beneficial effect of his spiritual influence on the lives and minds of the men of the division was unmeasurable.

Chaplain W. F. Cuthriell, division chaplain with the Fifth Marines, received a Letter of Commendation (with ribbon) for meritorious conduct during the Iwo Jima campaign. "Throughout the entire operation," reads his citation, "Captain Cuthriell, with utter disregard for his own safety, visited fire-swept beaches and heavily shelled forward areas and administered spiritual comfort and relief to the wounded and dying."

Both the Division and the Assistant Division Chaplain of the Sixth Marines received the Bronze Star for "meritorious service in connection with operations against the enemy Japanese forces on Okinawa Shim, Ryukyu Islands, during the period from 1 April 1945 to 21 June 1945." The former was Chaplain D. W. Mayberry who was commended because he

displayed exceptional devotion to duty and moral courage in the fulfillment of his duties. He was a constant inspiration to the members of the command, visiting the hospitals to comfort the wounded, lending spiritual guidance to the Marines while under fire, and affording a Christian burial to comrades killed in action. His untiring efforts in coordinating religious activities throughout the division, his dignity and sincere appreciation of the problems of others, and the manner in which he executed the varied duties and responsibilities of the division chaplain were in keeping with the highest traditions of the United States naval service.

Chaplain M. M. Berman, a Jewish chaplain as well as the Assistant Division Chaplain, received a citation which read in part:

Under the most hazardous conditions of combat, Chaplain Berman kept personal contact with the men in all regiments

and battalions of the division as well as in a number of attached organizations. On numerous occasions he exposed himself to sniper and shell fire in order to reach and minister to his men, and was tireless in his efforts to comfort and cheer the wounded. . . . He made frequent and regular trips to the cemetery to conduct burial services for the Jewish dead, regardless of the difficulty in reaching the division cemetery. Chaplain Berman did not limit himself in his service to men of his own faith, but wherever the situation permitted, he sought to be of help to men of other faiths as well, winning the affection of all in the division who knew of his selfless devotion to his duties.

### *Other Chaplains Decorated, 1945*

In addition to those previously mentioned, three other Navy chaplains received the Bronze Star for heroic achievements in 1945. Chaplain S. B. Bennett serving in the *Enterprise* received a Letter of Commendation (with ribbon) and the Bronze Star. His citation for the latter reads:

For distinguishing himself by meritorious achievement in connection with operations against the enemy on 20 March 1945, while serving as chaplain aboard a carrier. He worked tirelessly, and efficiently, with the medical department in helping to care for men wounded during a dive bombing attack. His cooperation, leadership, and stamina were an inspiration to the officers and men and in keeping with the highest traditions of the United States naval service.

Chaplain Philip Johnson received the Bronze Star for services rendered aboard the AV *Kenneth Whiting* during operations against the Japanese, 1 September 1944 to 30 June 1945. His citation includes the following:

Utilizing every opportunity to make his services available to other ships as well as his own, regardless of difficulties, Lieutenant Commander (then Lieutenant) Johnson contributed essentially to the morale and spiritual welfare of officers and men.

Two chaplains were awarded the Bronze Star Medal for meritorious achievement while serving aboard the *Bunker Hill* when she was seriously damaged by two kamikazes on the morning of May 11. In the holocaust that followed, 364 men lost their lives, 43 were listed as missing, and 264 were wounded. Chaplain Abbott Peterson, Jr., received a gold star in lieu of a second Bronze Star Medal, being the only chaplain to be so honored. His citation states that his efforts during the battle were "untiring in bringing spiritual aid to his shipmates and comfort and assistance to the wounded and dying." Chaplain R. E. Delancy's citation commended him for organizing a fire-fighting party which fought the blaze on the hangar deck and for bringing "spiritual aid to dying and wounded men."

Several chaplains received Letters of Commendation

(with ribbon) for meritorious services including O. F. L. Wiese, C. C. Denham, J. C. Connolly, R. W. Fribbley and S. J. Mulloy.

#### *Deaths in Corps, Non-Combat, 1945*

Three chaplains were killed in accidents in 1945. They were Chaplains J. F. Robinson, E. J. Bina, and V. W. Simons. Chaplain Robinson was one of the best known chaplains in the Corps having served for a time on the faculty of the Chaplains' School at Norfolk and Williamsburg. He was ordered to duty in the Chaplains Division in Washington in June 1944. In November of that year Chaplain Robinson was ordered to the staff of the Commanding General, Aircraft, Fleet Marine Force. In February 1945 Robinson returned to Washington on a special assignment. While returning to the Pacific Coast by air, the plane in which he was a passenger crashed near Marion, Va., February 23. Chaplain Robinson died shortly after the crash. Scribbled on a piece of paper, found tucked under his belt, was a brief farewell message which read: "Dear Mom and Pop: I have had time to say my prayers. Love, John."

Chaplain Robinson's body was borne to the grave by six Navy chaplains—two Catholic priests, two Jewish rabbis, and two Protestant ministers. George Sokolsky, in an article in the *New York Sun* for 5 March 1945 entitled "A Chaplain Dies" used this incident to comment on the way chaplains of all faiths worked together in the Navy. He drew attention to the fact that among Chaplain Robinson's closest friends were a Jewish chaplain, Joshua L. Goldberg, and a Protestant chaplain, Stanton W. Salisbury. Chaplain Robinson was associated with Chaplain Salisbury at the school when the motto "Cooperation without Compromise" was first emphasized. Sokolsky wrote:

I write of this because today love is news. It is so unusual, so rare, so quaint almost in a world which lives by hate and men are coarsened to believe that hate, vindictiveness, revenge will solve great political and economic and social problems. . . . It is news that Catholic, Protestant and Jew can pray together in love even in the midst of a war of hate—and yet, remain proudly and sure, Catholic, Protestant and Jew.

Chaplain E. J. Bina was killed in an airplane crash on March 20 while serving at the Naval Operating Base, Adak, Alaska. Chaplain Bina was en route to an outlying station in order to minister to Catholic personnel when the accident occurred. Chaplain V. W. Simons, the third chaplain to be killed in an accident in 1945, met instant death when struck by a train at Glen Rock, N. J., on June 13.

#### *Summary for 1945*

Mention has already been made of the fact that five Navy chaplains were made prisoners by the Japanese in the early months of the war. Three of these—namely, D. L. Quinn, F. J. McManus, and H. R. Trump—lost their lives on the prison ship which was taking them from the Philippines to Japan in January, 1945. This brought the total loss to the Corps through death for 1945 to 11. Two of the five chaplains captured were released in 1945. They were Chaplains E. R. Brewster and J. E. Davis. Since Brewster was retained by the Japanese in Bilibid Prison in Manila, his release was effected first coming on February 4. During his three years of imprisonment, Brewster's weight fell from 200 to 125 pounds. On April 3 Chaplain Brewster arrived back in San Francisco. Chaplain J. E. Davis, who was on Guam when that island was taken, was released on September 9.

As a result of heroism shown in combat, one chaplain received the Medal of Honor, one the Silver Star, one the Navy and Marine Corps Medal, and 11 the Bronze Star. In addition several were honored with Letters of Commendation (with ribbon).

Of the 26 chaplains serving on ships sunk as the result of enemy action in World War II two (Kirkpatrick and Schmitt) lost their lives aboard before having the opportunity to abandon ship; one (Olander) happened to be off his ship when she was sunk; one (McManus) probably reached shore by means of a boat; one (Bouterse) was transferred to another ship without getting even a foot wet; three (McGarrity, Shannon, and Glazebrook) abandoned their ships possibly by boat without being in the water; one (Egan) jumped from the forecabin of his ship to a destroyer; but the remaining 17 are known to have entered the water, sometimes becoming covered with fuel oil by the time they were rescued. Eight were wounded and six lost their lives as the result of the action which destroyed their ships. Of the 26, seven were Catholics, eight were Presbyterians USA, and the other 11 scattered among seven denominations. It should be noted that the *West Virginia*, sunk in the Pearl Harbor attack, was raised and returned to action.

#### SUMMARY OF WAR YEARS

A condensed summary of statistics showing number captured; losses to the Corps by death from all causes; and the number who were wounded (exclusive of those who were killed in action or died as the result of wounds received), follows.



	Prisoners	Deaths	Wounded	Total casualties
1941.....	3	2	1	6
1942.....	2	4	5	11
1943.....		6	4	10
1944.....		1	19	20
1945.....		11	10	21
Less 2 prisoners released.....	5	24	39	68
				2
				66

Of the 39 who were wounded, 21 were serving aboard ship; 13 were with the Marines; and the other five were with Seabee or other units ashore.

The limits of this history have made it impossible to give an account of each and every chaplain who was on a ship which was hit by a kamikaze, an aerial bomb, an enemy torpedo, or enemy shell fire. Nor could mention be made of every chaplain who saw combat action with the Marines, Seabees, or the Coast Guard. Undoubtedly, the stories of many of these chaplains are just as thrilling and just as significant as many which have been included in this history.

The heroic conduct of Navy chaplains in combat in World War II has added lustre to the whole Corps. In countless instances they have gone far beyond the calls of ordinary duty to minister not only to the spiritual but also to the physical and other needs of Navy and Marine personnel. Their faithfulness to the high principles of their sacred calling as clergymen as well as Navy officers has set new standards which will hereafter challenge those who follow them in the Corps.

*Chart Showing Fate of Chaplains in Ships Sunk*

Chaplain	Denomination	Ship	Date sunk	In water	Wounded	Lost life
1941						
T. L. Kirkpatrick, USN.....	Presbyterian (USA)....	Arizona.....	7 December.....			Yes
A. H. Schmitt, USN.....	Catholic.....	Oklahoma.....	7 December.....			Yes
J. P. Forsander, USN.....	Baptist (N).....	West Virginia.....	7 December.....	Yes		
1942						
G. S. Rentz, USN.....	Presbyterian (USA)....	Houston.....	28 February.....	Yes	Yes	Yes
J. J. McGarrity, USNR.....	Catholic.....	Langley.....	1 March.....			Yes
F. J. McManus, USN.....	Catholic.....	Caropus.....	6-7 April.....		Yes	
G. L. Markle, USN.....	Presbyterian (USA)....	Lexington.....	8 May.....	Yes		
F. R. Hamilton, USN.....	Congregational.....	Yorktown.....	4 June.....	Yes		
M. J. Bouterse, USN.....	Baptist (S).....	Astoria.....	9 August.....		Yes	
R. M. Schwyhart, USN.....	Baptist (N).....	Vincennes.....	9 August.....	Yes		
M. F. Williams, USNR.....	Episcopal.....	Wasp.....	15 September.....	Yes	Yes	
E. B. Harp, Jr., USN.....	Reformed.....	Hornet.....	26 October.....	Yes		
P. H. W. Olander, USNR.....	Congregational.....	Hugh L. Scott.....	12 November.....			
R. H. White, USNR.....	Presbyterian (USA)....	Tasker H. Bliss.....	12 November.....	Yes		
J. J. Donnelly, USNR.....	Catholic.....	Edward Rutledge.....	12 November.....	Yes		
1943						
F. H. Glazebrook, Jr., USNR.....	Presbyterian (USA)....	McCawley.....	30 June.....			
J. K. Wheaton, USNR.....	Catholic.....	Helena.....	6 July.....	Yes	Yes	
F. G. Doerschug, USNR.....	Presbyterian (USA)....	John Penn.....	13 August.....	Yes		
R. H. Carley, USNR.....	Presbyterian (USA)....	Liscome Bay.....	24 November.....	Yes	Yes	
1944						
G. A. MacInnes, USNR.....	Presbyterian (USA)....	Block Island.....	29 May.....	Yes		
R. A. Egan, USNR.....	Catholic.....	Princeton.....	24 October.....			
V. N. Carlsen, USNR.....	Lutheran.....	Gambier Bay.....	25 October.....	Yes		
J. H. Giunta, USNR.....	Lutheran.....	St. Lo.....	25 October.....	Yes	Yes	
1945						
A. R. Anderson, USNR.....	Baptist (N).....	Ommaney Bay.....	4 January.....	Yes		
E. R. Shannon, USNR.....	Episcopal.....	Bismarck Sea.....	21 February.....		Yes	Yes
T. M. Conway, USNR.....	Catholic.....	Indianapolis.....	29 July.....	Yes		Yes

## CHAPTER TEN

### CHAPLAINS AT WORK

Whereas the story of Navy chaplains in combat constitutes a glorious chapter in the history of the Chaplain Corps, yet the fact remains that only a minority of the 2,934 chaplains who were on duty from 7 December 1941 to 31 August 1945 actually were in combat. Even those who saw action spent most of their time in the Navy at shore installations or aboard ships removed from actual fighting. The account of what Navy chaplains did under noncombat conditions as they carried on the ordinary and routine duties of their office is also a fascinating part of the history of the Corps.

Roughly speaking the work of a Navy chaplain can be divided into two categories. First and foremost are the duties which attend his sacred calling as conducting Divine Services, administering the sacraments, officiating at funerals and weddings, and bringing spiritual help to naval personnel and sometimes to their dependents. Secondly, there are those collateral duties which minister to the mental, physical, and social well-being of these same people. Naval regulations governing the essential duties of chaplains were not changed during the war.<sup>1</sup>

<sup>1</sup> A brief discussion of these regulations is to be found in the first chapter this volume.

### AN ANALYSIS OF ANNUAL REPORTS

Ever since 1860 Navy chaplains have been required by statute law to submit an annual report to the Secretary of the Navy. Following the appointment of the first Chief of Chaplains in 1917, chaplains were directed to submit monthly reports also to the Chaplains Division. These monthly reports were later made over the signature of commanding officers. During the latter years of Chaplain Workman's incumbency, quarterly reports were made in lieu of the monthly. After the outbreak of hostilities in December 1941 the quarterly reports were discontinued and only the annual reports were submitted.

With but few if any exceptions the individual chaplain's annual reports were combined each year after 1920 into a comprehensive report of the whole Chaplain Corps and submitted as a part of the annual report of the Chief of Chaplains to the Secretary of the Navy. Appendix 1 of this volume contains these combined reports for the years 1939 to 1946, inclusive. Statistics need interpretation in order to be appreciated. Figures, which at first seem dry as dust, pulsate with life when their significance is explained.

The following selected statistics from these combined annual reports tell a magnificent story of the

	On own ship or station	On other ships or stations	In church parties leav- ing ship	In services conducted by civilians on ship or station	Total attendance	Average per week
1942.....	4, 883, 208		323, 786		5, 206, 994	100, 134
1943.....	23, 612, 857	1, 317, 622	118, 733	354, 795	25, 404, 007	488, 538
1944.....	33, 225, 582	3, 020, 674	245, 300		36, 491, 556	701, 760
1945.....	29, 513, 025	3, 090, 559	294, 884	746, 927	33, 645, 395	647, 027
1946.....	6, 839, 459	610, 716	78, 589	131, 452	7, 660, 214	147, 311

effectiveness of one aspect of the ministry of Navy chaplains during the recent war and immediately following as measured in figures showing church attendance.

Although effort was made by the Chaplains Division to obtain a complete and accurate statistical report from each chaplain on active duty, this was not always possible. Some reports were lost in transit. In many instances chaplains were so occupied, especially in the forward and/or combat areas, that they had no time to compile accurate statistics regarding their own activities. No reports were rendered for the many services held on ships or stations without Navy chaplains, nor do the figures include the number of naval personnel attending civilian churches. There is no way to estimate such numbers. On the other hand the statistics do include some duplications. For instance, a chaplain in figuring the total attendance of the various services conducted on a given Sunday would include in the totals all who attended more than one meeting. However, even when allowance is made for such duplications, it may be assumed that the statistics showing church attendance are smaller than was actually the case.

For the sake of drawing some conclusions, the following chart is based on the assumption that the duplications in the statistics are balanced by the number attending services conducted by unordained Navy personnel and by those attending civilian churches. It is also assumed that the total number of naval personnel as of 30 June of each year strikes a fair average for the entire calendar year. Therefore on the basis of these two assumptions, the following conclusions are drawn:

	Naval personnel on active duty 30 June	Average number of times each attended during the year	Percentage of naval personnel attending each week (percent)
1942.....	640, 570	8	16
1943.....	1, 741, 750	14	28
1944.....	2, 981, 365	12	23
1945.....	3, 377, 840	10	19
1946.....	954, 376	8	15

Writing on 10 February 1945 from his ship, *APA Barnstable*, Chaplain P. C. Allen, formerly pastor of a large Baptist church at Oak Park, Ill., compared Protestant church attendance aboard his ship with church attendance in the city of Chicago. He wrote:

I understand that Chicago gets 8 percent of its total population in Protestant churches on a Sunday morning. Here we get 10 percent. Since the 8 percent is made up of old and young (with a great many old), and my 10 percent is made up almost entirely of young men aged 17-35, I suppose it is true that twice as many young men are going to church in the service as did in civilian life. But in civilian life I never was particularly conscious of the vast indifferent majority. You could always shrug your shoulders and think they belonged to somebody else's church—or go back to your own well-filled auditorium and make your friends and lose yourself in the work there. But on shipboard I know that when they're not in my service they aren't going anywhere else.

\* \* \* \* \*

No chaplain that I have talked to out here can report better than 10 percent of his ship's company in attendance at an ordinary service. I have kept the services as attractive as possible, and always manage to come up with special music of one kind or another. The men are not required to dress up.

Statistics for civilian church attendance on a national basis are not available for comparison, but it may be assumed that church attendance in the Navy was higher than for a comparative number of individuals (non-church as well as church members) in civilian life. When it is remembered that statistics for civilian church attendance show that more women than men go to church, the figures showing attendance in the Navy which involve, for the most part, young men, are all the more impressive. According to the statistics quoted above, the millions in the Navy during 1943 and 1944 attended a divine service on the average of about once a month. The figures are confirmed by the personal experiences of numerous Navy chaplains who were constantly finding naval personnel in their Divine Services who were not accustomed to attend church previous to joining the Navy.

For further comparison it may be noted that the average number of times each naval personnel attended Divine Services in the decade following the First World War rose from 5 or 6 in 1920 to 11.5 in 1929.<sup>2</sup> It appears evident that more attended church during war than in times of peace.

A fine index to the vitality of the spiritual life of naval personnel is to be found in the number of communicants. In evaluating these statistics, it should be remembered that some religious groups as the Jewish, the Quakers, and others would not be included. The following statistics of the number of communicants in services conducted by Navy chaplains are taken from the combined annual reports:

<sup>2</sup> See volume 1, p. 223 ff. for these statistics.

	On own ship or station	On other ships or stations	Total
1942.....	625, 143		625, 143
1943.....	3, 321, 100	209, 537	3, 530, 637
1944.....	7, 058, 322	716, 851	7, 775, 153
1945.....	4, 843, 465	632, 298	5, 475, 763
1946.....	1, 169, 336	93, 655	1, 266, 991

A summary of some other statistics from these combined annual reports gives the following:

	Number of baptisms	Men and women joining church	Mar- riages	Funerals
1942.....	2, 620	1, 164	3, 347	3, 405
1943.....	15, 042	8, 281	11, 542	4, 753
1944.....	14, 793	8, 072	9, 963	13, 710
1945.....	15, 096	13, 821	12, 523	14, 952
1946.....	4, 821	2, 494	5, 385	1, 933
Total.....	52, 372	33, 832	36, 779	38, 753

The number of baptisms includes baptisms of children, usually of naval personnel. The number of men and women joining the church is incomplete as there were no "Navy" churches. Those who were inspired by some Navy chaplain to make a profession of faith and unite with a church had to go to a civilian group. It was impossible for all chaplains to know exactly how many they influenced to take such a step.

## DIVINE SERVICES

An anxious mother wrote to her son in the Navy and asked: "Can you lead a Christian life in the United States Navy?" The sailor replied: "I never saw so much religion harbored in one spot in all my life."<sup>3</sup>

Under the pressure of war conditions many adjustments were made by commanding officers and chaplains in order to make Divine Services more accessible to naval personnel and to encourage a larger attendance. On 15 April 1944 Secretary of the Navy Frank Knox addressed the following letter to all ships and stations:

<sup>3</sup> See article by Chaplain Carl Knudsen in *Christian Herald*, October 1942.

1. The Articles for the Government of the Navy provide that commanders of vessels and naval stations to which chaplains are attached shall cause divine services to be performed on Sunday when weather and other circumstances permit, and recommend diligent attendance by naval personnel.

2. The operating conditions in combat areas may require that many men be at work at the time of service. Commanding officers will encourage more than one service whenever all the men are not able to attend at any one time, and shall, when practicable, arrange divine services on working days when action is imminent.

3. In peacetime, services aboard ship were formal in the sense that the uniform to be worn and the appearance of the men were regulated. Under wartime conditions these matters are not to be stressed, and officers and men should be permitted to attend divine services in working uniforms when otherwise they would not be able to attend.

4. The Secretary of the Navy has noted the cooperation and initiative shown by commanding officers in providing frequent and regular opportunity for attendance at divine services. It is hoped that all naval personnel will continue to take advantage of these opportunities.

Compulsory attendance on the part of recruits was customary in the first years of the war at most of the training centers as at San Diego, Great Lakes, Sampson, Bainbridge, Newport, and Norfolk. Attendance was on a voluntary basis at Farragut. However, on 23 November 1944 the following communication was sent out to all ships and stations by the Secretary of the Navy, James Forrestal:

1. It has been reported that in certain instances commanding officers have erroneously required attendance of naval personnel at religious or chapel services, in disregard of objections that such requirements violated freedom of conscience and religious liberty. It is therefore desired to call to the attention of cognizant officers that military necessity does not require disregard of the basic constitutional guarantees inherent in our Democracy, which permit complete freedom of conscience and religious worship for all citizens.

2. Although commanding officers may encourage attendance at religious services on a voluntary basis, no coercion or discrimination of any kind is to be sanctioned to compel such attendance. In recognition of the illegality of establishing religious requirements for service in the Navy, the widest possible latitude in religious matters, forms of worship, and beliefs shall be allowed during chapel services, and those who do not wish to participate in such services shall be excused therefrom.

Chaplain R. E. Le Moine, writing in July 1946, commented as follows on the effects of this order at the Naval Training Center at Sampson, New York:

Until 23 November 1944 all recruits were compelled to attend the divine services according to their respective faiths. However, on this date the Secretary of the Navy set aside compulsory church attendance. While this reduced church attendance by 30 to 40 percent, it appears that the general spirit of worship is improved thereby. (Q. 923a.)



In addition to the usual Divine Services conducted on Sunday mornings, daily mass was held by Catholic chaplains and often Protestant chaplains conducted daily meditations or a mid-week devotional. Often aboard ship, chaplains broadcasted a short prayer over the ship's public address system at a set time each day. *The Chaplains News Letter* for September–October 1943 commented: "Observers have noted that officers and men put aside papers and cigarettes and the crew pauses for a moment to listen with reverent attention to the chaplain."

Selected from replies to the questionnaire of November 1944 are the following quotations, typical of many others which could be given:

Each morning at sea, just before sunrise, the chaplains lead all hands in prayer . . . The chaplains alternate each day. (Chaplain R. C. Hohenstein, *Wisconsin* Q. 345.)

Nightly "Lights Out" prayer period. Over the PA system at the Receiving Barracks. Chaplains rotate in providing this service, either a prayer, or as I always do, take the Estey organ and a singer, provide some music . . . We have done this for over 4 months. It is one of the most appreciated things we have done. The censors say that men mention it most frequently in their letters home. (Chaplain H. G. Sanders, Navy 167, Q. 621.)

Both the Catholic and Protestant chaplains transmit the divine service on each Sunday, over the channel-system of the hospital to the bed-patients and also use amplifiers for the auditorium itself . . . Bed-patients have earphones at the head of their bunks, and can tune in by simply inserting the plug. (Chaplain P. C. Shehan, Naval Hospital, Long Beach, Calif. Q. 769.)

In the summer of 1944 a daily program of Protestant prayer service from 0800 to 0815 and daily Mass from 1710 to 1735 was carried from the chapel to the earphones at each man's bed in the dispensary. (Chaplain F. J. Casey, NCTC, Davisville, R. I. Q. 883.)

Other chaplains reported having similar arrangements. Chaplain W. D. Kring in his annual report for 1945 wrote:

Each evening while we were at sea after the movie at night I conducted what soon came to be known as the "Chaplain's Minute"; approximately a minute of thought and prayer designed for Protestants, Catholics, and Jews, and given over the ship's announcing system. I feel that it brought religion home to the men more than anything else that the Chaplain did, especially in the combat zone.

Chaplain W. V. Ault in his annual report of 1945 outlined his Sunday routine aboard the *Relief*. The day began with

an 0645 Catholic Mass, Catholic Divine Services at 0900, and Protestant services at 1000. Following the services which were held topside on the movie deck in good weather there is an hour's transcription, Hymns of All Churches, piped

to the wards and broadcast throughout the ship. An afternoon hour of classical music played from the radio shack, just before supper. One Sunday institution has just gotten started: an educational forum conducted by the chaplains.

Sometimes the chaplain was given the opportunity to broadcast a brief prayer or religious message to combat troops just before an assault. Writing of this experience, Chaplain R. E. Tupper commented:

Just before dawn, H-hour, D-day, the ship is silenced, the chaplain is given the microphone, the men are ready to go over the side. What does one say, what does one do, how does one act? Every chaplain reacts differently, I'm sure, but one thing I'm also sure of is that he doesn't dig down in the barrel and pull out an old sermon. He endeavors to give those vital things which he had been trying to store up within himself ever since he thought of becoming a mediator between God and men.<sup>4</sup>

### *The Work at Annapolis*

During the war, the number of midshipmen at Annapolis, including Reserves, reached the unprecedented total of more than 3,400. Chaplain W. N. Thomas, who remained at the Academy as the senior chaplain until July 1945, found his duties increasing to such an extent that two assistant chaplains were ordered to the Academy to share in the work. Although the enlarged chapel could seat 2,500, it was still far too small to accommodate all who desired to attend. Each year the midshipmen are given the opportunity of indicating their preference of attending the Academy chapel or a church of their choice in the city of Annapolis. So many midshipmen elected to attend the chapel that one of the four battalions had to be excused each month from church attendance.

It was a most inspiring sight on a Sunday morning at the Academy during the war to see so many young men march to church in their immaculate uniforms under flying colors. Rarely was there an empty pew. Visitors were impressed with the beauty and solemnity of the service. There was always absolute silence when the colors were advanced or retired. The music of the great organ, the singing of the midshipman choir, and the participation of the large congregation all combined to give a unique quality to the worship service which could never be forgotten.

An index to the magnitude of the spiritual ministry exercised by the chaplains at the Naval Academy may be seen in the annual report for 1944 submitted by Chaplain W. N. Thomas, from which the following statistics have been taken:

<sup>4</sup> *Chaplain's News Letter*, May–June 1945, page 11.

	Number	Approximate attendance
Sunday morning chapel services.....	47	94, 000
Holy communion.....	33	1, 131
Other services.....	40	14, 068
Sermons and addresses to civilian groups.....	58	12, 780
Naval Academy Christian Association.....	9	7, 200
	187	129, 179

In his annual report for 1948, submitted a few days before he died, Chaplain E. P. Wuebbers reported having conducted 103 services in the Naval Academy chapel with the attendance as indicated:

Sunday attendance (42 services).....	79, 800
Sunday communicants (43 services).....	1, 186
Week-day attendance (18 services).....	1, 520
Number of communicants.....	349
	82, 855

Where else outside of the military or naval chaplaincy would a clergyman have the rare opportunity of speaking to so great audiences of men Sunday after Sunday?

The first Catholic chaplain to be ordered to the Academy was Chaplain H. J. Rotrige whose duty there began in May 1947. Previous to his going, Catholic midshipmen attended St. Mary's Church in Annapolis. Mass had been said on occasions by civilian priests in the Academy chapel. The Newman Club and the Christian Association alternated on Sunday evenings in using Bancroft Hall for their meetings.

Adjustments were made at the Academy in cases when individual midshipmen asked to be excused from compulsory attendance for conscientious reasons. However, the policy of the administration of the Naval Academy has consistently been to look upon church attendance as an essential part of the education and training of midshipmen. The Academy's *Catalogue of Information* for 1948 sets forth the school's policy as follows:

Since its beginning the Naval Academy has maintained a pattern of participation in formal worship envisioned to cherish our country's strong heritage of religious and moral values. Protestant and Catholic chaplains assigned to the Academy, and a chaplain named by the National Jewish Welfare Board, work together in offering all midshipmen their own respective types of spiritual ministry.

Symbolic of this concept of the place of religion in human

life is the prominent location of the magnificent chapel, attended by all midshipmen who do not choose a denominational place of worship in the city of Annapolis.<sup>4</sup>

Ever since 1932 the Navy Department had forbidden Navy and Marine Corps officers marrying within two years after their graduation from Annapolis. In October 1942 this ruling was suspended because of the exigencies of war. The results became immediately apparent in the statistics of weddings held at the Academy chapel. During the days following graduation, Chaplain Thomas performed as many as 60 marriage services within a space of 2½ days. Weddings were scheduled alternately between the chapel in the crypt and the main chapel on an hourly basis for each, but on a half-hour schedule for Chaplain Thomas. This plan permitted the performance of as many as 25 weddings a day. The following statistics from the chapel log list the services performed by Chaplain Thomas in the years indicated:

	Baptisms	Weddings	Funerals
1940.....	66	35	18
1941.....	49	71	23
1942.....	71	133	22
1943.....	82	131	12
1944.....	112	149	30
1945 (to June 17).....	67	82	8
Totals.....	447	601	113

Many of the young Navy officers whom Chaplain Thomas had known as midshipmen and who had been married by him, returned to the Academy chapel in after years with children to be baptized. Such instances reveal the tender ties that can bind a minister to his people.

#### *A Service of Thanksgiving in the White House*

In Washington, on Sunday, August 18, following the capitulation of Japan, a special service of thanksgiving was held in the famed East Room of the White House with the personal and official families of President Harry S. Truman, together with a few close friends, being present. The two Chiefs of Chaplains of the Army and of the Navy each took part—Chaplain Luther D. Miller and Chaplain William N. Thomas. Appropriate scripture passages were read; the anthem was an arrangement of Kipling's "Reces-

<sup>4</sup> *Op. cit.*, p. 15.



Chaplain Razzie W. Truitt, District Chaplain Eighth Naval District, introducing a Protestant minister, a Jewish rabbi, and a Catholic priest at a rally for interfaith understanding, 14 May 1944.



11,000 men attending rally for interfaith understanding, 14 May 1944, Gulfport, Miss.

sional"; several hymns were sung as "O God, Our Help in Ages Past," and "America the Beautiful"; and fervent prayers were offered asking God's help in fashioning peace out of victory. Thus, the President himself observed what he had urged Americans everywhere to do.

### *Interfaith Cooperation*

Navy chaplains were introduced at the Chaplains' School to the following slogan: "Cooperation without Compromise." Any categorical statement to the effect that Navy chaplains of all faiths always worked together in peace and harmony would be unhistorical. There were differences of opinion and at times there were clashes of personality. Occasionally some were unsympathetic to the doctrines and practices of others. However, such instances were decidedly in the minority. Chaplains of all faiths—Protestants, Catholics, and Jewish—learned through experience that it was possible to work together in fellowship without compromising those doctrines and practices which each felt to be fundamental.

Protestant, Catholic, and Jewish chaplains frequently used the same building and much of the same equipment for their respective services. The same bulletin board carried announcements of the various services. The Navy provided only one hymn book with its three individual sections for all three faiths. Usually the same chaplain's specialist played for the services for all faiths, and often Protestant and Catholic Divine Services followed each other in the same place within the space of a few minutes. Sometimes a Protestant chaplain would be rigging for church at the altar while a Catholic chaplain would be removing his appointments from the same altar, while in the chapel itself one congregation would be filtering in as another moved out.

Chaplains of all three of the major faiths called upon their fellow chaplains to minister to the religious needs of naval personnel of their respective beliefs. Catholic chaplains called in Protestants and vice versa. Both Catholic and Protestant made provision for Jewish services often using lay leadership. Sometimes services were arranged for other minority groups as the Christian Science and Latter Day Saints (Mormon).

At times Protestant and Jewish chaplains interchanged, one leading a service for the other. Once in 1942 Chaplain Jacob Rudin, a Jewish chaplain, was asked to conduct a Protestant service at the Receiving Station in San Francisco. After the service

a sailor approached the chaplain and asked the meaning of the symbol above the gold braid on his sleeve. Chaplain Rudin explained that since he was a Jewish chaplain the Jewish symbol was worn instead of the cross. The sailor was puzzled. He recalled the service—the chaplain had read out of the Bible; he had led in prayer; the congregation had sung familiar hymns; and the chaplain had preached a fine sermon. The sailor finally asked: "I don't understand. Chaplain, have you been converted?"

On 31 December 1943 the Chaplains Division sent a communication to all members of the Corps clarifying the term "General service." According to this communication, a general service in the Navy is a Divine Service which Catholic chaplains may conduct for Protestant men when no Protestant chaplain is available. Since Catholics were forbidden by canon law to participate in worship other than their own, Protestant chaplains were asked not to conduct general services. By a ruling of the Military Ordinariate, Catholic chaplains were forbidden to hold a general service where a non-Catholic chaplain or civilian minister was available.

The following comprehensive summary of how a Catholic chaplain ministered to all faiths was written by Chaplain H. S. Smith and appeared in the February 1946 number of *Perpetual Help*:

As Chaplain of the ship, it was my duty to take care of all hands as best I could; that meant doing as much as I could for both Catholics and Protestants and for the few Jews we had aboard. On Sunday I would celebrate Holy Mass and then have a general service for the non-Catholics which consisted of hymns, prayers, readings from Scripture, sermon and blessing. Each morning when possible I celebrated Holy Mass in one of the compartments below decks. I was available for confession at any time day or night and the door of my stateroom was always open so that I could be reached at any time. Whenever possible I would visit other ships to give the men aboard the chance to attend Holy Mass and receive the Sacraments. On Sundays when we were at anchor, I would be busy from morn till night going from ship to ship to say Mass and to hear confessions. When it was possible, I would procure the services of a Protestant chaplain to conduct Protestant communion services for the non-Catholic personnel aboard and I in turn would attend the Catholic men on the ship from which the Protestant chaplain came. This could only be done when we were at anchor—which was seldom. The expression we used in sending messages to arrange for this was "swapping services."<sup>5</sup>

When Chaplains R. D. Workman, J. R. Boslet, and J. L. Goldberg were on their tour of visitation of naval installations in Europe in the spring of 1944, they were called upon in England to officiate as clergymen

<sup>5</sup> Used by permission.



representing the Protestant, Catholic, and Jewish faiths at a group burial of nine men. Each of the chaplains in turn conducted the burial service according to the rites of his respective church. In an article entitled "Shipmates All," which appeared in the January 1945 number of the *U. S. Navy Magazine*, Chaplain Goldberg described what happened:

The nine caskets represented the Navy, Army and Merchant Marine, officers and men, Jew, Protestant and Catholic.

I was called upon first. I stepped, in accordance with previous instructions, two paces forward and read my burial prayers, first in Hebrew, then in English, and finished the brief prayer with the Kaddish, the traditional prayer for the dead. I prayed for all. When finished I stepped two paces back.

Then Chaplain Boslet stepped two paces forward. He read his prayer in Latin, in accordance with the dictates of his Church, concluding with a classical English prayer in which he included all. Then he stepped two paces back.

Last was the Chief of Chaplains, a Protestant. He stepped two paces forward, saluted the dead for all of us, and read his ritual in accordance with traditions of the Protestant Church. He ended with an all-inclusive prayer, saluted and stepped two paces back.

On orders the firing squad fired its three volleys and the bugler sounded taps, which were echoed by another bugler from a distance. The sounds melted away into the green hills of the English countryside.

In another part of the same cemetery, Goldberg saw a grave which contained the unidentified remains of 13 men who were killed in the same explosion. Of this Goldberg wrote:

A cross was erected over it. The names of the 13 men were inscribed on the horizontal bar. There was one Jew among them, and they wished to pay tribute to his memory in accordance with his tradition. What could be done under the circumstances? A problem of this kind is easily solved when love and reverence dictate the solution. A Star of David was erected on the top of the cross. What a strange sight . . . strange because of the blindness that covers our eyes, the doubts that encompass our hearts. There it was—the Star of David and the Cross, bearing testimony to a single sacrifice in the name of a great ideal—America.

As I walked away from it, I now and then turned to look back again. "Ah" I said to myself, "what a lesson, what wisdom, what an expanse of outlook and understanding!" And I dreamed a dream: if only we Americans at home could have seen this grave with these symbols, organically woven into one over it. If those who rest beneath it could speak for themselves, what a message they would have brought to us:

"We are united in death. We have learned how to die together for a single flag, for a single ideal. Is it too much to ask of you the living that you live together for a single flag, for a single ideal?"

In addition to the friendly spirit of cooperation which was evident within the Corps, there were many

instances of Army and Navy chaplains working together and also of chaplains from Allied forces. Chaplain F. T. O'Leary, while attached to the Staff, Commander, United States Naval Forces, Australia-New Guinea, wrote on 15 January 1946 to the Chaplains Division commending "the fine type of clergymen who have aided our ship for Protestant Divine Worship." He added: "Australian and English naval chaplains have my undying gratitude for their complete and wholehearted cooperation. They have made many sacrifices in order to be of spiritual aid to our men."

## SACRAMENTS, ORDINANCES, AND RELIGIOUS CEREMONIES

One of the ever-present responsibilities of the Chaplain Corps was to provide for as many of the naval personnel as possible the kind of religious ceremonies with which they were familiar in their home communities. Practically all of the Christian denominations have always emphasized the sacraments, although there is considerable difference of opinion among these denominations as to the number and nature of sacraments.

On 9 March 1944 Chaplain S. W. Salisbury, then Acting Director of the Chaplains Division, prepared a communication sent out by the Bureau to the commandants of all naval districts on the subject: "Religious Ministry to Naval Personnel." It requested that all commanding officers in each district inform themselves of the importance attached to these special ceremonies and that the district chaplain be directed to consult with them in making such services available to as many as possible. Chaplain Salisbury wrote:

(a) Groups exist within some Protestant denominations which feel they cannot participate in the celebration of the Lord's Supper—Holy Communion—unless the Sacrament is administered by a clergyman, minister, priest or chaplain of their own respective denominations.

(b) This Sacrament holds a most important place in the religious life of the professing Christian. It is the desire of the Bureau of Naval Personnel, therefore, that naval personnel belonging to any such denominational groups as are able to receive the Sacrament only from their own clergy to be provided, insofar as circumstances permit, a ministry such as will meet their respective needs. On some stations no problem exists, due to the fact chaplains are on duty who are qualified to take care of such groups. Where, however, such chaplains are not on duty it may be possible to invite a chaplain from a nearby station or a local clergyman to come on board for the purpose of conducting such special communion services for those who desire same.

(c) Since any such arrangement is made solely for the

purpose of taking care of the needs of particular individuals, who, because of conscience and in accordance with the practices of their particular respective denominations feel they cannot accept the sacraments from chaplains or clergymen other than their own particular denomination, care should be taken to see that all such special communion services are announced specifically as such. For example: "On Sunday Morning, March 26, at 8:00 a Protestant-Episcopal clergyman (or chaplain) will conduct Holy Communion in the Station chapel." This form of announcement will let all hands know the type or nature of the service and the denomination conducting same, which is exactly what is desired. Naturally, other personnel will not be denied the privilege of attending, if they desire to attend and circumstances permit.

(d) Under this arrangement and form of announcement, the regular Protestant divine services will be conducted on the station at the usual time—with no intimation or feeling on the part of any one that the special communion services referred to above were intended to or have taken the place of the regular Protestant services, and communion services which may be conducted as part of same.

### *The Sacrament of the Lord's Supper*

Some Protestant chaplains found it necessary to make adaptations in the manner of administering the Sacrament of the Lord's Supper because of the number of communicants involved, the lack of equipment, and often the limitation of time. In a mimeographed news-letter to the members of the Corps dated 17 April 1942, Chaplain Workman wrote:

Some chaplains who have been in the habit of administering the Sacrament of the Lord's Supper only by means of the individual glass for each communicant may not have thought of the advantages of using the large cup (chalice) and the intinction method on certain occasions. In time of war when personnel cannot get away from battle stations, and the chaplain is under obligation to take the Sacrament to those who may desire and are entitled to same, the chalice is frequently the only satisfactory means whereby we may thus carry this blessing to those who look to us for consolation and spiritual refreshment.

Intinction is a method of administering both elements of the Eucharist at once by dipping the bread into the wine. Although this method seems to be seldom used by civilian Protestant churches today, yet there is evidence that the method was used in the early church. The Lord's Supper has been administered in this manner in the Naval Academy chapel ever since Chaplain S. K. Evans' tour of duty there in 1921-29. Because of its apparent advantages, the method was commended to the Protestant chaplains at the Chaplains' School and was widely used by them in their services. So far as is known in the Chaplains Division, only one Protestant denomination, the



Chaplain R. "Q." Jones of the Fourth Marines serves Holy Communion (by the intinction method) to troops in the field on the Vieques, P. R. (official Marine Corps photo).

Evangelical Lutheran Synod of Missouri, did not approve the practice.<sup>6</sup>

Protestant chaplains who participated in the large communion services held at the different training centers found this to be a memorable experience. Six of the large drill halls were used for Divine Services at the Naval Training Center, Sampson, N. Y., each of which was twice the size of a regulation football field. The schedule at that center was so arranged as to have at least one communion service in each hall once in every six weeks, and at least one service in one of the six halls each Sunday. Four or five chaplains were assigned to each service and the attendance usually averaged 2,000 with from 1,200 to 1,800 taking the elements. Movable communion rails, totaling 70 feet of rail, were used at each service. Communion was served by the intinction method. While one line of men were kneeling receiving the elements, another would be forming behind them. Chaplain W. W. Edel, the senior chaplain who initiated and perfected the arrangements, found from experience that it was possible for each chaplain to serve from 250 to 300 men at these services. The average monthly participation at these Protestant communion services was about 11,000 during Edel's tour of duty at Sampson.

Under Chaplain Edel's direction, two memorable communion services were held on World-Wide Communion Sundays—3 October 1943 and 1 October 1944. On these Sundays a combined meeting was held in the Farragut Unit drill hall. Describing these services, Edel wrote:

For the 1943 service we set up 7,500 chairs in one drill hall and had all the recruits from other units come there.

<sup>6</sup> CoC., O. D. Herrman file, letter 21 February 1945. " . . . our Lutheran Missouri Synod had last June pronounced the use of the intinction method unscriptural."



World-Wide Communion Sunday, 3 October 1943, Farragut Unit Drill Hall, Sampson, N. Y., with 8,300 present. Chaplain W. W. Edel, Senior Chaplain.



Dr. William B. Pugh, Stated Clerk of the Presbyterian Church, USA, assists in serving communion, World-Wide communion Sunday, Sampson, N. Y.



Fourth of July field mass, 1944, Naval Training Station, Sampson, N. Y.



Chaplains H. E. Bright and C. M. Drury serve communion to a congregation of WAVES and women Government workers at Naval Barracks, Washington, D. C., 5 August 1944.

The drill hall was filled, all seats taken, and about 7,000 took communion at the 800-foot rails. Some 40 civilian pastors were invited in and about 34 came, and these assisted the 18 chaplains we had. The service was broadcast.

For the 1944 World Communion Service we set up 8,400 chairs in the drill hall in unit F and every seat was filled. At least 8,000 took communion that Sunday, with about 30 civilian pastors and 18 chaplains serving them all in less than 30 minutes. I think we had 840 feet of communion rail that time. The choir numbered 600.

The participants in such gigantic communion services found such an expression of Protestant cooperation an inspiring experience. Methodists, Presbyterians, Lutherans, Baptists, Episcopalians, Congregationalists, and members of many other Protestant groups knelt together at the communion rail to receive the elements from the hands of a civilian clergyman or a chaplain whose particular denominational



affiliation was unknown to the recipient. Here was an expression of Christian unity under Navy auspices which has never been achieved in any recent international or interfaith gathering under civilian ecclesiastical sponsorship. If all the personnel who received the elements in the 1944 service had come forward at the same time, a communion rail nearly 2 miles long would have been needed to accommodate them.

Chaplain J. C. Wicker, an ordained Baptist clergyman who held a commission as a line officer but who served as a chaplain and had duty at Sampson, was asked: "What is going on in the Navy Chaplain Corps?" He wrote in reply:

Well, I have been at a naval station where during the past year over 1,600,000 men have attended divine services, where nearly 250,000 observed the Lord's Supper, where as high as 65 men have made professions of faith at one service, where over 7,000 partook of communion together under a single roof, where hundreds have come forward to fill the chancel and kneel at the altar rail to pray. I have seen men in a seemingly never ending stream come to their chaplain to confide, to confess, to pray, to seek help, to open their hearts and go away better men. I have read a multitude of heart-stirring letters from mothers, fathers, sisters, wives, and sweethearts expressing deep and lasting gratitude for the kindly and helping hand of some chaplain—this is but one of our stations.<sup>1</sup>

The Protestant chaplains at Mare Island distributed post cards to communicants at St. Peter's Chapel ready to be filled out and mailed. With a picture of the chapel was the message: "Dear ———: This is to let you know I partook of communion today at beautiful St. Peter's." These cards were usually sent to parents or members of the family, but sometimes they were addressed to the home pastor. Chaplains at other naval installations often followed a similar practice. Some churches gave a communion-received card to their members, who entered the armed services, which contained a space for the officiating chaplain to sign when the individual concerned was a communicant.

An inspiring custom was followed at the Naval Training Center at Sampson, N. Y., where communion services were held every Tuesday and Saturday evenings for the men who were completing their recruit training. Seamen were marched from all units to participate in these graduation communion services. (Q. 923a.)

Protestant chaplains were often impressed with the importance with which naval personnel regarded the

Lord's Supper, especially upon sacred occasions and upon the eve of going into combat. On 27 April 1943 Chaplain O. B. Salyer then attached to the Naval Station at Tutuila, Samoa Islands, wrote saying in part:

On Easter morning I spoke to 1,320 men and administered Holy Communion to 1,127 of them. I started at 8 in the morning, and finished at 5 in the afternoon, and held five services. The whole-hearted response of the men to the services was the most heartwarming experience of my life. Ordinarily, I have three services each Sunday with an over-all attendance of 400 men.<sup>2</sup>

Chaplain B. A. Erling, serving with the Third Marine Division on Guadalcanal gave the following comment of communion services in the battle areas:

I also assisted for three Sundays during December 1943 at the Third Marine Regimental Headquarters after their Protestant chaplain was evacuated because of illness. I conducted communion services at the front lines for men of the First and Second Battalions. These services were held in the open, at any likely spot where it was dry and shady. Only a limited number of men were permitted to withdraw from the lines to attend church. The men sat on the ground with their rifles and submachine guns across their knees. I was impressed with how serious these men were and how earnestly they considered fighting their business. That I was able to meet their spiritual needs gave me a deep sense of satisfaction. (Q. 1007.)

Chaplain P. C. Allen described as follows the practice he followed on the APA *Barnstable* which carried troops to the combat zones:

The last service on board is usually a communion service. Rather than serving them from individual glasses or having them kneel on the hard deck and placing the wafer in their mouth, I have them come forward on one side of the ship, take the wafer from the tray (which the Army chaplain holds), dip it in the cup of wine (which I usually hold), place it on their own tongue, and go quietly back to their place along the other side of the ship. I find that method is quite common out here on this type of ship. An APA offers problems all its own not found on the more conventional and prewar ships of the Navy. And of course crowding, and the necessity of utilizing all available space is one of them.<sup>3</sup>

In a Memorial Day address delivered at Clarksburg, W. Va., in 1947 Capt. T. J. Kelly, USN, told the following:

I will tell you of an incident that took place when we were fighting our way through New Guinea and the Philippines. My flagship was at anchor in Hollandia, New Guinea, and we were preparing to move forward for the invasion of Luzon in the Philippines. Many small craft present did not have chaplains, and these were the vessels that would hit the beaches under heavy enemy fire—they were the assault craft.

<sup>1</sup> CoC., Edell and Wicker files. A booklet, about 10½ by 13½ inches, with 14 illustrations showing the service of 1 October 1944 was issued.

<sup>2</sup> CoC., Salyer file. Letter to author.

<sup>3</sup> CoC., Allen file. Letter to author, 28 March 1945.





Chaplain LeR. J. Calkins gives Holy Communion to a group of Marines before they go forward to fight in the front lines of Iwo Jima (official Marine Corps photo).



A Bible class meets aboard an attack transport in Tokyo Harbor just prior to the landing of the Marines on the Japanese homeland. Chaplain B. H. Boyd is the teacher.



Chaplain J. E. Hollingsworth baptizes a Marine off an island "somewhere in the Pacific."



Aboard a Coast Guard-manned invasion transport, standing off a newly won Pacific Island, two Coast Guardsmen kneel before Chaplain W. G. Smeltzer to receive baptism (official Coast Guard photo).

Our chaplain sent out word that at 11 p. m. on Christmas Eve he would hold communion service on board ship—we were all sailing the next day for the invasion of the Philippines. By 10:30 that night the forecabin was packed with men, and many, many small boats were standing by to come alongside with additional men. By 1 o'clock in the morning our chaplain was wet with perspiration from conducting services, but there was no apparent decrease in the number wanting to take communion. I offered to assist him but he said that this was his duty and carried on. It was 4 o'clock in the morning when the last man had received communion and left for his own ship.<sup>30</sup>

### *The Sacrament of Baptism*

The combined totals of baptisms from the annual reports of Navy chaplains for the war years show that 52,372 were reported as having received this Sacrament. The same reports indicate that 33,832 joined the church during the same years. There is no way of determining how many of those who were baptised were included in the number of those who joined the church, but it may be assumed that there was a close relationship between the two.

Chaplains at training stations found a golden opportunity for evangelism in their contacts with recruits. Different techniques were used. Usually the religious preference of each person in the Navy is indicated in his medical record. At some activities chaplains consulted these records and then sought out and talked with all who had not indicated membership in some church. Chaplains at the training stations sometimes called together the men who had no church membership. As a result of these conferences, those especially interested were given courses of instruction. By consistent follow-up many were led to request baptism and then to unite with some church. Chaplain R. E. Le Moine in his résumé of the history of the Chaplains' Department at the Naval Training Station, Sampson, N. Y., for the period October 1942 to July 1945 listed 1,726 as having received baptism there. During this period, 108 chaplains of all of the major faiths had served at Sampson, for varying periods of time. (Q. 923a.)

Chaplain M. W. Doggett, who served at the Marine Corps Air Station at Cherry Point, N. C., from 1 January to 6 July 1943 and on the *Orion* after 13 July, reported 80 baptisms for that year. He followed the practice of notifying the pastor of the candidate's home church whenever a baptism was performed. This was a courtesy much appreciated and sometimes led to the sailor's wife and children uniting with the local church.

Among the letters received by Chaplain Doggett was one dated 2 March 1945 from the Rev. H. G. Burggraaf, pastor of the Glenville Reformed Church of Amsterdam, N. Y., from which the following is taken:

Your letter relating the conversion of \_\_\_\_\_ was received with rejoicing. His desire to be affiliated with the Glenville Reformed Church was granted by the Consistory with pleasure. At the same time \_\_\_\_\_'s wife was received on confession and baptized.<sup>31</sup>

Answers to an inquiry about baptisms in the questionnaire sent to all chaplains in November 1944 brought back many interesting accounts from which the following have been selected:

Chaplain Herman Ihley, Naval Construction Training Center, Camp Perry, Va.:

We had classes of religious instruction which made possible many professions of faith in Jesus Christ. I baptized 150 men during a period of 4 months. Many had sincere experiences. They discovered the need for God as they were preparing to embark on their rendezvous with destiny. (Q. 1075.)

During recent revival services conducted at the base chapel, I assisted the base chaplain. Results of this campaign were very significant. There were 86 conversions, 225 reconsecrations, and 29 baptisms. . . . Those who were baptized join churches of their choice. (Q. 1076. Reporting from 25th Spec. N. C. B.)

Chaplain J. R. Marks of the *Nassau*:

Several months when the ship was engaged in campaigns there was an increase in the number of baptisms. . . . All of the colored messboys became baptized on one trip except one who resisted the constant urgings by the chaplain to have this spiritual step taken. (Q. 414.)

Chaplain H. G. Sanders, Advanced Base, Gemadodo, Milne Bay:

. . . has baptized 100 boys by immersion in a mountain stream since 23 July 1944, a period of 5 months. The reason is that we began a revival on that date which lasted for 3 weeks. Eighty-six men were converted to Christ and a number were baptized. Each Sunday at least one and usually two of the eight services are evangelical and an invitation to accept Christ is given. Every week we have had conversions at the chapel. Also every week men have been instructed and converted in the office, usually after church. Since 23 July we have had a baptismal service every week. Other chaplains of the area often join me in the services, bringing their men to baptize. (Q. 621.)

Chaplain P. C. Pieri, naval operating base, Dutch Harbor, Alaska:

. . . Chaplain Fagan had a rather unique experience dealing with baptism. A man came in from a ship and wanted to be baptized one afternoon. He was leaving very shortly, so Chaplain Fagan picked up the first man he could

<sup>30</sup> Copy furnished by courtesy of Captain Kelly.

<sup>31</sup> CoC., Doggett file.

find to go over to the chapel with him to stand at the door to see that they were not disturbed during the service. At the close of this baptism, the boy whom he asked to stand guard at the door came down and asked if he could be baptized also. This was done after talking with him concerning the matter. (Q. 642.)

Chaplain J. E. Johnson reported that when the National Preaching Mission of the Federal Council of Churches of Christ in America visited the Naval Training Center, Great Lakes, in October 1944, one out of every five men who were interviewed by a visiting clergyman stated that he had not been interested in a church service until he came to Great Lakes. Chaplain Johnson also stated that more than a thousand men were baptized by Protestant chaplains and more than 300 by Roman Catholics at Great Lakes in 1944. During the same year the Catholics confirmed 960.<sup>12</sup>

Some unusual circumstances connected with baptisms were reported. Chaplain G. C. Strum used the battered helmet which saved a Marine's life on Saipan as a baptismal font for the baptism of the Marine. Chaplain E. H. Lind baptized three sailors by immersion in a lake formed by the crater of an extinct volcano located on an island in the central Pacific.<sup>13</sup> Chaplain C. E. Sydnor reported: "I once baptized a man in the Bering Sea, and it was so cold that our trousers were frozen before we could make our way back to our tents!"<sup>14</sup>

Chaplain L. E. Cook tells of baptizing by immersion under difficulties while serving aboard the *Rixey*:

Prior to the invasion of Guam, as a result of daily preaching services, eight men requested baptism by immersion.

<sup>12</sup> Sperry, *Religion of Soldier and Sailor*, pages 49 and 52.  
<sup>13</sup> *Chaplain's News Letter*, November-December 1944, and Chaplain's Division News Release, 4 December 1944.  
<sup>14</sup> *Chaplain's News Letter*, March-April 1945.



In the absence of a chaplain, a sailor leads a devotional service aboard a Coast Guard-manned LST the day before the assault on Iwo Jima.



Catholic Rosary Service arranged for crew of an Auxiliary Repair Ship by Chaplain H. E. Soderberg (Lutheran).

The chaplain is a Presbyterian and normally baptizes by sprinkling. Permission was procured from the medical department to use the bathtub in the dermatology room. The sacrament was administered in as solemn and dignified manner as possible under the circumstances. (Q. 289.)

Chaplain Glyn Jones has given the following description of a baptismary provided for his use by nature:

The ingenuity of Baptist chaplains is frequently taxed by the problem of providing a proper locale for the ordinance of baptism by immersion. Nature herself, however, has frequently smiled on us in this connection with her bounty of rivers, brooks, and the sea itself. While I was serving in Samoa with the Third Marines I had the advantage of a lovely natural baptistry. At one point on the shore line of the island there is an impressive lava formation extending into the water. In the midst of its whorls and conformations lies a natural bowl which is about 8 feet in diameter and 6 feet in depth. On the bottom of the bowl on the seaward side is the circular entrance (about 3 feet in diameter) of a subterranean channel through which the sea flows in and out. At low tide the bottom of the bowl, which is more conical than flat, is submerged, and at high tide the water rises to the armpits of the average man.

One day a candidate for baptism almost lost his life in an unusual experience which Chaplain Jones described in the following paragraphs:

The candidate and I doffed our shoes and socks and descended into the pool, clad only in khaki trousers and green undershirts. I read the service from a prayer book and, just before performing the rite, turned to the marines who were clustered on the bank of the pool and handed my prayer book to them. I was shocked on turning to the candidate to discover that he was no longer by my side. He had disappeared . . . and neither I nor the other witnesses knew where. Silence reigned for two or three seconds. I felt about the bottom of the pool with my foot to discover whether or not he had collapsed into the water. Finally, as the tension of the moment was becoming unbearable, we heard a hail from out at sea. There, 20 yards away, was the sputtering candidate, swimming strongly to shore. Eager hands helped him mount the lava.



It was only after the ritual was completed that we discovered the reason for his mishap. It appeared that one of his feet began to itch while I was reading the service. When I turned to hand my prayer book to the witnessing marines he saw an opportunity to ease his physical discomfort. So he raised the itching foot and began to scratch it with one hand. Suddenly, however, he was drawn beneath the surface by a force which his solitary remaining leg could not withstand. He was sucked through the subterranean tunnel and some yards out to sea before his frantic efforts brought him to the surface.<sup>15</sup>

### Marriages

A total of 36,779 marriages were performed by Navy chaplains during the war years. Usually in these

<sup>15</sup> CoC. Jones file.



Chaplain S. B. Bennett officiates at one of the first WAVE-sailor weddings, Naval Air Station, Lakehurst, N. J., 17 April 1943. Bridegroom Norman Laity, AMM 2/c; bride, Mildred Kilgus, RM 3/c.



Chaplain G. E. Shulman confers a blessing upon a couple just married in a Jewish ceremony at Camp Endicott, Davisville, R. I. Both the bride and the bridegroom were natives of Germany who had fled that country under the Hitler regime.

services, at least one and occasionally both members of the bridal couple were in uniform. Most of the weddings came as the normal result of a happy love affair. A few had a tragic element involved when the marriage was a marriage of necessity.

Chaplains in the United States who were stationed at such places as midshipmen's schools, cadet training bases, and at district headquarters reported the largest number of weddings. Mention has already been made of the fact that in 1944 Chaplain W. N. Thomas performed 149 marriages at the Naval Academy. During that same year, Chaplain C. L. Glenn at the Midshipmen School in New York City reported 157 weddings; Chaplain J. E. V. Carlson at the Third Naval District (where he remained on duty to May 19 before being ordered overseas) had 122; and Chaplain C. R. Ehrhardt at the receiving station, Anacostia, Washington, D. C. had 107. These are the only four chaplains known to have performed more than 100 services each in 1944. Eleven other chaplains reported more than 50 weddings each for that year. Sometimes the presence of an attractive navy chapel, as was the case at the receiving station in Anacostia, drew couples from a large surrounding area where no similar chapel was available. Often during 1944 as many as 12 or 14 marriages would be scheduled at the receiving station chapel, Anacostia, on the same Saturday with several chaplains, Protestant and Catholic, officiating.

Since more marriages were reported by Navy chaplains for 1943 and 1945 than in 1944, it may be assumed that there were a number of chaplains during these years who also officiated at more than 100 weddings.

The following quotations, selected from the answers to the November 1944 questionnaire, tell of a few of the experiences some chaplains had regarding weddings.

Chaplain H. G. Sanders, Naval Air Station, Tillamook, Oreg.:

In addition to chapel and church weddings of naval personnel, the majority of marriages were home weddings—the "home" being the chaplain's home in the officers' section of the city of Tillamook. We arranged flowers, appropriate musical recordings, service, and in many cases gave a small reception for the couples. Mrs. Sanders assisted. (Q. 555.)

Chaplain V. J. Gorski, Naval Air Station, Alameda, Calif.:

About 25 marriages are held each month in the station chapel. At each marriage suitable music is supplied and the setting is such that both officers and men seem to prefer a wedding in the station chapel to one in a civilian church. (Q. 489.)



Chaplain N. U. Boone, Naval Air Training Base, Pensacola, Fla.:

The year 1943 was an unusual year for weddings due to the fact that the cadet training program was then at the peak. Tuesdays and Fridays were graduation days and as many as 10 weddings have been scheduled on a single day. (Q. 1035.)

Chaplain A. S. Schmitt, Naval Hospital, Oakland, Calif.:

During my tour of duty at the hospital I solemnized 35 marriages. The explanation: most of the men were back from overseas duty and were ready to settle down. The larger portion were marriages already delayed. (Q. 810.)

Chaplain J. P. Grant, Naval Training Center, Miami, Fla.:

The Protestant chaplain has had 127 marriages, 5 funerals, and 5 baptisms. It is believed that 127 marriages in 10 months is unusual. This number can best be accounted for by the fact that there are so many young student officers on the station and so many enlisted men here who have returned from overseas and are given shore duty.

A unique service is being offered to servicemen in this area by a resident of this city whose home is open to any and all servicemen for weddings. All arrangements are taken care of, including the organ, wedding cake, punch, decorations, altar, which are provided in one of the better homes of the city. (Q. 906.)

The *Chaplain's News Letter* of July 1943 drew the attention of all Navy chaplains to the fact that the Navy Department did not look with favor upon proxy marriages because of the possible legal complications which might ensue. In a few instances Navy chaplains conducted telephone marriages when the bride and groom were in different States. However, these were not considered to be proxy marriages. In all such cases the marriages were deemed advisable because of some unusual circumstances.

Alnav 144 appeared in 1942 which read: "No member of naval, Marine Corps, or Coast Guard forces on duty in any foreign country or possession may marry without the approval of the senior commander of such forces stationed in that country, possession, or area." In February 1945 this was clarified by another alnav which stated that the earlier ruling "shall not be construed to apply to personnel who marry within the continental United States, including Alaska, while on leave or otherwise."

Many of the chaplains at overseas bases were called upon by their commanding officers to investigate and pass judgment upon requests for marriage. Chaplain H. M. Peterson, who served as base chaplain, Naval Operating Base, Auckland, New Zealand, from July 1943 to May 1944 and then for the remainder of 1944

as Area and Force Chaplain, South Pacific, commented as follows on duties given him because of the alnav of 1944 in his annual report for that year:

... the base chaplain was charged with the responsibility of investigating and advising the proper authority in all requests for permission to marry in New Zealand. Every request was carefully examined. Personal calls were made at the homes of the intended spouses, as well as to some of the sponsors, to safeguard the interests of our personnel as far as possible. On the whole the young women selected were of a high type who would make desirable American citizens.

Peterson explained that since all young women between the ages 18 and 35 were under the jurisdiction of the New Zealand Man Power Boards, they were employed during the day. Calls had to be made in the evening, which meant that on the average the chaplain was spending four or five evenings of each week in this duty.

### Funerals

The total number of funerals conducted by Navy chaplains during the years 1942-46 as listed in their annual reports was 38,753. Chaplains on duty in the vicinity of national cemeteries as Arlington in Washington, D. C., and the Presidio at San Francisco and Golden Gate Cemetery at San Bruno, Calif., officiated more often at such services than did the average Navy chaplain in the United States. During 1944 to 1946, inclusive, the District Chaplain of the Potomac River Naval Command was called on about 30 times each month to arrange for a chaplain's service for funerals in Arlington. Chaplains on duty within the Command and within the city of Washington were available for these occasions. Of course the number of burials in national cemeteries greatly increased with the beginning of the return of bodies from overseas.

Age-old traditions are usually observed at military funerals regarding which chaplains were supposed to be thoroughly informed, as often they are asked to decide on fine points of procedure. In 1944 the Navy Department issued a 16-page booklet entitled *Ceremony of Burial of the Dead at Sea*. The booklet contained directions for the ceremony and services to be used for a Protestant, a Catholic, or a Jew. The services could be read by the commanding officer or someone appointed by him in the absence of a chaplain. Because of the exigencies of war, a chaplain of one of the major faiths often conducted funeral services for those of either of the other two.

It is customary at the funeral of a chaplain, as of a civilian minister, to have the casket carried into the chapel head first and to place it within the chancel

where the chaplain in life carried on the duties of his office. For all other funerals the casket is carried in feet first and then reversed before being taken out. The symbolism regarding the clergyman is apparent. In death as in life he faces the people.

Mention has already been made of the work of chaplains in combat regarding the burial of the dead. Often this included burying the enemy dead. For instance Chaplain R. M. Means, of the Twenty-first Marine Air Wing, reported: "The chaplain buried 345 enemy dead the first two weeks we were on the island." (Q. 1208.)

Chaplain O. D. Herrmann, who served as a Marine Division Chaplain in the Saipan and Tinian campaigns, wrote on 1 September 1944 of his experiences. The following has been taken from this report:

Then came the call for us and we went ashore. I at once contacted the D-1 and the division surgeon. They told me the big problem right then was getting our dead buried, hundreds of whom had been lying where they fell. For 7 days I was in charge of a burial detail and, to set them a good example, myself handled the stinking, fly-covered dead without gloves (they hadn't arrived) despite the danger of gangrene poisoning, and held up my end of the stretcher as we piled the dead into amphibious tractors or trucks, and brought them to the division cemetery.<sup>18</sup>

More than one Navy chaplain described the heart-rending experience connected with the burial of men killed in combat. Chaplain H. M. Forgy wrote on 14 October 1945: "The past years of the war were to me a nightmare. God made me too sensitive to human suffering. It simply got to a point where I would rather die myself than have to bury another American boy."<sup>19</sup>

In addition to the letters of condolences written to the nearest of kin of those who died, chaplains also often wrote and when possible called upon members of the family. Many chaplains carried on an extensive correspondence over a period of months with the bereaved. Copies of many of the letters sent by chaplains are to be found in the files of the Chaplains Division and they make poignant reading. Differences of faith were laid aside as a chaplain sought to console the sorrowing. The following paragraph from a letter written by Chaplain E. M. Lynch is typical:

It perhaps may seem a bit strange to you, that I, as a Catholic priest, and your son, one who was not of my faith, should strike a bond of friendship such as was ours, and for which, thank God, I am grateful. We accepted one another

as men of the Navy and as a chaplain, my interests were in all the men who are my shipmates and Frank was a shipmate and a friend.<sup>20</sup>

### *Catholics and the Sacraments*

The figures regarding communicants, baptisms, marriages, and funerals quoted above include Catholics. All Catholic chaplains were required to send records of baptisms, marriages, and funerals to the Military Ordinariate in New York City. Occasionally Military Field Masses were conducted by Navy chaplains. Such a service was held 4 June 1944 at Norfolk. The following announcement of this gathering is taken from the *Norfolk Seabag* of June 3:

A throng estimated at 10,000 persons, including Gov. Colgate W. Darden of Virginia, high-ranking Army and Navy officers, and civilians from the Norfolk area, are expected to attend the Military Field Mass to be held here tomorrow at 1000 on the Naval Training Station drill field.

Service personnel are invited to attend this Mass which is being offered for all members of the armed forces, living and dead. A choir composed of 1,300 children from Norfolk and Portsmouth churches will sing for the service. The celebrant of the Mass will be the Right Rev. Leo Ryan, DD, Vicar General of the Diocese of Richmond, while the Most Rev. Peter L. Ireton, Coadjutor Bishop of the Diocese, will deliver the sermon. (Q. 913, Chaplain J. V. Claypool.)

Field masses were held 1 July 1943, 4 July 1944, and 6 July 1945 at the Naval Training Center, Sampson, N. Y., with an approximate average attendance for each service of 15,000.<sup>19</sup>

In line with their sacred duties, Catholic chaplains spent much time in hearing confessions. According to the history of the chaplains' activities at the Naval Training Center, Sampson, N. Y., Catholic chaplains heard 163,285 confessions during period October 1942 to July 1945. (Q. 923a.) Statistics show that proportionately Catholic naval personnel were more faithful in attending divine services than were those who were listed as Protestant.<sup>20</sup>

Adult candidates for baptism in the Catholic Church are required to take a course of instruction which might continue over months. During the early months of the war, it was found that often this course was interrupted by either the candidate or the chaplain being transferred to new duty. This necessitated the candidate starting all over again. To remedy this situation,

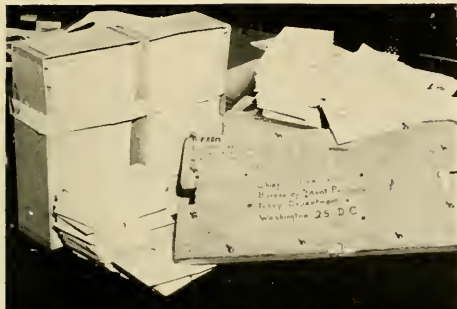
<sup>18</sup> CoC., Lynch file.

<sup>19</sup> CoC., Edel file and Q. 923a.

<sup>20</sup> Most Catholics knew why they were Catholics and most Jews knew why they were Jews. All who did not claim by membership or background to be either Catholic or Jew were called Protestant. Thus the latter group included the large nonchurch element of our population.

<sup>18</sup> CoC., Herrmann file.

<sup>19</sup> CoC., Forgy file.



A box containing 1,079 funeral cards from Iwo Jima and Okinawa sent to the Chaplains Division by chaplains serving with Fourth Marines, spring of 1945.



1st Lt. Myrtle S. Onsrud, Army Nurse Corps, prays at the grave of her brother on Guam, who fell fighting with the Third Marine Division 27 July 1944. Beside her is Chaplain F. M. Wieland who died from wounds received in action 5 May 1945.



Chaplain J. C. Canty conducts burial services aboard the *Lexington*, 3 April 1944.



The body of a Marine is consigned to the sea from a transport off the Marshall Islands. The Navy chaplain at the left (name unknown) officiated at the last rites.

the St. Louis Roman Catholic Theological Seminary (Kenrick Seminary) inaugurated the "Confraternity Home Study Service" by which candidates who had started on their course of instruction could continue by correspondence. After the required material was studied, the candidate answered a series of true-false questions. The Seminary assigned faculty members and students as the individual instructor for each correspondent. The response was so tremendous that Kenrick Seminary was obliged to call on other Catholic seminaries for help. The correspondence was

related to these cooperating institutions. And still the project grew. Nuns and prominent secular priests were asked to assist. Often the candidate was surprised to find that his instructor was some well-known Catholic, who not only corrected the papers but also took time to write personal letters.

Many Catholic chaplains notified parents of naval personnel who had received the Sacraments. Chaplain H. C. MacLeod wrote:

One of the most helpful factors in the work is a little note I sent home to parents or wives or sweethearts telling



them that their bluejacket or marine has received the Sacraments. They in turn write the man and tell him how pleased and happy they were to get my note. Many of them write me, too. The notes help very much at home. Some mothers doubt their sons when they tell them they have gone to communion—but my note just tops it all off.<sup>21</sup>

Only rarely did Catholic chaplains receive the faculty to administer the Sacrament of Confirmation. Mention has already been made of the granting of this faculty to Chaplain H. P. McNally when he was on duty in Iceland at the beginning of the war.<sup>22</sup> Chaplain D. R. Kerrigan exercised this faculty on Midway Island and it is very probable that other Catholic chaplains who served in areas inaccessible to Catholic bishops also received the same faculty.

Again and again Catholic chaplains risked their lives to administer the Sacrament of Extreme Unction to the dying.

### FOR THOSE OF THE JEWISH FAITH

Chaplain H. C. Straus, who reported for active duty in the Eleventh Naval District on 12 February 1941 and who was ordered to Hawaii the following March, was the only chaplain of the Jewish faith on active duty at the time of Pearl Harbor. The next Jewish chaplain to enter the naval service was Joshua L. Goldberg whose commission dates from 23 December 1941 but whose duty began in the office of the district chaplain, Third Naval District, on 21 January 1942. Six additional Jewish chaplains entered the service in 1942; 20 in 1943; 12 in 1944; and 3 in 1945—making a total of 43 in the Corps during World War II.<sup>23</sup>

The experiment was tried in World War I of assigning a Jewish chaplain to a ship. This proved to be impracticable. Jewish chaplains in World War II were "land-based." An analysis of the duty assignments of the 40 Jewish chaplains on duty in April 1945 shows that 21 were then in continental United States and 19 were overseas. Several in the United States were serving as Assistant District Chaplains, which gave them an opportunity of contacting several groups of Jewish personnel within reach of district headquarters. A few were working in large naval hospitals and others were serving in large training centers, where there were sufficient Jewish personnel to justify the

presence of a Jewish chaplain. Several of the Jewish chaplains who went overseas served as Assistant Division Chaplains of the different Marine Divisions. All through the war a Jewish chaplain was attached to the district chaplain's office, Fourteenth Naval District, in Honolulu. Other Jewish chaplains served with area and force chaplains.

Jewish chaplains found it impossible to serve all groups of Jewish personnel at the preferred times, i. e., on Friday evenings or Saturday mornings. Of necessity Jewish chaplains conducted their services whenever suitable arrangements could be made. Civilian rabbis were often called in to assist. Close cooperation was maintained with Army Jewish chaplains wherever possible. Often Army Jewish personnel were included in groups served by Navy Jewish chaplains, and vice versa.

In order to provide a spiritual ministry for Jewish personnel overseas on the occasion of their High Holy Days and the Passover festival, the Navy sometimes sent Jewish chaplains to outlying bases where a considerable number of those of the Jewish faith were congregated. Chaplain Joshua Goldberg was sent to the Caribbean area in September 1942 to lead Jewish rites connected with the observance of Rosh Hashanah (New Year), which began that year on Friday evening, September 11, and of Yom Kippur (The Day of Atonement), which started Sunday night, September 20. Chaplain Goldberg's itinerary included five naval installations located at Guantanamo Bay, Cuba; San Juan, P. R.; Antigua, B. W. I.; and St. Thomas, V. I. After leaving Norfolk, Goldberg traveled by air.

This service to Jewish personnel at outlying bases far removed with civilian rabbis was continued as far as possible during the war years. For the Passover festival in the spring of 1943, Chaplain Jacob Rudin, then attached to the Twelfth Naval District, was sent to Alaska where he conducted services in Kodiak, Dutch Harbor, Umnak, Adak, Amchitka, and Anchorage. All of his traveling, except his return from Amchitka to Adak, was by air. Chaplain S. D. Ruslander was sent to Bermuda where he officiated at a Passover Seder held at the Belmont Manor and Golf Club Monday evening, April 19. Present were 298 guests, reported to have been the largest attendance of members of the Jewish faith ever assembled on the island. The banquet was sponsored by the community, the Jewish Welfare Agency, and Army and Navy personnel. For the same occasion, Chaplain Goldberg returned to the Caribbean area to conduct Jewish services at Guantanamo Bay, Cuba; San Juan, P. R.; St.

<sup>21</sup> *Chaplains New Letter*, January–February 1945.

<sup>22</sup> See chapter I of this volume.

<sup>23</sup> Only one Jewish chaplain—David Goldberg—served in the Navy in World War I. He was the only Jewish rabbi to hold a commission as a chaplain in the Navy before Chaplain H. C. Straus. The Appendix of *United States Navy Chaplains, 1778–1945*, contains an ecclesiastical list of chaplains, including the Jewish chaplains.





Dedication of First Jewish Ark of Law, containing the Hebrew Scroll of Law in the Philippines. Chaplain C. E. Shulman, Jewish chaplain with the Seventh Fleet, receives the scroll of law from Chaplain A. G. Baum, Jewish chaplain, Tenth Seabees, just before it is to be placed in the Ark.



Jewish Passover Service, 1943, held in the mess hall of a Seabee unit in the South Pacific. Jewish personnel from a number of shore units and ships joined in the occasion.



Jewish service conducted by Ensign S. Barer, on *Indiana*, 9 March 1945. A Jewish chaplain, Julius Mark, provided ecclesiastical equipment. Chaplain R. G. Andrus, Protestant chaplain aboard the *Indiana*, is shown at the back of the group.



A Jewish service led by a layman on the fantail of the *Missouri*.

Thomas, V. I.; Antigua, B. W. I.; Curacao, N. W. I.; Trinidad; and Kingston, Jamaica. While at Guantanamo Bay, Chaplain Goldberg gave the principal address on the occasion of the dedication of the new chapel on Palm Sunday, 18 April 1943.

The willingness of the Navy to send Jewish chaplains to these distant places to minister to Jewish personnel on their festival occasions made a deep impression. Chaplain Rudin, in a letter to Chaplain Workman dated 17 May 1943, wrote:

Let me thank you once more for making the trip possible for me. It was of help and comfort to the men, and made them feel, I know, that although they were in a distant land, they were neither forgotten nor forsaken.<sup>24</sup>

During the war, a number of directives appeared bearing upon the observance of Jewish religious festivals. The following circular letter was issued under date of 1 August 1942 by the Bureau of Naval Personnel:

1. The United States being at war, and the exigencies of the naval service requiring the full-time effort of all personnel, the granting of leave to men of the Jewish faith to permit them to observe the High Holy Days cannot consistently be authorized, as has customarily been done in peacetime.

2. Commanding officers will, whenever practicable, grant suitable liberty to men of the Jewish faith in order that they may attend services in locations nearest to their duty stations.

3. The Bureau is informed that the Jewish High Holy Days include the New Year (Rosh Hashanah), which for the present year begins at sundown on Friday, September 11, and continues until sundown of Sunday, September, 13, and the Day of Atonement (Yom Kippur), which begins at sundown on Sunday, September 20, and continues until sundown of Monday, September 21.

L. E. DENFELD.

On 19 February 1943 a similar letter was issued which called attention to the fact that Jewish Passover began that year with sunset on Monday, 19 April, and ended with sunset on Tuesday, 27 April. The letter also stated:

The Jewish Welfare Board will furnish special prayer books for the Seder services and unleavened bread to members of the Jewish faith for the 8 days of Passover; the commanding officers are directed to cooperate in facilitating the distribution of these supplies to members of Jewish faith under their command.

On 11 August 1943 another circular letter (No. 148) appeared regarding "Jewish High Holy Days and Jewish Holidays" addressed to all ships and stations. This repeated sections one and two of the letter of 1 August 1942 and added: "Such action will be taken by commanding officers on these occasions

without further directive from this Bureau for the duration of the war."

A circular letter (No. 115) was issued on 6 July 1943 on the subject: "Authorization to permit observance of the Sabbath on days other than Sunday." This applied to Jews, Seventh Day Adventists, and others whose weekly day of worship came on Saturday. This directive read:

1. In addition to present practices governing observance of the Sabbath, commanding officers are authorized, when military circumstances permit, to excuse from duty on any week day, or part thereof, naval personnel who desire to attend religious services or to observe the Sabbath according to their faith, provided such personnel are available for duty on Sunday in lieu of such week day.

(Signed) L. E. DENFELD,  
*Assistant Chief of Naval Personnel.*

Circular letter No. 362, dated 30 November 1944, gave more detailed directions as to the observance of some other day than Sunday as the day of worship. The first section of this directive canceled the letter of 6 July 1943. The directive then stated:

2. There are a number of members of the naval service whose strong religious convictions require them to observe some day other than Sunday as their Sabbath, and to refrain on their Sabbath from any but the most essential work. According to the tenets of their religion, Sunday is to them an ordinary working day. Such men are, to the extent that military considerations permit, entitled to that respect for their religious convictions which is prescribed by the Constitution and is in harmony with American traditions.

3. To the maximum extent possible, men who celebrate the Sabbath on a day other than Sunday will be afforded opportunity to observe the requirements of their religious principles, and should normally be excused from duty on that day to the same extent that other men are excused on Sunday. In all such cases they will be required to perform full duty on Sunday in order that their religious beliefs will not result in lesser or lighter duty than performed by other enlisted men. Good judgment and sound principles of command will be applied in arranging the duties of such men with proper regard for their religious convictions.

4. Military necessity in all cases takes precedence over the personal desires of individuals, and sympathetic consideration for the religious beliefs of members of the Navy, while necessary and desirable, shall not of itself afford opportunity to avoid disagreeable or hazardous duty. However, decision as to whether or not work is essential will be the prerogative of the commanding officer. At the same time there should be no arbitrary attempt on the part of commanding officers to force such men to conform to the practices of the majority when the military situation permits more considerate treatment.

BuPers. L. E. DENFELD.

From these official pronouncements it will be noted that the Navy made every effort to respect the religious convictions of all so far as possible.

<sup>24</sup> CoC., Information about Chaplains Goldberg, Rudin, and Ruslander was taken from their respective files.

Christian chaplains aboard ships and at stations where no Jewish chaplain or rabbi was available cooperated in arranging Jewish services whenever Jewish personnel requested them. Rabbi David de Sola Pool, Chairman of the Committee on Army and Navy Religious Activities (often abbreviated to CANRA) wrote an article entitled: "Christian Chaplains and Jewish Men in Uniform" which appeared in the July 1942 number of *The Chaplain*. Rabbi de Sola Pool called attention to the fact that: "All over the country, Christian chaplains have been presiding at Jewish religious services and encouraging Jewish uniformed men in carrying out their traditional religious duties." After emphasizing the point that the rabbi was fundamentally a layman, Rabbi de Sola Pool wrote:

Therefore the Christian chaplain should try to find among the Jewish men one whose knowledge of Hebrew and if possible whose vocal gifts enable him to lead in the rendition of service. In the traditional Synagogue the service belongs to the "laity", and ordinary members of the congregation take part together with the cantor in the reading of the service. This democratic character of the Synagogue relieves the Christian chaplain of any hesitation which he might feel in delegating to any of the uniformed men the conduct of the service.

In several stations both in continental United States and overseas, chapels were set aside for the use of Jewish personnel. Frazier Hall, which connects the two larger chapels at the Naval Training Station at Norfolk, contained an auditorium which was used as a Jewish synagogue. The Jewish community of Norfolk contributed \$1,000 to help pay for the installation of a stained glass window which contained Jewish insignia.

The Ark and Torah Scrolls for the synagogue in Frazier Hall were dedicated 21 February 1943, with the main address being given by Rabbi Philip Bernstein of the Jewish Welfare Board. Chaplain R. D. Workman, Chief of Chaplains, accepted the Scrolls and the Ark for the Navy. The architect for the Ark was Albert Lublin, a refugee from Germany. The Ark was built by the Navy and the cost of upholstering was paid by the Norfolk B'nai B'rith.

Gradually through the years of World War II sacred objects and materials associated with Jewish worship were acquired and dedicated at various naval installations. The sacred Scrolls were never given but always loaned to the Navy by various Jewish congregations for the duration of the war. The first ship known to have a Scroll was the *Tuscaloosa*. The arrangements for this were made by Chaplain J. J. Nodel, a Jewish chaplain, and Chaplain D. O. Legg

of the *Tuscaloosa*. (Q. 913. Chaplain J. V. Claypool.)

Chaplain E. E. Siskin, with the First Marine Division, was the first Jewish chaplain to go overseas, but Chaplain L. W. Rosenberg was the first Jewish chaplain to see actual combat. Chaplain Rosenberg went overseas with the Fourth Marine Division and was the only Jewish chaplain to receive the Purple Heart, having been wounded on Tinian on 25 July 1944. Chaplain Rosenberg also has the distinction of having been in more landings and subsequent land battles with the Marines than any other chaplain, since he took part in the assaults on Saipan, Tinian, and Iwo Jima.

Glimpses of the work of Jewish chaplains overseas is to be found in reading their annual reports. The following two selections from the reports for 1945 are typical of the accounts of activities submitted by others:

The Jewish New Year and the Day of Atonement, the most solemn days of the Jewish calendar, were observed on the island of Tubabau in the Leyte Gulf area. An open air amphitheater, located high on a hill overlooking the ocean, was the meeting place. Several thousand men within a radius of 50 miles attended the services. The men came from ships in the harbor and all the Navy installations. Coming after VJ-Day, the services were occasions for prayers of thanksgiving. The beauty of the environs, the joy of the men, made these services eventful incidents which will never be forgotten. (Chaplain A. G. BAUM, Tenth Naval Construction Brigade.)

Duty with the Sixth Marine Division at Tsingtao, Shantung, China, 11 October 1945 to 27 November 1945, offered opportunity for service to civilians in addition to our own men. With the help of the division, I arranged for the restoration of the local synagogue to the Jewish community. The Japanese had deprived the Jews of this institution during their occupation. The civilians worshipped together with us in the restored synagogue. Many of the local community were impoverished refugees, but with the help of the Marines of Jewish faith, we took care of their immediate needs. The Marines thus translated religious teaching into practical service for others.

(Chaplain M. M. BERMAN.)

The Jewish section of the *Army and Navy Hymnal* contains only 17 musical selections, seven of which are Sabbath and daily liturgies, five are general and Sabbath hymns, and five are hymns each for a specific holiday in the Jewish calendar. In order to supplement the hymnal, Barry Hyams, specialist (W) 3/c, attached to the office of the District Chaplain, Potomac River Naval Command, in 1944 and 1945, edited and arranged 28 compositions which were published by the Potomac River Naval Command under the title *Jewish Service*. This booklet contained music for Sabbath and daily devotions. Special music for holidays

was omitted. Chaplain David Jacobson used the booklet at the different installations in the Potomac River Naval Command where he conducted Jewish services. Although copies were distributed to other districts, it is not known how widely it was used elsewhere.

A 40-page booklet entitled *Ministering to Jews in the Navy* by Chaplain Joshua L. Goldberg was published in the summer of 1945 which bore the following dedication, "Respectfully dedicated to fellow chaplains of all faiths who minister devotedly to the men and women of our Navy." The contents of this book, which had the approval of the three great branches of Judaism—the Conservative, the Reform, and the Orthodox—were intended to be a guide for Christian chaplains who wished to serve naval personnel of the Jewish faith. The first edition of 50,000 was practically exhausted by the end of 1948.

On 16 October 1945 in a communication addressed to the Chief of Naval Personnel, Chaplain Workman wrote of Chaplain Goldberg:

During my tour of duty as Chief of Chaplains in the Bureau of Naval Personnel, Chaplain Goldberg, from the time he came on active duty, was the Bureau's chief consultant on Jewish affairs. In this capacity his counsel, advice, and assistance were of the greatest importance and extremely valuable to the Bureau.<sup>25</sup>

Rabbi Barnett R. Brickner of the Euclid Avenue Synagogue in Cleveland, administrative chairman of CANRA, made a 45,000-mile tour by air of the fighting fronts visiting Jewish chaplains and Jewish personnel in the Armed Services in November 1943–February 1944.

## SERVICES FOR RELIGIOUS MINORITIES

The appointment of clergymen as Navy chaplains from the smaller religious groups in the Nation for the special purpose of ministering exclusively or primarily to the members of their respective faiths was contrary to the policies of the Bureau of Naval Personnel. Roughly speaking, the Navy recognized three great divisions of faith—the Protestant, the Catholic, and the Jewish. The Catholic and the Jewish constituencies were well defined. Protestant chaplains were assumed to be interchangeable. Some of the religious groups of our Nation do not require a full 3-year seminary course beyond a college education or they do not observe the usual forms of ordination for their selected leaders, who are therefore, unable to ad-

minister the sacraments. Considerable pressure was brought to bear upon the Chaplains Division during the war to lower its educational standards and to make other exceptions in order to permit representatives from certain groups to become Navy chaplains. This the division resolutely refused to do.

However, the problem still remained as to how the religious needs of religious minorities in the Navy could best be met. This issue was epitomized in some correspondence carried on between Chaplain E. W. Davis, District Chaplain of the Fourth Naval District, and Chaplain Workman, Chief of Chaplains. On 28 May 1943 Davis wrote to Workman asking for advice regarding the request of leaders of certain religious minority groups who desired access to the Navy Yard at Philadelphia in order to conduct weekly services and to interview personnel of their respective faiths. In reply Chaplain Workman wrote:

First let me say that the Bureau of Naval Personnel is concerned about the religious welfare of all naval personnel, and desires that insofar as circumstances permit, naval personnel be given an opportunity either to go ashore for the purpose of worshipping, or else be ministered to on a naval reservation.

Chaplain Workman pointed out the fact that the commanding officer is responsible for the security of the station. In some instances the security risk involved in allowing civilians to come aboard was so great that they were forbidden except under unusual conditions and when attended. Chaplain Workman outlined the policy of the Bureau in the following paragraphs:

If the commandant feels that it would be safe and reasonable, insofar as security is concerned, he might invite a Rabbi or a Christian Science Reader to come on the reservation at a given time, and conduct a service in a designated place, after which services, said visitors would promptly leave the navy yard.<sup>26</sup>

This practice of inviting certain local religious leaders to come aboard to lead religious meetings for members of their respective faiths was widely followed throughout the war. Often church parties were made up and transportation provided which permitted such groups to go ashore. In the absence of recognized local leaders and the possibility of sending such groups ashore, Navy chaplains often arranged times and places for these groups to meet under their own leadership.

Throughout the history of the Navy only three Christian Scientists have been appointed chaplains. The

<sup>25</sup> CoC., Goldberg file.

<sup>26</sup> CoC., Davis file.



first of these was R. J. Davis who was appointed in 1918; the second was J. H. Benson, 1920; and the third was N. B. Holmes, 1941.<sup>27</sup> The experience of Chaplain Holmes is like that of Chaplain J. C. Wicker, both of whom served as line officers in the Chaplain Corps. Chaplain Holmes was commissioned a lieutenant (junior grade) deck-volunteer (special), USNR, on 31 December 1941. He was a member of the first class at the Chaplains School and after serving at the Naval Operating Base, Norfolk, until September 1942, he was ordered to the Naval Training Center at Great Lakes where he remained throughout the war. After serving as a line officer chaplain for over a year, Chaplain Holmes was commissioned in the Chaplain Corps in January 1943 and in October 1946 transferred to the Regular Navy, the practical service in his church being accepted in lieu of the required theological course.

Because of the large number of men which passed through the Great Lakes Center, Chaplain Holmes found that he was able to make personal contacts with many personnel of the Christian Science faith. He held weekly meetings in three different areas of the Center and maintained in his office a Christian Science reading room. It was not until August 1947 that Chaplain Holmes began conducting a general Protestant service. He was then on duty in Honolulu where, in addition to ministering to Christian Scientists, he carried on collateral duties in Navy Relief.<sup>28</sup>

According to a statement made by Riley Andrew Gwynn, assistant coordinator for the Church of the Latter Day Saints (commonly called Mormon), there were in February 1945 about 80,000 members of that faith in the armed services of the United States. These men and women were as scattered through the different branches of the service as those of any other group. The Chaplain Corps of the Navy accepted during the war eight chaplains from the Latter Day Saints, the first of whom was J. W. Boud who was commissioned in 1941 and of whom mention has already been made. The same difficulty arose concerning the duty station of these men as with those of the Christian Science persuasion. In general the Latter Day Saints chaplains were assigned to the larger training centers where enough of their followers might be found to justify special services and where the chap-

lains could assist in such collateral duties as Navy Relief.

Throughout the Navy and Marine Corps, Latter Day Saints personnel who had no direct contact with chaplains of their faith were encouraged by their church leaders to cooperate with the Protestant chaplains and wherever possible to establish a unit of the Mutual Improvement Association, which is an organization for young people in the Latter Day Saints faith of many years standing. Regarding these Mutual Improvement Associations, Mr. Gwynn wrote:

In no way does this organization supplant the chaplain service of the Army or Navy as regards our personnel. To the contrary, it assists to a considerable extent as shown by results in other camps. Our personnel are advised to attend the regular services held by the Army and naval chaplains and I believe that possibly as large a percentage of our boys attend as in any group. However, our members do not partake of the sacrament (or communion) except when administered by an elder or priest of our own church. These MIA groups as organized in the service are invariably led by an ordained elder of the church who is selected by the church as qualified and who is given credentials to that effect. The group, when small, often meets as a study group, but the sacrament (or communion) is administered to the members and this affords the members of this church an opportunity to enjoy some of the privileges of their own church worship.<sup>29</sup>

#### FREE-WILL OFFERINGS AND CHAPEL FUNDS

There was no official pronouncement from the Navy regarding the receiving of free-will offerings at Divine Services and the disposal of such funds during the first years of the war. Practices varied according to the attitudes of the chaplains concerned and the wishes of the commanding officers. Some chaplains, with their respective commanding officer, provided a place in their divine services for the receiving of voluntary offerings for some worthy cause. On the other hand, some chaplains and/or commanding officers felt that since the Government paid for the services of the chaplain and maintained the physical equipment of the chapel (where such was available), no offerings should be received.

At St. Peter's Chapel, Mare Island, an offering box was placed in the vestibule. Announcement was made in the bulletin for the Protestant services of the amounts received the previous Sunday and the causes to which such gifts were sent. Such organizations of an interdenominational character as the American Bible Society, Gideons, and Service Men's Christian

<sup>27</sup> See Volume I of this work for the account of Benson and Davis. A section of chapter I of this volume gives an account of Christian Science activities during the 2 years prior to Pearl Harbor.

<sup>28</sup> CoC., Holmes file.

<sup>29</sup> CoC., Latter Day Saints file.

League were remembered. A reference to this practice at Marc Island was passed on to other chaplains in the *Chaplain's News Letter* of March-April 1944 with the following word of warning from the Chaplains Division: "Two things to remember: Get the approval of the commanding officer and make a strict accounting to the worshipers of every cent received and every cent spent by means of your weekly bulletin."

Chaplain F. L. Albert, in his annual report for 1944, commented on the custom of receiving free-will offerings at the Camp Lejeune chapel. He reported that these offerings averaged \$250 for each Sunday morning worship service and that the money was used to equip and beautify the chapel with flowers, printed programs, music, altar equipment, and supplies. This is but indicative of what was done in many places both within the limits of continental United States, at shore bases overseas, and aboard ships.

One of the questions on the questionnaire sent through official channels in November 1944 to all chaplains then on duty referred to voluntary contributions from naval personnel. The following quotations from some of the replies are indicative of many others of like nature:

On one occasion, missionaries and civilians from one of the Solomon Islands were taken aboard after having escaped from the Japanese. While aboard, the members of the crew, without any solicitation on the part of the chaplain or anyone else, contributed something over \$300 so that these people might buy clothing when they reached civilization. This was one of the most spontaneous expressions of benevolence ever witnessed by the chaplain. (Chaplain J. E. Reaves, *Hunter Liggett*, Q. 108.)

Crew raised over \$300 to buy toilet articles and luxuries for lepers in nearby colony in New Caledonia. (Chaplain M. J. Bouterse, *Pinney*, Q. 287.)

Voluntary contributions have been made monthly toward foreign missions. These contributions were made by members of the Bible class. Since the beginning of the war, over \$5,000 have been voluntarily contributed. (Chaplain S. B. Bennett, *Enterprise*, Q. 399.)

The Protestant men at United States Naval Air Station, Port Lyautey, French Morocco, have contributed \$1,133.25 to four American Christian missionaries. . . . (Chaplain S. S. Wilcy, Q. 471.)

. . . a total of upwards of \$15,000 was contributed by the Catholic chapel at Norfolk by the officer and enlisted personnel. [For stained glass windows.] (Chaplain F. J. Ballinger, Q. 659.)

\$67 was contributed in December 1944 by Jewish enlisted personnel and officers toward the purchase of stained glass windows for the Jewish chapel, Frazer Hall, Norfolk. (Chaplain J. J. Nodel, Q. 811.)

Catholic men have contributed toward the rebuilding of the native chapel for the island. (Chaplain J. P. Dillenberger, Q. 811.)

The chief petty officers contributed \$75 toward the building of the native thatched chapel at Navy 152. (Chaplain D. F. Meehan, Q. 1081.)

Our Service Men's Christian League has raised \$200 for the education of Gilbertese natives. We have selected outstanding young men and sent them to the missionary training institute at Beru, Gilbert Islands. (Chaplain H. A. MacNeill, Q. 1206.)

Such replies could be multiplied many times. Also to be remembered is the fact that naval personnel frequently contributed to such causes as the Red Cross, Navy Relief, March of Dimes, and the Community Chest.

In a number of places especially within continental United States, chapel or special funds were accumulated not only from naval personnel themselves but also from interested civilians or outside organizations. Questions arose as to the propriety of receiving such gifts and as to policies governing their expenditure. In answer to an official inquiry on these points, the Bureau of Naval Personnel issued a directive on 27 August 1945 from which the following extracts have been taken.

In order to clarify and simplify the administration of such funds, the Bureau desires that the following practice be followed:

(a) Funds voluntarily offered by individuals and civilian activities for the use of the chaplain in matters pertaining to morale, if acceptable to the commanding officer concerned, shall be placed in a special fund, from which expenditures for morale may be made by the chaplain, upon the approval of the commanding officer. This special fund will be under the cognizance of the commanding officer, who will provide for the adequate care of and accounting for such a fund.

(b) Chapel funds, voluntarily contributed by the worshipers and by other interested individuals, may be established as approved by the commanding officers. Where established, the funds shall be expended on projects of a religious nature that are easily recognizable as coming within the desire of the donors, such as religious equipment, aids to worship, and supplies for choir and chapel, etc. Where chaplains of different faiths conduct divine worship in the same chapel, or in separate chapels, and offerings are received, the funds contributed by each faith shall be used only for the work of that faith. That is, Catholic chapel funds shall be used only for Catholic religious needs, purposes, etc.; Protestant chapel funds shall be used only for Protestant religious needs, purposes, etc.; and Jewish chapel funds shall be used only for Jewish religious needs, purposes, etc.

All chapel funds should be audited once a month; the result of the audit presented to the commanding officer. It is also proper to post such an audit, where practicable.

Section 4800 of the *Chaplain's Manual* sets forth the authority for a chapel fund and the approved policies for its administration. This clarification of the Navy's attitude toward the place of free-will offerings

in Divine Services may be considered one of the important gains made by the Chaplain Corps in World War II.

### SPECIAL DAYS AND SEASONS

The coming and going of the months brought the inevitable and periodic return of special days and seasons, some of which were of direct concern to chaplains. The Navy League in 1922 inaugurated the custom of observing the birthday of President Theodore Roosevelt on October 27 as Navy Day. During World War II chaplains were asked to participate in the observance of the day. A "Navy Church Weekend" was initiated at the Naval Training Center, Sampson, N. Y., early in 1943 by Chaplain W. W. Edel, senior chaplain. Chaplains from the center exchanged pulpits with civilian clergymen in nearby cities. So many favorable comments were received that this custom was continued on Navy Day 1943, 1944, and 1945, during which years it was estimated that approximately 75,000 were in the combined audiences addressed by the chaplains. (Q. 923a.)

The *Chaplains News Letter* of September–October 1943 commended this practice to others. The example set by the center at Sampson was widely followed. This did much to acquaint the civilians with the work of the chaplains and to create a more sympathetic understanding on the part of the civilian clergy regarding the religious program of the Navy.

One of the beautiful traditions of the naval service which goes back at least to World War I is the Christmas party for needy children. When a ship is in port, either at home or abroad, invitations will be sent out to a selected group of needy children. Sometimes the entire "family" of an orphanage will be invited. The party is usually held on Christmas day itself with a child allotted to each man. A bountiful dinner will be served, carols sung, toys distributed with Santa Claus being present. In foreign ports such occasions do much to create good will with the local populace, and especially with the children concerned. But more important than this good will is the opportunity such occasions afford for the men themselves to demonstrate that innate kindness and liberality which so characterizes the men who go to sea.

Where chaplains are attached to ships, these Christmas parties are usually held under their direction. However, many ships without chaplains also have these parties. Numerous stories were received by the Chaplains Division of Christmas parties held on ship and at shore stations both at home and overseas during

World War II. An indication of the extent of some of these celebrations is found in a report sent to the Chaplains Division on 8 November 1944 by Chaplain Robert J. White, Fleet Chaplain of the Eighth Fleet. He wrote: "We have sent to the States for 15,000 net stockings large enough to hold some cookies, candy, an apple and orange, a couple of toys, and a bar of soap. We expect these here in time for general distribution."

In addition to the traditional Christmas party for needy children, often special events were arranged for the children of naval personnel who were available. Chaplains attached to ships at sea or stationed on overseas bases often took the initiative by planning well in advance for a proper observance of Christmas for the loved ones back home of naval personnel. A good example of what was frequently done is found in a letter written by Chaplain E. P. Wuebbens of the *North Carolina* dated 11 August 1943 to the manager, children's department, Macy & Co., New York. This letter, which is reproduced in this book as a special page feature, was reprinted by Macy & Co. in a full page advertisement of the *New York Times* on September 24 under the big headlines—

### READING TIME—A MINUTE, FORGETTING TIME—NEVER!

Celebrating Christmas in tropical climates was a new experience for many a chaplain and the personnel associated with him. Novel and interesting adaptations were often contrived by the men to contribute to the spirit of Christmas. Chaplain W. J. Menster, describing what happened with his unit on a South Sea Island for Christmas 1943, wrote:

An artistic soldier ventured upon a crib, cutting the figures out of stiff cardboard. He colored them with the help of colored pencils—Mary, Joseph, and the Christ Child and three shepherds. One soldier brought out of the jungles wild red and yellow flowers, arranging them with ferns in empty pound bombshells.

The scene was completed by an electricians' mate who installed a spotlight over the crib and another over the entire altar scene. Two sailors donned their white uniforms to act as Mass servers.

At 2330 the chapel was darkened except for the six large lighted candles and the spotlights. A soldier at the field organ beside the crib played soft carols as the servicemen filed in. By midnight the large 40 by 100 hut was filled to capacity. Promptly at 0001 all lights were turned on—all men arose to lend their loud voices for "Silent Night" and "O Come All Ye Faithful." It was Christmas after all.<sup>20</sup>

<sup>20</sup> CoC., Menster file.

## U. S. S. NORTH CAROLINA

File No.

August 11, 1943.

Manager, Children's Department,  
R. H. Macy & Co.,  
New York City, N. Y.

Dear Sir:

Enclosed is a government check for \$2,404.25 for which we ask you to give us the following service.

1. Select a Christmas gift or gifts valued at approximately three dollars (\$3.00) for each of the 729 children listed in enclosures "A" and "B." A total of \$2,187.00 is allowed for this purpose. We are so far removed from home in both time and distance that we have little idea of what kind of gifts may be available this year. We shall, therefore, not limit you in choice. We merely ask that you use your judgment in selecting gifts suitable for the boys and girls of the four listed age groups.

2. Wrap and mail your selections to the home address of the listed children. We are sending our order early in the hope that you will be able to get your selections in the mail before the Christmas rush starts. May we suggest that each package be marked: "Do not open before Christmas!"? We are allowing an average of twenty-five (25) cents per package for mailing costs, or a total of \$182.25.

3. You will note that Enclosure "A" lists 147 sons and daughters, while Enclosure "B" names 582 brothers and sisters. Please enclose with each package a gift card reading as follows: for sons and daughters, "Merry Christmas, from your dad and his shipmates in the U. S. S. NORTH CAROLINA!"; for brothers and sisters, "Merry Christmas, from your brother and his shipmates in the U. S. S. NORTH CAROLINA!". We are allowing \$35.00 for the manufacture of these cards.

As we see it from this end, our money will then be spent as follows:

For 729 Christmas gifts, approximately.....	\$2,187.00
For mailing costs, approximately.....	182.25
For gift cards, approximately.....	35.00

Total..... 2,404.25

We shall appreciate it if you can keep within the above outlined limits. If you are in a position to give us a discount on our order, that too will be greatly appreciated; but we do not want it back in the form of cash. We ask rather that your discount, if any, be given to the youngsters in the form of extra value.

Please acknowledge this order at your earliest convenience. When the order is filled, we request that you send the Commanding Officer of this vessel an itemized statement. By that we do not mean that you tell us what you selected for each child. The children will tell us that in due time and in their own inimitable manner. What we want is a general breakdown showing how much was spent for how many dolls, for dresses, books, footballs and whatever other selections you may be able to make. If you do not spend quite all the money, please send the balance to the Navy Relief Society.

We realize that we are asking a great deal, but your firm gave this ship such splendid service a few years ago that we have all confidence that you can and will deliver again. You will be adding greatly to the happiness of our children and to our own Christmas joy out here in one of the war zones. Incidentally we hope that a bit of that joy will reflect on you and your staff of workers.

Very truly yours,

(S) E. P. Wuebbens,  
E. P. WUEBBENS,  
Chaplain, U. S. Navy.



Preliminary planning often made it possible to celebrate Christmas aboard ship with all of the customary trimmings. Chaplain J. F. Hagen writing on 29 January 1946 described the observance of Christmas on the *Wakefield*.

Two days out of Pearl Harbor we celebrated Christmas with appropriate festivities. Twelve Christmas trees were trimmed; Christmas carols played on the P. A. system; 5,600 cartons of cigarettes passed out (thanks to Chaplain Salisbury) and \$1,800 worth of Christmas gifts were distributed to the ship's crew. These latter gifts came from the New York State Masons through the persistent efforts of Chaplain "Joshua" and Welfare Specialist Kogen. All hands had turkey, fixings, and ice cream. A Christmas service was held on deck. The captain read the Christmas story. Over 2,000 attended.<sup>21</sup>

Aboard this ship at the time was the newly consecrated Chinese Cardinal Thomas Tien and his assistant, Father John Vos, en route from Rome to Tsingtao. The Cardinal took part in the Catholic services.

Chaplain E. B. Harp in a letter to Chaplain Workman dated 16 January 1944 commented as follows on the way Christmas was observed in the Naval Hospital, St. Albans, N. Y.:

We had a memorable Christmas here at St. Albans. All of us are still a little bit groggy from it for we received, distributed, and acknowledged approximately 10,000 presents. I have written thank-you letters until I am blue in the face and still have many to go.

What is here indicated regarding the observance of Christmas could be repeated in regard to Easter, Thanksgiving, and other special days. Mention has already been made of the observance of the various Jewish festivals. The policy of the Navy was to cooperate in every way possible, consistent with the primary demands of the war effort, in the observance of these special religious days and seasons.

## MUSIC

Since music plays so large a part in Divine Services, it was expected that chaplains should be concerned about musical instruments, recordings, and the development and use of local talent. Chaplains who were with shore units which had the chaplain's specialist (W) found that their music problems were largely if not entirely solved. However, the majority of chaplains in the service did not have the services of a specialist (W) and had, therefore, to work out their own musical program to the best of their ability.

A question regarding types of musical instruments used and the nature of the chaplain's musical program

was included in the questionnaire sent out to chaplains on duty in November 1944 revealed the fact that a great variety of instruments were being used including portable reed organs, pianos, pipe organs, and electric organs. A few reported having a novachord or an orgatron. Many stated that they used recordings, sometimes broadcasting over the public address system. The following quotations taken from the replies received are typical of many similar which could also be given:

For several months music for divine services was provided by a Jewish boy with his accordion and a former Salvation Army worker with his trumpet. (Chaplain J. E. Reeves, *Hunter Liggett*, Q. 108.)

The prelude and anthem are recordings, played over the portable public address system. The hymn singing has been accompanied by a portable Estey organ. Due to present transfers the need of a consistent accompanist is noted. (Chaplain K. W. McCracken, *President Jackson*, Q. 111.)

Since music plays such an important role in worship, our religious services are always opened by a 15-minute period of recorded sacred music played over the Radio Broadcasting Outlet where it can be picked up all over the ship. (Chaplain A. D. Prickett, *President Adams*, Q. 112.)

A reed organ usually amplified over a PA system has been used at most of the divine services on board ship for accompaniment of the singing. (Chaplain G. B. Owen, *Chilton*, Q. 122.)

No musical instrument is used in divine services. There is no choir. An enlisted man leads the singing. Hymn singing is good, considering that there is no musical instrument. (Chaplain L. F. Shephard, *Remus*, Q. 306.)

The ship's band is generally used to furnish the music at divine services. Occasionally the portable organ is used. (Chaplain J. B. McCullough, *Albermarle*, Q. 330.)

At both the Protestant and Roman Catholic services, we use a portable organ provided by the Navy Department. The organist in both services is a Jewish nightclub pianist from New York. . . . In the Protestant services we make use of a brass quartet from the ship's band; this, being stronger than the organ, covers distracting sounds and gives a more vigorous lead to the singing. (Chaplain R. G. Andrus, *Indiana*, Q. 343.)

. . . a Novachord was used at the divine services. This proved a distinct advantage over a Hammond organ, since it could simulate various other instruments or groups of instruments. For instance, it was possible with the Novachord to simulate the church calls of a bugle and to secure from the instrument various orchestral effects. (Chaplain F. R. Hamilton, *Yorktown*, Q. 400.)

A choir of 25 voices sang Christmas carols at Midnight Mass 25 December 1943. The music was furnished by a small reed organ of Japanese make borrowed from a Buddhist temple. (Chaplain E. T. Cope, *NAS, Pearl Harbor*, Q. 465.)

The Catholic division of the choir has fulfilled 56 civilian engagements since its foundation 16 months ago. It consists of 110 men who rehearse at least 2 evenings each week. . . . In addition to local broadcasts, special record-

<sup>21</sup> CoC., Hagen file.



Easter Sunrise Service, 1946, at the Naval Training Center, Bainbridge, Md. Chaplain W. N. Thomas speaking.

ings and transcriptions, it has made three broadcasts to the states over the Mutual network. Aboard the station, it chants High Mass and sings Novena Services and Benediction each week in addition to its monthly chanting of Sunday High Mass. (Chaplain D. B. O'Brien, Kancobe Bay, Oahu, T. H. Q. 827.)

No Navy chaplain in World War II made such a record in choir directing as did Chaplain H. F. Hanson who was on duty at the Naval Training Station, Great Lakes, from November 1940 to April 1944. He was director of the famous Great Lakes Bluejacket Choir, which was really a combination of 13 choruses of nearly 1,000 voices. In a report submitted to the Chaplains Division, Chaplain Hanson summarized his unique service to the Navy as follows:

Following are some of the interesting statistics of my 3½ years as director: The choir had over 15,000 members who are all now in the fleet. We had choirs singing at Protestant, Catholic, Jewish and Negro services every Sunday morning. The choir sang at 106 Happy Hours to a total attendance of 365,000 men. We were on 265 radio broadcasts (it is estimated that we sang to over 50,000,000 people each week.) The choir was also sent into the cities of the mid-west such as Chicago, Milwaukee, Cleveland, Toledo, Detroit, Minneapolis and Kansas City. We sang at bond rallies, patriotic programs and church concerts. We made 155 appearances and sang to 971,840 civilians. Many times we were also called on to march in the parades of Chicago and Milwaukee. It was a thrilling experience to see and hear 500 recruits marching through the "Loop" singing "Onward Christian Soldiers" and "We've a story to tell to the Nation." (Q. 930.)

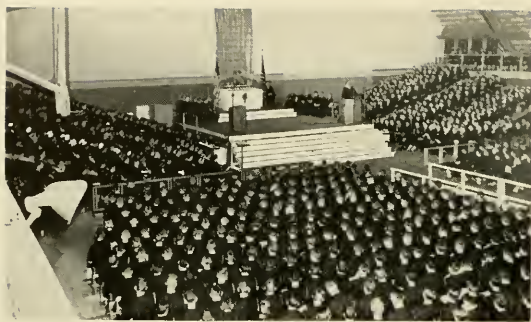


The Recruit Choir, Naval Training Station, Great Lakes, Ill. Chaplain F. L. Albert, Senior Chaplain.

Service Men's Christian League choir (most of whom are Marine women) at Marine Corps Air Station, El Centro, Calif., December 1944. In the front row are Chaplains G. F. Pearce, Jr., C. M. Sidler, and R. H. Vitz.







A choir of 630 voices conducted by Chief Specialist (W) Arvid Anderson in Royce Chapel, Naval Training Center, Sampson, N. Y., 1 October 1944.



Chaplain J. C. Castle, at the organ, rehearses his quartette, which provides music for outdoor divine services at Naval Ammunition Depot, Earle, N. J.



Chaplain E. A. Turner, Jr., hands out copies of the New Testament to Marines following an open air service at Camp Matthews, San Diego, Calif. (official Marine Corps photo).

Each Sunday morning the choir broke up into units of about 60 men and provided sacred music for as many as 62 separate Divine Services. The motto of the choir was "Singing Men Are Fighting Men!"

Among the many tributes paid to Chaplain Hansen and the *Bluejacket Choir* is the following letter addressed to Admiral Arthur Carpender, Commandant, Ninth Naval District:

DEAR SIR:

With your approval, the *Bluejacket Choir* sang to those 1,060 and never had they heard such marvelous music, or such a well-trained choir. In the 18 years that I have been traveling from coast to coast—in the thousands of banquets that I have been to—the one Tuesday night was the first that I have ever seen people turn their chairs (which was

facing the speakers), so that they could sit and look directly at the choir. Then when the choir finished their last song, those 1,060 educators, who are used to entertainment, speeches, banquets, etc., jumped to their feet as a silent tribute to that grand choir and their glorious music. Then a few seconds later, actually thundering applause broke loose.

Our deepest and sincerest thanks to you for permitting Chaplain Hansen and his choir to attend our banquet. The work that Lieutenant Commander Hansen has done for the choir is remarkable. How fortunate you are to have such a man under you. Again, thanks for making it all possible.

ELLIOTT C. SPRATT,  
President, Associated Exhibitors,  
The National Education Association.<sup>22</sup>

<sup>22</sup> CoC., Hansen file. A fine account of Chaplain Hansen's work appeared in the 25 March 1944 issue of *Colliers*.



## "Padres of the Sea"

The Naval Chaplain Corps has no official song. However, at a meeting of the Washington, D. C., chapter of the Army and Navy Chaplains Association held on 15 May 1945, Chaplain Monroe Drew, Jr., sang the following original composition:

### PADRES OF THE SEA

We go aboard with God  
On our Navy's fighting ships.  
We go abroad with God  
Where the tide of battle rips.

### PADRES OF THE SEA

Help brave men bend the knee  
To a God who hears us when we call  
As we fight for LIBERTY

### PADRES OF THE SEA

Where a need is, there are we.  
To calm our souls, the ocean rolls  
Its song of eternity.

Come with us now,  
As before our God we bow  
And pray that we may always be  
True PADRES OF THE SEA.

The music, also written by Chaplain Drew, was arranged by the well known musician Geoffrey O'Hara. The song has been used at conventions of the Chaplains Association and has been enthusiastically received.

## WITH DEPENDENTS OF NAVAL PERSONNEL

Navy chaplains on duty at many naval stations within continental United States usually found that they had opportunity to minister to the dependents of naval personnel. This was especially true if a naval housing area was adjacent to the station. Navy wives, when their husbands were at sea and when faced with difficult problems, frequently turned in their need to a chaplain.

Often the chaplain who ministered to the dependents of naval personnel had some official connection with Navy Relief since many problems involved financial difficulties. Chaplain N. B. Stover, on duty in 1943-44 in the Twelfth District, reported that 85 percent of his time was with dependents of naval personnel (Q. 1062). In some instances, as with the naval housing project at Cherry Point, N. C., Chaplain W. E. Norman was given a special assignment to work with the dependents housed there. A community church and Sunday School were established under the

direction of the chaplains at the Marine Air Station Cherry Point. These continued through and after the war with a Sunday School which had an average attendance of 275 to 300 and with a thriving Youth Fellowship which met Sunday evenings. A vacation bible school was conducted during a part of several summers. In 1946 the enrollment reached 350.<sup>33</sup> Boy Scout Patrols, Navy mothers clubs, Navy wives clubs, and other similar organizations were often sponsored by chaplains in these housing units. The dependents were always welcomed at Divine Services conducted by the chaplains and sometimes special Navy transportation was arranged between the housing project and the chapel to facilitate attendance.

From the replies received in answer to the questionnaire sent out to chaplains in November 1944, the following have been selected to give a picture of some of the projects carried on for dependents of naval personnel:

The Protestant chaplains of this station have always conducted Sunday school classes for the children of service personnel, and likewise Bible classes and Christian League meetings for their service personnel.

The Catholic chaplains have had no need of Sunday school classes since all Catholic children of service personnel in this area attend parochial schools. However, the boys of service personnel are frequently trained to be altar boys and are used as such by the Catholic chaplains. (Chaplain A. F. McQuaid, NAS, Lakehurst, N. J., Q. 516.)

A flourishing Sunday school was composed of the children of the officers and men of the station. There was a room in the housing project at Moffett which was used for boys work activities among the sons of the personnel aboard. (Chaplain J. H. Giunta, NAS, Moffett Field, Q. 523.)

A Sunday school for both Protestants and Catholics is conducted each Sunday in a Federal housing project outside the station under the direction of the chaplains. (Chaplain J. C. Canty, NAS, Patuxent River, Md., Q. 535.)

Adjacent to the base is a large naval housing project with 900 families. Sunday services are held regularly in the community house of this housing unit, conducted by the chaplains of the base, also special services for the children of service personnel. Boy Scout activities supervised by the chaplains have been successfully operating for the past 18 months. Constant visits to the service families of this unit are made. (Chaplain T. M. Mark, Naval Repair Base, San Diego, Q. 1027.)

Whenever possible Navy chaplains attached to ships called in homes of the men of their ship. Chaplain S. B. Bennett of the *Enterprise* reported on 20 January 1945 that he had "visited seven families residing in [one] port, who had lost their sons or husbands in action while attached to this ship." (Q. 399.)

Who can measure the contribution to the morale of

<sup>33</sup> CoC., Norman file.

Composed by  
Cathery O'Hara  
ASCAP

# Padres of the Sea

(A U.S. Navy Chaplains' song)

Words and music  
by  
Chaplain Monroe Arnes Jr., USNR

With Martial mood

Handwritten musical score for the song "Padres of the Sea". The score is written on ten staves, with the first two staves for the vocal melody and the remaining eight staves for piano accompaniment. The key signature is one flat (B-flat), and the time signature is 4/4. The tempo/mood is indicated as "With Martial mood". The lyrics are written below the vocal line. The score includes various musical notations such as dynamics (f, ff, rit., sfz, mf), articulation (accents, slurs), and performance instructions (e.g., "We go aboard with God"). The lyrics are: "We go aboard with God in our Na-vy fighting ships We go a-board with God where the side of bat-tle rips. And to calm our souls, the o-cean rolls, it's song of E-ter-ni-ty, we go a-board with God Pa-dres of the".

ff rit. — sfz mf

And in our Na-vy fighting ships We go a-board with God where the

side of bat-tle rips. And to calm our souls, the o-cean rolls, it's

song of E-ter-ni-ty, we go a-board with God Pa-dres of the

Copyright, 1945

Refrain: Majestically

sea. Pa-dres of the sea Help brave men tread the knee, To a

God who hears us when we call, as we fight for Lib-er-ty.

Pa-dres of the sea, Where the need is, there are we, O pray that we ma

as-ways be true Pa-dres of the sea. sea

1<sup>st</sup> ending 2<sup>nd</sup> ending





Chaplain W. A. Wiggins (extreme left), supervises a Sunday school for the children of naval personnel and civilian workers at Navy Yard, New Gosport, Portsmouth, Va. In addition to the Sunday school, a Vacation Bible School with an enrollment of 70 was held during the summer of 1943.

naval personnel at sea or at overseas bases which came from the knowledge that loved ones back home could turn to a Navy chaplain in times of emergency? Again and again sailors passed on this word of advice to their wives at the time of separation: "Remember, if you get in trouble, go and see the chaplain."

Chaplains overseas also were called upon to aid the dependents of service personnel. The following is taken from Chaplain E. A. Miller's annual report for 1945:

The heaviest portion of my schedule was counseling with wives and fiancées of Army and Navy personnel during the period of their awaiting transportation. . . . During the period of my stay in Auckland, New Zealand, there were 700 wives, 300 children, and 1,100 fiancées in the Auckland area.

### SPECIALIZED DUTIES

The unusual and unprecedented demands of the war, the development of new types of naval craft and naval strategy, and the emphasis placed upon certain

aspects of naval life resulted in the assignment of Navy chaplains to new branches of the naval service and to certain specialized duties. Although the following account of these specialized billets is not exhaustive, it does indicate something of the adaptability demand of the Chaplain Corps by the exigencies of the war.

#### *With the Coast Guard*

The United States Coast Guard came under the jurisdiction of the Navy on 1 November 1941 for the duration of the war. The Coast Guard has no Chaplain Corps of its own. Whenever the Coast Guard comes under the jurisdiction of the Navy, as in time of war, its personnel is served by Navy chaplains.<sup>24</sup>

With the gradual increase in World War II of the personnel of the Coast Guard, chaplains were assigned to this service as the occasion demanded and

<sup>24</sup> Mention has previously been made of Navy chaplains serving the Coast Guard as in World War I and also at the Coast Guard Academy at New London, Connecticut. See index of Volume One.



as the supply of available chaplains permitted. The Coast Guard welcomed these chaplains and gave them the utmost cooperation. Some chaplains served scattered groups which guarded our Nation's coast line; some were ordered to transports manned by Coast Guard personnel; some at Coast Guard training stations and some worked in district headquarters from which it was possible to contact many small units.

Chaplain H. M. Miller was the first to be assigned to the Coast Guard in the Twelfth Naval District. When he reported in March 1943 he found that there were approximately 6,300 Coast Guard enlisted personnel in that district. Two years later the chaplains' work there had so expanded that five Navy chaplains were on duty serving a personnel of approximately 62,000 scattered along a 900-mile coast line.

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Chaplain E. T. Cope, reporting on the work of chaplains for Coast Guard personnel in the Fourteenth Naval District, stated that one of the chief problems was that of contacting the many units scattered over five islands. Transportation from island to island was by air. Protestant and Catholic chaplains alternated so as to give the maximum opportunity for the personnel to consult with a chaplain (Q. 1223). Since it was impossible to reach many of the scattered units on Sunday, Divine Services were held every day of the week, whenever the chaplain might find it possible to reach a particular unit. Coast Guard chaplains covered vast distances in the course of their work, often having the use of a jeep. Chaplain E. R. Howard, reporting on his work at Galveston, Tex., stated that he was serving 30 different Coast Guard units



Children of naval personnel are guests at a Christmas party arranged by Chaplain G. J. Grewenow at the Navy Pre-Flight School, Chapel Hill, N. C.

distributed for 100 miles on either side of Galveston along the coast and inland for about 50 miles. Chaplain Howard endeavored to reach each of the outlying units at least once a month (Q. 1229).

The isolated location of many Coast Guard stations meant that the ministry of the chaplain, when he was able to visit such places, was doubly appreciated. Chaplain W. R. Doran, reporting on this aspect of his work as he found it in the Thirteenth Naval District, wrote:

Certain stations, such as Tatoosh Island, which are best described as inhabited rocks, have an isolation as complete as Pitcairn, except for the regular visits of the mail boats. All food, and in some cases even water, are brought out in boats, and chaplains from the mainland have had many an exciting time trying to go ashore. There are places where the breeches buoy or its substitute, the basket, is used even in calm weather to hoist men and supplies up the side of the cliff to the station, and are almost impossible to approach during a rough sea. . . .

Life in such stations is a monotonous routine of work, watches, drills, and chow. Time is marked, not by weeks but by my liberty, which gives the men a chance to get out, off the rock, and visit, if not a city, at least a village or hamlet. The chaplains' visits are very welcome indeed, for they give the crews a chance to get things off their chests and to learn the latest scuttle butt from the District Coast Guard Office. Then, too, it gives the men a feeling that they have not been filed away and forgotten, and, it is worth noting, it gives them an opportunity to worship God, Who always appears to be a bit closer to such small, barren islands than He is to large busy cities (Q. 1222a).

The first chaplain to be ordered to the Coast Guard in Washington, D. C., was Monroe Drew, Jr., who reported in October 1944. He had the unique opportunity of ministering to personnel attached to National Coast Guard Headquarters and to approximately 1,000 SPARS on duty in the Washington area.

Chaplains who had the privilege of working with the Coast Guard were unanimous in their testimony that this was a most satisfying and rewarding ministry.

### *Hospital Chaplains*

In December 1944 a communication, mutually agreed upon by the Chaplains Division of the Bureau of Naval Personnel and the Bureau of Medicine and Surgery, was forwarded by the latter to the commanding officers of all naval hospitals and brought to the attention of all chaplains concerned. The communication dealt with the "Duties of chaplains assigned to Naval Hospitals" and included references to such subjects as religious services, office interviews, correspondence, religious literature, and the following:

PASTORAL—Calls on patients who are confined to their wards are an equally important duty of the hospital chaplain,

and should include, as far as practical, daily visits to all patients confined to bed.

READJUSTMENT TO HOME AND CHURCH LIFE.—In addition to the foregoing duties, the chaplain should, whenever possible, interview all patients prior to discharge from the service. The purpose of this interview is to afford the patient an opportunity to seek advice and counsel from the chaplain regarding readjustment of family and church life. . . . It is suggested that letters be sent to the next of kin and to the pastor of the dischgee, provided he consents to such letters being forwarded by the chaplain. . . .

CONCLUSION—It is considered that the importance of the service of a chaplain to patients in hospital is second only to the service a chaplain renders to personnel in time of battle. Many of these in the hospital will be men who were wounded in action. Although the chaplain's work in the hospital is not as dramatic as his service with personnel in battle, it is necessary that he bring to the patients the same zeal and concern which he gives to men when actually fighting.

The Chaplains Division had no fixed policy as to assigning a chaplain for a certain number of patients in a Navy hospital. A number of factors were always considered, including, of course, the basic consideration of the number of chaplains in the Corps and the overall need. Among the factors considered were the location of a hospital in relationship to civilian clergy, the number of bed patients and the nature of the cases hospitalized. In general the Chaplains Division favored a more generous allotment of chaplains to hospitals than to other naval activities.

In his annual report for 1945, Chaplain C. V. Ellis noted: "In my opinion, and this opinion is based upon actual experience and observation, the average chaplain cannot properly care for more than 500 patients daily—the demands on his time and energy are too exacting to expect more—and this is especially true in tuberculosis wards and units. Here daily visitation is essential to helpful, constructive work."<sup>35</sup>

### *Navy Relief Work*

Some district chaplains inherited Navy Relief work from the days before the war when such was an important part of the duty of that office. For instance, in the opening months of the war, Navy Relief work was a part of the direct responsibility of the district chaplains of the Eleventh and Twelfth Districts. As the demands of the work increased, assistants were brought in to give full time to such responsibilities in order to relieve the district chaplains for other duties.

According to a letter written by Admiral J. O. Richardson, Executive Vice President of the Navy Relief Society, dated 16 March 1945, there were on that date

<sup>35</sup> CoC., Ellis file.

46 Navy chaplains occupying official positions in the various auxiliaries as follows: eight executive vice presidents; 31 executive secretaries; one treasurer; and seven in other positions. "To the best of our knowledge," wrote Admiral Richardson, "approximately eight of this number devote their full time to Navy Relief work; the majority being assigned locally by their commanding officer to work with the auxiliary in addition to their regular duty." Undoubtedly there were many other chaplains who rendered valuable but unrecorded services to some auxiliary.<sup>36</sup>

Chaplains were often called upon to assist in arranging Navy Relief loans or gratuities even when not officially or directly connected with some auxiliary. Statistics from the combined annual reports of Navy chaplains give the following number of cases handled for the years indicated: 1941, 13,689; 1942, 34,644; 1943, 157,734; 1944, 161,184; 1945, 105,588; and 1946, 53,778.<sup>37</sup> If these statistics are read with some imagination, one will have some appreciation of the magnitude of the service rendered to naval personnel and their dependents by chaplains through Navy Relief. A heavy correspondence was one of the responsibilities growing out of this work.

#### *With the Merchant Marine*

Three Navy chaplains served for a short time with the Merchant Marine. On 29 October 1942 orders were issued to Chaplain F. J. Burns for duty at the Merchant Marine Academy, Long Island, and to Chaplain G. L. Farr for duty at the Maritime Service Training Station, Sheepshead Bay, N. Y. On 13 November Chaplain H. J. Schnurr was also ordered to Sheepshead Bay. Chaplain Burns was sent to the Merchant Marine Academy upon request of the Superintendent for the services of a Navy chaplain. However, the Maritime Service indicated its desire to establish its own corps of chaplains so Burns was ordered to other duty on November 24, after serving with the Merchant Marine for less than a month. Chaplains Farr and Schnurr remained at Sheepshead Bay until 6 March 1943.

#### *With the New Branches of the Service*

The first chaplains known to have been assigned to Seabee units were A. R. Chatten, whose orders to the Eighteenth Seabees were dated 3 September 1942, and P. F. Bobb, who was sent to the Twentieth Seabees on 14 September. Chaplain Chatten was the first Navy chaplain to be sent overseas with the Seabees. Before

hostilities ended, hundreds of Navy chaplains had served with the Seabees. At one time about 135 chaplains had simultaneous duty with the Seabees.

The smallest ship to which a Navy chaplain was assigned directly by the Chaplains Division during World War II was the landing ship vehicle, which was a remodeled APA. Chaplain D. E. Mann claims the distinction of being the first chaplain to be ordered to an LSV and was the only one on that duty during 1944. The Navy had but five or six ships of this type to each of which a chaplain was assigned. The ships took part in the Luzon and Okinawa operations.

Often chaplains were sent out to Fleet, Area, or Force Chaplains for reassignment and some of these were given duty with flotillas of LSTs or LCIs. Among the first, if not the first, to be given this specialized duty was Chaplain J. W. Pyle who reported for duty on LST 435 of the Seventh Amphibious Force on 11 February 1944 and Chaplain S. J. Rankin who was ordered to the LST Flotilla One April 25. In his annual report of 1944 Chaplain Rankin wrote concerning his experiences:

During my short tour of duty with the landing craft my plan was to make the shuttle run with the LST's from Naples to Anzio, going up on one and returning on another, and conducting religious services both on the way up and on the way back. For the men on the base a room in the barracks was converted into a beautiful chapel, where both Catholic and Protestant services were conducted each Sunday.

Chaplains were also assigned to motor torpedo boat squadrons. Chaplain C. M. Kuchne in his annual report of 1945 commented on his service with such a unit in the Seventh Fleet.

... I was alone to minister to the welfare and spiritual needs of the vast complement forming a task force of PT Boats. The number of personnel increased from 5,000 to 12,000, widely distributed among 10 tender, 24 squadrons of PT Boats, and 2 repair bases in the Philippine area.

#### *At Work in the Separation Centers*

In September 1944 Chaplain Clinton Wunder, then Special Assistant to the Director of the Chaplains Division, was directed to study the chaplain's place in the Navy's demobilization program. It was only logical that since the chaplain was one among the first to greet the recruit when he entered the Navy, Marine Corps, or Coast Guard during the war, he should also be one who should have a part in the separation program. On 1 January 1945 Wunder submitted a memorandum to Chaplain Workman in which he recommended the appointment by the Chaplains Division of "civil readjustment" chaplains to be attached to

<sup>36</sup> CoC., Navy Relief file, 1945.

<sup>37</sup> See appendix I.



the various hospitals and demobilization centers. The Bureau of Medicine and Surgery cooperated with the Bureau of Naval Personnel in allotting a place to the chaplain in the demobilization process. A directive from BuMed of 6 March 1945 indicated that chaplains should address groups of discharges and be available for personal interviews when such were desired.

Beginning 21 January 1945 Chaplain Wunder gave his full time to the civil readjustment program. He served as the liaison officer between the Bureau of Naval Personnel (Chaplain Division) and the Bureau of Medicine and Surgery, the Marines, Coast Guard, the Veterans' Administration, and various Government and civilian agencies concerned with demobilization. Wunder made extensive trips through the various districts standardizing the work as far as chaplains were concerned and indoctrinating those selected for these billets. In a memorandum dated 2 July 1945 and addressed to Chaplain W. N. Thomas, then just taking over his duties as Chief of Chaplains, Wunder explained:

Chaplains related to such programs have as duties: (a) to address group meetings of discharges, (b) to send letters, when requested, to the next of kin and to pastors, priests, and rabbis advising them of the return home of the dischargee, (c) interviews, advice, and counsel, and (d) religious services as practicable and when necessary.<sup>28</sup>

The wisdom of working out the chaplain's place in the separation program before hostilities ceased was amply justified when V-J day came. The Chaplains Division was ready. A minimum of one Catholic and one Protestant chaplain was assigned to each naval or Marine separation center. At the peak of the demobilization process about 150 chaplains were at work at the various Navy, Marine, or Coast Guard separation centers.

Duty at these centers gave the chaplains an unusual opportunity to counsel with service personnel and to advise the discharges to establish contacts with their home churches or synagogues as soon as possible. In many centers, such as those at Great Lakes, Saint Louis, Norman, Shoemaker, and Toledo, well over 50 percent of all men discharged were glad to take advantage of this last chance "to see the chaplain." The letters sent to the home pastor, priest, or rabbi upon the request of the dischargee brought a most favorable response from the civilian clergy. Two sample letters are here given. The first was sent by Chaplain B. E. Allender who was on duty at Shoemaker, Calif., during

the closing months of 1945 and the first five months of 1946. He wrote:

Dear ———:

It is my pleasure to write you concerning ——— a member of your congregation who is now in the process of being discharged from the Navy. Wherever he has been, the Navy has endeavored to provide for his spiritual life with the services of a chaplain. We have ever been interested in him, and now as he leaves the Navy, we send him home with our appreciation and blessing.

Our hope is that every man who is discharged from the Navy will be contacted immediately by his church so that he might quickly feel himself again at home in civilian life.

We have tried to help him prepare for the change and to facilitate his quick readjustment to civilian life. Our particular appeal to you is that you establish a contact with him at your earliest convenience, for his sake and for the sake of the church.

The second letter was sent by the Catholic chaplains, W. J. Kokoszka, C. E. Freegard, and O. B. Cook, on duty at the Marine Corps Air Station, Cherry Point, N. C.

DEAR FATHER:

The above-named person is being detached from military service as of this date. During his tour of duty the Catholic chaplains have served this lad to the best of their ability and have made every effort to preserve the man's faith and return him to civilian life in a good, if not better condition, than upon his entrance. During his military career he has been exempted from many universal laws of the Church; he has been privileged to eat meat on all Fridays of the year, obliged only to a 4-hour Eucharistic fast, and has been exempt from collections at all services. Notwithstanding this man has been deprived of many spiritual benefits, and sometimes through his own fault. The chaplains early in their career learned that foxhole and gun turret religion did not endure very long and left much to be desired.

Today we release him to your spiritual care and Christlike zeal. We sincerely hope that he will ever remain a credit to his faith and an asset in your parish endeavors. It is our fervent prayer that the blood and sweat, loneliness and heartaches, temptations and pitfalls of the military life be his entire life as a reward of "well done" in his country's cause.

Thus the Navy chaplains sought to work with civilian clergy in linking up the dischargee with his home church and in conserving any spiritual gain that may have been made during his period of naval service.

### *The Chaplain and Recruit Training*

Upon the completion of demobilization of World War II, it soon became apparent that most of the recruits were from that group of youths who were too young for the draft. A study of the ages of naval personnel in 1946 revealed the fact that approximately one-half of the Navy was 20 or under and about one-third was 19 or under. This large percentage of

<sup>28</sup> CoC., Wunder file.



young men inevitably forced commanding officers to give attention to the problems of youth.

Following an investigation of the part Navy chaplains were having in the training program for recruits in our naval training centers, it was discovered that there was no uniform policy among the different centers. In some instances stations used the chaplains for only two or three lectures. In February 1947 the Chaplains Division of the Navy recommended that the training division make larger use of the chaplains. This the training division was glad to do.

Through the recommendation of the Bureau of Naval Personnel, the number of billets for chaplains at the training centers was increased to 12. In December 1947 the Curriculum for Recruit Training was published by the Bureau which manual provided a place for a seven-hour series of lectures, to be given by chaplains, on the general theme "Religious Life in the Navy." The material for this topic, prepared by Chaplain E. L. Ackiss, constructively criticized by training centers, was approved by the Chaplains Division and the training division.

The titles of the lectures to be given by the chaplains are: "The Navy Way," "A Man's Obligation to His Folks," "The Recruit and His Religion," "Looking Ahead," "The Case for Continence," "Taking a Chance," "The Finishers," "Self-Command," "The Navy Man and Marriage," and "You're On Your Own." Most of these topics could be used by either Protestant or Catholic chaplains for the entire group. However, such subjects as "The Recruit and His Religion," "The Case for Continence," and "The Navy Man and Marriage," can only be handled by having the recruits divided into Protestant and Catholic groups and then addressed by chaplains of these respective faiths.

This series of lectures gives the chaplains 10 contacts with all recruits in the training centers in addition to the other opportunities afforded through their normal duties. Church parade at the centers provides opportunity for all recruits to attend divine service. Also, chaplains are usually present at mast; they visit the sick bay and brig regularly; they are available for consultations; and they handle emergency cases that need the assistance of the Red Cross and Navy Relief.

This uniform over-all policy set forth in the new manual of the training division insures a greater opportunity on the part of all recruits to meet and to know the chaplain. And in turn, the chaplain has a greater opportunity to impress the importance of religious values in right living.

From the very beginning of the Navy, chaplains have been expected to carry on some collateral duties in addition to those which are distinctly of a religious character. A circular entitled "Appointment of Chaplains in the U. S. Naval Reserve," prepared by the Bureau of Naval Personnel, was circulated during war by procurement officers to prospective chaplains. This gave information about a chaplain's duties; requirements for appointment; how to make application for a commission; rank, promotion, and pay of a chaplain. Under the heading of "Duties of the Navy Chaplain," the circular listed first the ordinary religious duties and then mentioned collateral duties as follows:

B. Miscellaneous duties may include:

Supervision of ship or station libraries.

Correspondence with relatives of personnel.

Assist with educational activities, athletics, recreation parties, motion pictures.

Supervise sightseeing parties, entertainments, ship dances, Christmas parties.

Editor or contributor to ship or station paper.

Cooperator with social and welfare organizations ashore.

Navy Relief Work—Work of a sociological nature having to do with hospitalization, domestic problems.

The experience of chaplains throughout the history of the Navy has proved the importance and value of these collateral duties. Through the contacts with naval personnel which these duties make possible, the chaplain comes to know his men and is given an opportunity to enter more fully into their life. A bond is established which makes it easier for the chaplain to carry on his spiritual ministry.

However, during the war the matter of collateral duties was under criticism from a few sources. One of the most publicized incidents was that which centered around the resignation of Chaplain N. G. Talbott, a member of class 12 of 1943 of the Chaplain's School. According to the routine of the School, an examining board of three older chaplains met with the members of a graduating class two weeks before the scheduled graduation. The personnel of this Board would vary with each class. It was the duty of the members of the Board to make an appraisal of each student on the basis of his record at the School and from a personal interview. As a result of this further screening process, the Navy was later saved many difficult personnel problems in its Chaplain Corps.

When Chaplain Talbott appeared before the Board, he was asked certain questions designed to find out what he would do when faced with certain situations

which involved a moral problem or a conscientious conviction. Following this interview, Talbott voluntarily submitted his resignation which became effective as of September 5.

Even though the Methodist Church, of which Talbott was a member, concurred in the action taken, officials of the American Council of Churches argued his case. In the 20 January 1944 issue of the *Christian Beacon*, of which Dr. Carl McIntire was editor, the Talbott case was publicized. The February 7 issue of *Time* and the February 17 number of the *Christian Advocate* of Chicago picked up the same story. The distortion of facts and false implications which were broadcast in such publicity inspired a number to write letters of inquiry or of protest to Secretary of Navy Frank Knox, to the Bureau of Naval Personnel, and to Chief of Navy Chaplains R. D. Workman.

Replying to one inquirer, Secretary Knox wrote on 12 February 1944:

A chaplain is not expected, much less required, to violate his conscience at any time. No chaplain is required to provide or dispense alcoholic beverages. Mr. Talbott was merely asked if he could associate with those who do partake of alcoholic beverages and said he could not. Chaplains are not expected, much less asked, to disseminate information concerning prophylactic measures for protection against social diseases.

On the other hand, chaplains are asked to address our personnel and employ the strongest possible argument in support of the moral and religious grounds for practicing continence.

Replying to several who wrote to him, Chaplain Workman assured his readers that:

First: Chaplains are not required by the Navy Department to act contrary to their personal conscientious scruples in participating in social and recreational functions where alcoholic beverages may be served.

Second: Chaplains are not required by the Navy Department to give instructions or lectures concerning the use of prophylactic measures to prevent social diseases. Chaplains are frequently requested and are customarily expected to be willing at all times to give addresses and lectures to naval personnel on the subject of chastity and the moral and religious grounds for practicing continence.

Third: The Navy Department, if advised that a chaplain has been required to do that which is contrary to his personal convictions and conscience, with regard to such matters, will take the necessary steps immediately to correct the situation.<sup>20</sup>

The attitude of chaplains from the different denominations represented in the chaplaincy varies greatly on the propriety of taking part in certain social customs. What might be objectionable to one would

be entirely acceptable to another. However, no instance is known in the Chaplains Division of a chaplain being required to perform some collateral duty contrary to his conscientious convictions.

### *Personal Counseling*

Statistics from chaplains' annual reports or from station histories tell an amazing story of services rendered by chaplains through personal counseling. Men and women, who in civilian life rarely turned to a clergyman for advice and help, found it easy to turn to the chaplain when in the service. There are several good reasons for this. Navy chaplains, especially aboard ship, live closer to their men than do civilian clergymen to members of their church. A chaplain shares with others the experiences common to all in his group. He does not live a life apart. For instance, a chaplain aboard ship is one of the ship's company. He, too, knows what it means to be away from home for months at a time. The chaplain is one with his men in the perils and the disagreeable experiences that are inevitably a part of a sailor's life in wartime. This sharing of common experiences creates a bond of sympathy which makes confiding easier on the part of the individual in trouble and the task of counseling simpler on the part of the chaplain.

All manner of questions were brought to the chaplain—home difficulties, marital problems (often called, perhaps more truly than intended, "martial"), love affairs, financial entanglements, adjustment difficulties, disciplinary involvements, and some religious perplexities. Fortunate was the chaplain who had taken advanced courses in psychology and counseling before entering the service. Often the chaplain's



A Navy bluejacket goes to Chaplain G. Y. Richards for some sympathetic advice and counsel. A large percentage of the average Navy chaplain's working day was spent in personal consultations.

<sup>20</sup> CoC., file "Collateral Duties Controversy."

greatest service in counseling was just his willingness to listen.

Many a Navy chaplain was told how a timely interview with some despondent soul has saved a man from committing suicide or from doing some act which would only have increased his misery. And many a man was saved for usefulness in his allotted place in the Navy or Marine Corps because some chaplain helped him analyze his difficulty and bolster his morale. The wise chaplain was one who was able to detect a spiritual problem beneath the difficulties which usually the individual first mentioned. Often the man, consciously or unconsciously, rationalized his difficulty. A little skillful probing would bring the real issue to light. Out of such interviews, many, perhaps for the first time in their lives, were faced with the importance of a vital faith in God.

From such counseling came many tangent responsibilities. Often the chaplain had to write letters to relatives and friends of the distracted individual to help straighten out some difficulty. Sometimes loans or outright grants had to be secured from the Navy Relief or Red Cross. Perhaps some readjustment to the service was arranged by speaking to the proper officer. And sometimes the counselee was referred to a doctor or a psychiatrist.

The magnitude of this phase of the chaplain's duties can be gaged by the report of the activities of chaplains at the Naval Training Center at Sampson, N. Y., where in less than a three-year period—October 1942 to July 1945—the chaplains reported having had 161,832 personal interviews. During this time, 108 chaplains were on duty for varying lengths of time, only a few over 18 months. (Q. 923a.) Chaplain J. E. Johnson, on duty at the Naval Training Station, Great Lakes, reported that in 1944 the chaplains at that station had 118,450 interviews on "all sorts of personal matters and problems." Chaplain Johnson estimated that approximately 10 percent of the interviews were "on matters essentially religious."<sup>40</sup>

### *Visiting the Sick and the Imprisoned*

Among the duties required of a chaplain is that of visiting the sick bay and the brig. A question designed to bring out some of the interesting or unusual experiences of this aspect of a chaplain's duty was inserted in the November 1944 questionnaire. The following answers were selected from the replies received:

While we were in Okinawa there were a number of wounded brought aboard. One was painfully burned and as I approached him I noticed him looking at the cross on my collar. When I caught his eye he broke into a broad

smile and said, "Chaplain, I'm sure glad to see you. I was so damn scared I couldn't talk but the Lord was with me." A suicide plane had struck his ship. (Chaplain P. J. Warner, *Rockingham*. Q. 147.)

The chaplain's battle station was in the main sick bay where both spiritual and physical ministrations were offered by the chaplain to wounded men, following the Coral Sea Battle. When the ship was abandoned in the Battle of Midway, the chaplain's responsibility was to assist in the removal of the wounded from sick bay to the after boat pocket on the starboard side from which the wounded men were helped down lines to the life rafts. (Chaplain F. R. Hamilton, *Yorktown*. Q. 400.)

The word must have got around that I was the brig chaplain because a number of men who were over leave or A. W. O. L. from other stations came to me to surrender themselves. One was a 15-year-old youngster from Texas. (Chaplain O. L. Daley, USNTS, San Diego. Q. 612.)

Chaplain visits brig regularly, "holding court" in the mess hall, as boys come forward to recount their difficulties and requests. (Chaplain F. B. Sayre, RS, Anacostia, Washington, D. C., Q. 736.)

Quite a few of my clients of the "brig personnel" (they refused to think of themselves as prisoners) were faithful church attendants. A "chaser" or guard escorted them each Sunday to our open air service at camp. I only objected on one occasion, and that was the Sunday we had our largest crowd. The guard brought his prisoner down to the very front. (Of course, he may have been deaf, but I doubt it.) Now this, in itself, is no great crime, for usually there is more room down front than in the rear or the congregation. However, this particular guard not only refused to take off his hat, but he refused to be seated. He stood the entire service with his hat on, facing his seated prisoner on the front bench, and his rifle was always in a ready position in his hands. As I look back on it now, it is rather humorous, but at the time, I was so provoked I could not think straight. On the following Sunday, that couple took the back pew. (Chaplain P. P. Galliger, Atoll Command, Ulithi. Q. 1061.)

### *The Chaplain as Librarian, Education Officer and Editor*

One of the oldest collateral duties of the Navy chaplain was the promotion of learning. Chaplains were among the very first to introduce libraries on naval vessels and throughout the years the chaplain has been in charge of such. The Government, recognizing the need for good reading as an important factor in maintaining high morale, appropriated hundreds of thousands of dollars for books during the recent war. It was comparatively easy for chaplains to secure the necessary number of books for their ship or station.

A typical illustration showing the value of a library with fighting men is found in a report submitted to the Chaplains Division by Chaplain A. R. Chatten,

<sup>40</sup> Sperry, *Religion of Soldier and Sailor*, volume 11, page 53.

who was with the Eighteenth Seabees on Guadalcanal during the first part of 1943. During a 72-day period from 11 January to 24 March, the men of his unit made 7,000 withdrawals from a library of only 1,600 volumes. Writing on 3 June 1943, Chatten commented:

My library was a big success. The skipper said that it was one of the biggest morale factors in the unit. One could not conduct athletic contests because of the intense heat. . . . Reading was their favorite relaxation.

Chaplain M. W. Lemon in his annual report for 1945 wrote: "As education and information officer, the chaplain made available to all personnel the service of the United States Armed Forces Institute—about 500 applications and tests were handled." Often the chaplain was asked to handle the Navy courses studied by naval personnel who were seeking to qualify for a higher rating.

The March–April 1946 issue of the *Chaplain's News Letter* carried the following story under the title "Navy Pacific University."

Chaplain J. F. Hugues reports from the Fourteenth Naval District that the Navy Pacific University opened at the former Navy Hospital 128 Base with the first enrollment on 27 December. Over 4,200 Navy personnel have enrolled for some 60 courses. Catholic, Protestant, and Jewish courses in religious education are being conducted by appropriate chaplains. Each gives a 2-hour course three nights a week. Courses at both the high school and college levels as well as technical courses are offered.

A collateral duty which often fell to chaplains was that of editing or assisting in the editing of ship's histories, year, memory, or cruise books. As the war drew to a close and demobilization began, a desire on the part of the men for some permanent record of the months and years spent in fellowship and service aboard some vessel or station was natural. Literally hundreds of such publications appeared, many of which were forwarded to the Chaplains Division, often by chaplains who were partly responsible for their appearance. Some of these volumes were handsomely bound, beautifully illustrated, and attractively edited. In some cases the cost of the edition was underwritten in whole or in part by the ship's welfare fund.

One of the most elaborate of the volumes sent to the Chaplains Division bore the following title: "U. S. S. *Midway* Mediterranean Cruise 1947–48. A record in prose and picture of the 1947–48 cruise of the United States *Midway* CVB-41, written, compiled, and produced by her officers and men." The folio volume not only gave a pictorial survey of interesting and historic places visited in the Mediterranean area but also presented through picture and prose a com-

prehensive view of life aboard the big carrier. The editor was Chaplain W. A. Mahler.

### *Using the PA System and the Radio*

Many chaplains reported that they often broadcast to men below decks the progress of battle as seen from the bridge. Here are some sample quotations from the November 1944 questionnaire:

At certain intervals in the battle areas broadcasts of battle news are made throughout the ship. During battle the chaplain is on the bridge to relay the happenings to the men below decks. (Chaplain J. A. Dolan, *Savo Island*, Q. 432.)

When the ship went into action, the chaplain broadcast what was happening to the men stationed below decks and in the sick bay. This helped to relieve the tension. (Chaplain J. H. Westbrook, *Fuller*, Q. 105.)

Chaplains often broadcast the day's news over the PA system. Chaplain D. K. Theobald in this 1945 annual report commented as follows on the programs he sponsored on his ship:

One thing that contributed much to ship morale was the WMIN radio station established on the port side of the hangar. WMIN reached to all portions of the ship by the fourth channel of the RBO system and four large speakers topside. This station was established by the chaplain. Armed Forces Radio services records plus the local program planned and put on by the crew kept up good music and entertainment from 1500 to 2100 daily. . . . On Sunday special religious programs secured in the States were broadcast.

Chaplain J. D. Wolf, who was aboard the APA *Frederick Funston* during 1944, mimeographed an 80-page single-space typewritten compilation of broadcasts given to the ship's personnel and troops on board that vessel from May 1944 to March 1945. A copy was sent to the Chaplains Division. An examination of this shows that the chaplain acted as radio commentator on the day's news as it had been relayed to the ship; a lecturer on history and geography of the area visited or about to be visited; and described the day's events, sometimes as they happened, with announcements of coming events, and the day's gossip. Here is a typical quotation taken from the broadcast for 30 May 1944:

In this broadcast your roving reporter or chief scuttle-butter hopes to bring the ship and convoy news that you want to hear. At the end there will be a brief résumé of the latest world news.

Flash! Now here is the big scoop of the day we have been waiting for. We are on our way to Eniwetok, in the Marshall Islands. This is our staging area. It will take us 10 days to reach this atoll where some troops will be transferred to LST's. After two days we will get underway for the target. And where is the target? Well, you can't expect all the news in one night.



Chaplain Joshua L. Goldberg, serving in the district chaplain's office, Third Naval District, made eight radio addresses in 1944 over such stations as WOR, WNYC, and WQXR for the Mutual Broadcasting Co. and the Blue Network. He was chiefly responsible for the "Navy Goes to Church" radio programs which carried to millions of people the Navy's concern for the spiritual welfare of its personnel. A number of other chaplains had similar opportunities.

### *In Charge of Recreation and Entertainment*

Another of the expected collateral duties of Navy chaplains is that of sponsoring recreation and entertainment, especially when attached to a ship or some small station. In the larger stations line officers often had this responsibility. Frequently the chaplain was in charge of movies. A few organized orchestra or glee clubs. They conducted sightseeing parties and organized smokers, dances, and entertainments. The following extracts from the 1945 annual reports of the chaplains indicated tell their own story:

... the commanding officer instructed me to handle, without specific instructions from him, any matters concerning the welfare and recreation and morale of the crew, such as recreation parties, sightseeing tours, smokers, and other entertainment activities. This permitted a wide latitude of opportunity for the chaplain, and various types of shore liberty parties were conducted in the Philippines, New Guinea, Saipan, Hawaii, and in Japan. (T. C. Davies.)

The chaplain was put in charge of the total recreation program of the ship under whom served officers appointed by the captain for special activities. . . . The chaplain was responsible for the maintenance and operation of the library which at times served 1,300 personnel . . . The responsibility for the procurement of movie programs was an unending and sometimes mildly hazardous responsibility which could disrupt plans and schedules at any hour of the 24. (Chaplain J. W. Hammons.)

On February 1945 I was given temporary additional orders by the Commanding General of the Fourth Marine Air Wing in order to take the Fourth Marine Wing Band on a tour of the Central Pacific for entertainment and morale purposes. We gave 30 shows and entertained 153,000 men. . . . This duty terminated 12 March 1945. (Chaplain H. A. MacNeill.)

One of the most unusual projects reported as a collateral duty was that of organizing hunting parties. Chaplain V. J. Gorski wrote that he sponsored 56 such parties, "involving a total of almost 600 participants." (Q. 342.)

In the spring of 1942 when the *Arkansas* arrived in Hampton Roads preparatory for modernization, Captain C. F. Bryant authorized Chaplain I. W. Stultz, the ship's chaplain, to arrange for the rental of a recreation center at Virginia Beach for the exclusive use

of *Arkansas* personnel during the two or three months the ship was to be in the yard for overhaul. Two large houses were rented for May and June, one for the enlisted men and one for the officers. The houses became very popular. A variety of activities were planned for the beach and for the evenings. There was horseback riding, tennis, and golf for all who desired them. Intoxication or any public disturbance meant an immediate return to the ship. Only one man was returned during the entire time the center was in operation.

At request of Captain Bryant, Mrs. Stultz and the youngest of their two sons joined Chaplain Stultz as residents of the enlisted men's house. Of their experiences there, Stultz wrote:

Their presence added further to the home atmosphere, which contributed so much to the success of the project. Some of the men had not been inside a private home in 17 months and their appreciation of this aspect of the beach house was evidenced by the number of men who would gather around the chaplain and his wife as they sat by the open fireplace during the cool evenings. A few would walk to the amusement centers nearby which operated along the beach under black-out conditions, but by 1000 of the second night the living room would be full of these lads roasting popcorn, playing bridge, or trying to beat Mrs. Stultz in an old fashioned game of checkers.

Over 350 members of the crew shared the privileges of the center during its operation, and this number represented a relatively large proportion of ship's company personnel which remained attached during the overhaul period.

Many similar stories could be told of the way in which Navy chaplains have sponsored wholesome recreation for the men of their unit. Tribute should also be paid in this history of the loyal cooperation given to their husbands in the Chaplain Corps by many of the wives of the chaplains. A Navy chaplain's wife occupies a position similar to that of the wife of a civilian clergyman. The ministry of many Navy chaplains has been made more effective because of the interest shown and the assistance rendered by his wife.

### *Miscellaneous Duties*

Any complete catalog of the collateral duties of Navy chaplains is impossible for they vary with the billet, and the initiative, and industry of the individual chaplains. Some of the miscellaneous duties not mentioned above merit a brief notice.

The distribution of religious literature including Bibles, New Testaments, portions of scripture, tracts, devotional aids, rosaries, prayer books, missals, and religious periodicals was ever a responsibility of all chaplains. The extent of this work will be indicated

in a subsequent chapter dealing with the contribution of denominations and welfare agencies to the chaplain's work.

From ancient times we find religious ceremonies connected with the laying of the keel, the launching and the commissioning of a ship. Chaplains on duty at Navy Yards were frequently called upon to offer prayers at the launching or the commissioning of a vessel. Chaplain M. H. Twitchell, for instance, writing from the Navy Yard at Puget Sound in his annual report for 1945, stated that he had offered prayers at the launching and commissioning of "three destroyers, six auxiliary oilers, and one floating dry dock." Thus the age-old traditions of the past are carried on in impressive religious rites which have deep meaning for the seagoing men.

Chaplain F. G. Doerschug wrote on 20 August 1943 regarding his work as insurance officer aboard the APA *John Penn*, which was sunk 13 August 1943:

The captain wanted every man aboard insured and I believe that every man on the ship, with one exception, had insurance when the ship was destroyed. During the month of July I helped the men write out over \$1,000,000 worth of insurance. Many men had paid but one premium when they were killed. I spent many days, and used thousands of words, getting the ship insured and of the accomplishment of that task I am a little proud.

All telegrams addressed to personnel at the Naval Training Center, Sampson, N. Y., via Western Union, the communications office, or the American Red Cross containing messages of an emergency nature from relatives of Navy men were channeled through the office of the senior chaplain. According to a report made by Chaplain R. E. LeMoine, a total of 25,160 telegrams were delivered from October 1942 to 15 July 1945. Thus many a chaplain was present and able to give spiritual help and comfort at the moment when such was most needed. Every man who returned from an emergency leave was also contacted by a chaplain. "This practice," wrote LeMoine, "is producing a surprising amount of good will among the enlisted men for the Chaplains' Corps." (Q. 923a. p. 17.)

Chaplains aboard ship also delivered death messages. Chaplain A. M. Oliver in his annual report for 1945 wrote:

It was the job of the chaplain to convey the news of all death messages delivered to personnel on this ship. Twenty-three such messages were delivered.

In some stations and aboard some ships, chaplains investigated all requests for emergency leave. Chap-

lain O. D. Herrmann commented on this duty in his annual report for 1945 as follows:

My principal activity in connection with this collateral duty was to organize, with the approval of the commanding officer, the five station chaplains into a screening group for all emergency leaves for enlisted personnel of this depot. . . . Often as high as 15,000 men were aboard.

Chaplains as a rule were not called upon to censor mail but occasionally a chaplain volunteered. One chaplain, who was helping in such work, reported finding the following brief laconic note from a lad to his Mother: "Dear Ma. I have saw action and from what I seen, I have saw enough. They can fight their war."<sup>41</sup>

Collateral duties have long been accepted by Navy chaplains as an important part of their work. Such duties provide intimate contacts with naval personnel which can be secured in no other way. However, these collateral duties can be so multiplied that they become a burden. Section 2402 of the *Chaplain's Manual* states that in such a situation the chaplain should:

- (1) Invite his commanding officer's attention to the fact.
- (2) Comply with the order given if the commanding officer reiterates his order relative to the collateral duty assignment, and request the commanding officer's permission to confer with the fleet, force, or district chaplain for counsel and guidance. If this conference does not alleviate the situation, he may state his case, including all facts and circumstances thereto, in a letter to the Chief of Naval Personnel via official channels.

## PROTEST OVER MORAL CONDITIONS

After V-J day, when ships of the United States Fleet began arriving in Japanese home waters and naval personnel began going ashore, moral conditions in Japan were discovered to be very bad. According to the testimony of several chaplains, some commanding officers did little or nothing to discourage promiscuity. Several chaplains reported this condition at once to the Bureau and the Chief of the Bureau of Naval Personnel sent a despatch calling on all commanding officers to give this matter immediate attention.

The 1 November 1945 issue of *The Des Moines Register* carried a letter from Chaplain L. L. Lacour, a member of the Des Moines Methodist Conference. Chaplain Lacour was serving aboard the *Piedmont*

<sup>41</sup> *Chaplain's News Letter*, March-April 1944, page 9.

which had anchored at Yokusuka in Tokyo Bay. According to his letter, when the chaplains of the fleet learned that the Navy was intending to place "a Navy operated treatment station within the house" of prostitution, they met and "submitted to the Flag a memorandum that represented the unanimous opinion of the group." However, the protest of the chaplains was not effective and on October 7 the "Yosuura house was opened to enlisted men, with 'geisha houses' permitted to accept the patronage of chiefs and officers."

Becoming impatient with the slowness of correction through official channels, Chaplain Lacour decided to appeal directly to the public. While this method of protesting was not in accord with Navy practice, his letter to the *Des Moines Register* did have the effect of turning the full spotlight of publicity upon the attitude of the Navy on the venereal problem in Japan. Lacour's letter was broadcast in its entirety over a Nebraska station and recopied in whole or in part in many papers and magazines. *Newsweek* for 12 November 1945 gave more than a page to the controversial subject. The letter was mentioned on the floor of the houses of Congress and was inserted four times in the *Congressional Record*.<sup>42</sup> Numerous letters of protest from the public were sent to Members of Congress and to high ranking officers of the Navy and Government.

In reply to a letter of inquiry sent by Congressman J. P. O'Hara, Secretary Forrestal wrote:

I am pleased to advise you that immediately on learning the situation at Yokusuka, an investigation was made and directives were issued ordering strict compliance with the long-established Navy policy for the suppression of prostitution. The compliance has been secured, and all places of prostitution have now been placed out of bounds.

As a result of the publicity attending this matter, the Navy restated its old position regarding the prevention, control, and treatment of venereal disease. The attention of commanding officers was called to the official policy of the Navy which did not approve of "segregation" but rather of "suppression." The *Navy Department Bulletin* for 15 December 1945 carried a letter from the Bureau of Personnel directed to all ships and stations which contained the following:

No action shall be taken that might be construed as encouraging, tacitly approving, or condoning prostitution. Commanding officers will not neglect, however, other means of reducing venereal disease in their respective commands but will continue to exert every effort towards this objective.

<sup>42</sup> See article by J. S. Payton, "The Story of a Letter," in *The Chaplain*, March 1946.

## SERVICE PERSONNEL AND FOREIGN MISSIONS

From the point of view of the Christian cause, one of the unexpected results of the war was a new appreciation of foreign missions which resulted from contacts of service personnel with missionaries and native Christians. American naval forces followed in the footsteps of missionaries of one or more generations ago beginning in New Guinea, Guadalcanal, the Solomons, and later in the Gilberts, the Carolines, the Marshalls, the Marianas, and even on Okinawa and the main Japanese islands. So also in the Philippines, India, China, and Korea.



Chaplain J. P. Lee, during combat on Iwo Jima, helps a Marine sergeant sort the mail. Chaplain, probably better than anyone else, knows the value of mail in helping the men keep up their spirits under unfavorable conditions. Many of the heartaches carried by the mail eventually find their way to the chaplain.

Many a serviceman was helped by native Christians and hidden from the Japanese until he could be rescued. Where cannibalism and head-hunting were once prevalent, United States service personnel found peaceful natives singing hymns and conducting daily devotions in their homes and churches. In the vast majority of cases these Christian natives were our best allies.

Many a sailor or Marine, who back home had ignored or even ridiculed foreign missions, suddenly came face to face with native converts. It was an amazing experience for many American boys to see natives gathering in worship and to hear them sing familiar church songs—the words of which the Americans could not understand but the tunes were unmis-

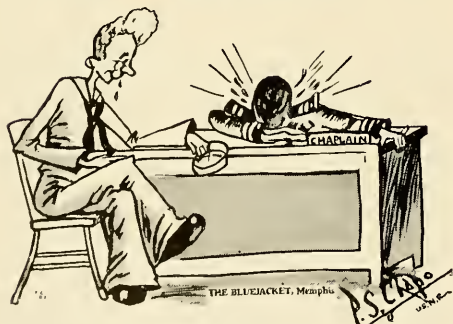


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From Beacon, R. S. San Pedro, Calif.

## Memphis Pete



"But that's only half my story . . ."

From *The Bluejacket*, Memphis, Tenn. By permission.



From a Navy paper, source unknown.



## LIL' SHORT-RUNNER.....



A. J. ANDERSEN  
"CHAPLAIN - MY TENT LEAKS."

2-22-45

From a Navy paper, source unknown.



"As your chaplain, I might offer a suggestion—Why don't you pray a little, Snodgrass—sort of go over your sergeant's head?"

By permission.

takable. The contrast between the native who was a Christian and the one who was not was too striking to be ignored. The faithfulness and devotion of the natives to their religion were frequently both a rebuke and a stimulus to the American serviceman. Mission stations were often oases of hospitality. The stories of how Christian natives helped in the erection of chapels, which were sometimes left for the natives to use after the United States forces had withdrawn, and of how American service personnel dipped into their limited pay to help some mission or native pastor, are legion in number.

Chaplain R. R. Ferguson, who served with a Seabee unit on Admiralty Islands in 1944, described as follows an experience he had with a native:

Shortly after arriving on this island, I was driving alone 1 day through the jungle when I was stopped by the first native I had seen. He carried a machete and looked very much like a potential cannibal. The native asked for a ride and with some hesitation I motioned him into the front seat. The fact that the native got into the back seat made me feel ill at ease until he noticed the small white cross painted on my sun helmet. A great grin spread from ear to ear and he said, "You Christian?" I nodded and with face aglow the

native exclaimed: "Me Christian!" That ended the conversation for the time being.

After driving some distance on the jungle road, the native suddenly began tapping my shoulder. I turned to look and saw him handing me a dollar bill. Not knowing why he should be trying to pay for a ride, I stopped the jeep to inquire. Then by the sign language and broken English the native told me that the bill had fallen out of my pocket to the floor of the jeep and that he was merely trying to return what was mine. The native pointed to the spot where he had picked up the bill and then to Heaven and said: "Papa no like him steal." That experience proved to me that some fine Christian work had been carried on in that island by missionaries.<sup>42</sup>

Dr. Henry P. Van Dusen, of Union Theological Seminary, New York City, in his *They Found the Church There* states that the presence of American servicemen in the South Pacific and elsewhere launched another "laymen's inquiry" into the value of missions. This inquiry was not made by ministers or college professors, but rather by skeptical and sometimes critical soldiers, sailors, and Marines. Dr. Van Dusen sets forth in his book many instances of a complete "about-face."

<sup>42</sup> CoC., Ferguson file.

In one letter, quoted in part by Dr. Van Dusen, a serviceman wrote to his mother:

Well, Mom, believe me . . . more miracles have happened than seemed possible. In all fairness I must say the missionaries have done absolutely marvelous work among the natives of these islands.

And another lad wrote:

Two years ago I doubt if any type of missionary work or study would have interested me; but after actually seeing the poverty and tragic sights, I'm ashamed of myself.

Dr. Van Dusen also quoted Senator James M. Mead who, after a trip through the South Pacific, said: "American doughboys are reaping heavily where the missionaries have so long and patiently sown."<sup>44</sup> Through personal and direct contacts with the results of missionary work, many a serviceman has returned home to give his testimony: "I believe in missions."

### THE CHAPLAIN AS AN AUTHOR

A great flow of books dealing with World War II began to come from the presses before hostilities ceased. As would be expected, some were written by Navy chaplains. The *Army and Navy Chaplain* of October–November 1945 carried an article, "Books By, About and For Chaplains," which listed the following, then known to have been published by Navy Chaplains of World War II:

William A. Maguire, Captain, ChC., USN. *Rig for Church*, 251 pages, Macmillan, 1942. *The Captain Wears a Cross*, 201 pages, Macmillan, 1943.

James V. Claypool, Captain, ChC., USNR. *God on a Battleground*, 110 pages, John C. Winston Co., 1944.

Howell M. Forgý, Lieutenant Commander, ChC., USNR. *And Pass the Ammunition*, 242 pages, Appleton-Century, 1944.

W. Wyeth Willard, Lieutenant Commander, ChC., USNR. *The Leathernecks Come Through*, 224 pages, Revell, 1944.

Hansel H. Tower, Lieutenant Commander, ChC., USN. *Fighting the Devil with the Marines*, 172 pages, Dorrance, 1945.

Two of these books—*Rig for Church* and *And Pass the Ammunition*—included an account of the Pearl Harbor attack. Chaplain Maguire's second book was a sequel to the first and gives an account of his experiences from Pearl Harbor to the summer of 1942. Chaplain Claypool wrote about his experiences aboard the *South Dakota* when she was in action around Guadalcanal during the critical days of November 1942. This appeared as a syndicated series in the public press. The volumes by Chaplains Willard and Tower deal with a chaplain's services with the Ma-

rines. Chaplain Willard's book gives a dramatic account of combat experiences at Guadalcanal and Tarawa.

Chaplain J. E. Johnson contributed a chapter entitled "The Faith and Practice of the Raw Recruit" in *Religion of Soldier and Sailor*, which was Volume II of the series on Religion in the Post-War World, edited by Dean Willard L. Sperry of Harvard. The volume was published by the Harvard University Press in 1945. Chaplain Johnson wrote of his experiences at the Naval Training Center, Great Lakes, Ill.

Chaplain A. F. Glasser is the author of *And Some Believed*, a volume of 208 pages published in 1946 by the Moody Press of Chicago. In this book Chaplain Glasser describes his experiences with the Marines in the South Pacific.

Chaplain P. E. Kerwin is the author of *Big Men of the Little Navy* which was published in 1946 by the St. Anthony Guild Press of Paterson, N. J. The volume contains 129 pages and tells of Chaplain Kerwin's experiences with the Amphibious Force in the Mediterranean during 1943 and 1944. Also published in 1946 was Chaplain L. R. Schmieder's book *The Life We Live*, 204 pages. Chaplain Schmieder describes the experiences of a group of boys from pre-Pearl Harbor days through a global war.

Chaplain W. C. Goe, who served with the Fourth Marine Division in the assault on Saipan and Tinian in June and July of 1944, published *Is War Hell?*, 270 pages, in 1947.

At least one Navy chaplain had the satisfaction of seeing some of his poems written during the war appear in book form. Chaplain Franklin Cole spent part of the first night in Tokyo Bay on board his ship, *Cumberland Sound*, writing a sonnet "To Kagawa." A few days later he had the pleasure of calling on Dr. Toyohiko Kagawa, the well known Japanese Christian leader. Cole was the first American chaplain to visit him after the cessation of hostilities. In 1947 Association Press, New York, published a volume entitled *The Willow and the Bridge* which contained 17 poems by Kagawa, 12 by Chaplain Cole, and 23 meditations by Kagawa.

Chaplain H. J. Berkowitz is the author of a novel called *Boot Camp*, 384 pages, published in 1948 by the Jewish Publication Society of America, Philadelphia. Chaplain Berkowitz served at the Naval Training Station, Sampson, N. Y., from April 1943 to November 1944. The incidents related in this work reflect the life of a recruit in one of our great training centers.

Also in 1948 Chaplain H. H. Tower had his second

<sup>44</sup> *Op. cit.*, pp. 41, 42, and 4. Used by permission.

book published by Dorrance. This 105-page volume is entitled *God and Mother Moore* and tells the story of the outstanding services rendered to service personnel by a Philadelphia woman known to thousands of naval personnel as Mother Moore.

In addition to the above list of books published by Navy chaplains (which list may not be complete), numerous articles were written by them which appeared in both the religious and secular press. A number of chaplains have contemplated writing a book about their experiences and several have their manuscripts written in full or in part.

Some of the chaplains prepared devotional aids for service personnel which were printed and distributed. One of the best known of these aids was a 14-page guide which appeared in 1943 with the title *Blue-jackets Bible, Notes and Hints on Reading It*. The author signed himself as "The Chaplain, USS *San Francisco*." He was Francis B. Sayre, Jr. This booklet was widely circulated.

## UNIFORMS

All uniform regulations affecting Navy officers apply to chaplains. By alnav 16 dated 27 February 1941 khaki uniforms were authorized for all officers as a working uniform. Previous to this date Navy officers had but two service uniforms, the blues and the whites. On 16 April 1943 the gray uniform was authorized with the announcement that this would in time supplant the khaki as the work uniform. However, the policy of the Navy Department changed and on 25 July 1946 alnav 406 appeared which stated that the gray uniform was permitted up to 15 October 1948. Only the khakis would then be the authorized work uniform. A number of subsequent alnavs modified earlier rulings. Alnav 61 of 23 September 1949 authorized all persons on board ship actually at sea and Reserve personnel not on extended active duty for periods of training and drills to continue to wear the gray uniform until 15 October 1949. Alnav 63 of 29 September 1948 permitted senior officers present to authorize wearing of khaki working uniforms (cotton materials) with coat as a liberty uniform on foreign stations by ship-based and advanced-base personnel when suitable dry cleaning facilities are not available.

On 15 October 1948 the designation of officers' white uniform was changed from service dress to dress, and the designation of khaki uniforms made of tropical worsted, gabardine, and similar fabrics was changed to service dress, khaki, in accordance with the provisions of alnav 406-46. Gray uniforms, when

worn in accordance with the provisions of alnav 61-48, shall comply with the regulations for khaki uniforms. Khaki cotton uniforms will no longer be worn on leave or liberty.

Change No. 5 to Uniform Regulations, dated 14 February 1949, further provides that brown shoes and socks be worn with khaki and aviation winter working uniforms and announces approval of a lightweight khaki raincoat and rain cap cover for wear with khaki and white uniforms.

Ever since 1885 Navy chaplains have not been permitted to wear the full-dress uniform.<sup>45</sup>

Under the stress of the emergency period preceding World War II, the full-dress uniform was ruled out by alnav 93, 12 October 1940. Thus by negative action Navy chaplains found themselves on a full equality with their brother officers in the matter of uniform. The blue uniform became the only winter dress uniform and chaplains attending formal functions, as a White House reception, would no longer be conspicuous by being obliged to wear a different uniform. A letter from the Secretary of the Navy dated 18 May 1948 to all ships and stations informed all officers that the following articles "will not be included as part of postwar dress uniforms": cocked hat, frock coat, epaulets, full-dress trousers, dress sword belt, dress white trousers, and boat cloak. By this letter the wartime ruling regarding full dress was continued.

Navy chaplains attached to Marine units were permitted to wear the field uniform prescribed for officers of the Marine Corps. On 15 May 1944 officers serving with Navy aviation units were permitted to wear the aviation winter working uniform when that uniform was prescribed as the uniform of the day for aviators. Under this ruling some Navy chaplains attached to such units wore the green aviation uniform. No change of uniform or insignia was authorized for Navy chaplains serving with Coast Guard units.

Navy chaplains continued to wear the vestments of their respective churches when occasions required. A new ruling appeared in the 1947 edition of Uniform Regulations which read: "When taking part in church services naval personnel may wear the vestments of the church." This gave official approval to the custom already being followed in many places of permitting naval personnel in choirs to wear gowns over the prescribed uniform.

<sup>45</sup> A detailed account of the changing uniform regulations as they affected Navy chaplains is to be found in volume I of this history.



## THE MILITARY CHAPLAINS ASSOCIATION

At the annual convention of the Chaplains Association of the Army and Navy held in New York 10-13 May 1948 the name of the association was changed to the Military Chaplains Association. This was made necessary by the establishment of the Air Force as a separate branch of service and by the appointment of so many chaplains in the Veterans' Administration. The new name was more inclusive than the old.

Beginning with the July-August 1948 issue, the official publication of the association was called *The Military Chaplain* instead of *The Army and Navy Chaplain*. Dues in the association, which entitled one to a year's subscription to the magazine, were raised at the New York convention from \$2 to \$3 annually. As of 1 January 1949 the association had 2,443 paid memberships of whom 571 were listed as Navy.

After serving as editor of *The Army and Navy Chaplain* for nearly 5 years, Chaplain A. J. Brasted, USA, resigned in the spring of 1945. Chaplain C. M. Drury, USNR, was selected to be his successor. He served as editor for four issues beginning with the July-August 1945 number. Chaplain E. W. Weber, USA, served as associate editor with Chaplain Drury for 6 months when he was succeeded by Chaplain H. G. Elsam, USA, who became editor beginning with the July-August 1946 issue. Chaplain Monroe Drew, Jr., USNR, then became associate editor. Chaplains Elsam and Drew continued to edit the magazine to the time of this writing (March 1949).<sup>46</sup>

The *Military Chaplain* is unique in the history of journalism for it is the only publication which is supported by chaplains from the three branches of the Armed Services and of the Veterans' Administration, Reserves and Regulars, and of all faiths. Indeed the Military Chaplains Association of the United States brings together in one voluntary paid-membership association more clergymen of the three major faiths than may be found in any other similar organization. The large influx of clergymen into the chaplaincy during World War II has given new life to the association. Active chapters have been organized in various parts of the country where at their monthly meetings former chaplains have fellowship with those still in the service. The announced purpose of the association reads as follows:

<sup>46</sup> The files of *The Army and Navy Chaplain* for the war years and following contain a wealth of valuable source material bearing upon the experiences and accomplishments of chaplains in World War II.

Humbly invoking the assistance of Almighty God, we associate ourselves together for the following purposes: "To safeguard and to strengthen the forces of faith and morality of our Nation; to perpetuate and to deepen the bonds of understanding and friendship of our military service; to preserve our spiritual influence and interest in all members and veterans of the armed forces; to uphold the Constitution of the United States; and to promote justice, peace, and good will.

The President of the Army and Navy Chaplains Association during the war years was the Rev. N. M. Ylvisaker. Chaplain R. J. White, USNR, was elected president at the sixteenth annual convention of the association held in Washington, D. C., 23-25 October 1946 and reelected at the 1948 convention.

## PROBLEMS FACED BY NAVY CHAPLAINS

Every clergyman faces difficulties and each parish has its own peculiar problems. The Navy chaplain and his "parish" are no exceptions to this general rule. There are problems which clergymen have in common regardless of where they serve. Sometimes the major difficulty is an apparent lack of spirituality and indifference to religious matters on the part of many in the parish. Often a clergyman, lacking immediate fellowship with others of his profession, has a feeling of being "alone." There is also the frequent complaint that the pressure of other duties continually encroaches upon the time needed for one's private devotions and study. Clergymen do not escape such problems when they put on the Navy's uniform.

However, there are some problems in civilian life that the Navy chaplain does not find in the service. In brief, these refer to finances and to the necessity of working with certain groups or organizations within the local church. Many civilian clergymen must be concerned about raising the budget for current expenses and benevolences. Perhaps on top of such demands there is a building fund campaign. The Navy chaplain is relieved of all such responsibilities. The Government guarantees his salary; insures his retirement pay when certain conditions are fulfilled; and keeps the chapel, which the chaplain may be using, in repair. With but little difficulty the chaplain can secure nearly all, if not all, of the ecclesiastical supplies and religious literature needed without cost to himself or to the personnel he serves. Some clergymen prefer to work with men and chafe under the necessity of working with ladies' aid societies, etc. The Navy chaplain is relieved of this. With the exception of contacts with the dependents of naval personnel and with women in uniform, most Navy chaplains find that their major ministry is with men.



On the other hand, Navy chaplains face many problems which are entirely unknown to their brethren in the civilian ministry. First of all there is the basic difference of environment. The civilian clergymen works in an atmosphere of peace while the Navy chaplains serve men who are at war or who are ever striving to be ready should war come. The Navy chaplain is constantly faced with an apparent irreconcilable conflict between the Gospel of love and forgiveness and the possible necessity of using brute force. Often aboard the larger Navy vessels, the chaplain will magnify and extol the teachings of the Galilean in a Divine Service held in the very shadow of big guns. No person can fully resolve these inherent conflicts. They are a part of our existence and represent but another phase of the problem of the existence of evil. The Navy chaplain accepts his environment and does his best to bring a spiritual ministry to the men who, through the inexorable working out of circumstances beyond their control, find themselves caught up in a military ethos.

The difficulties and problems which the Navy chaplain faces, unique to his situation, involve such matters as the place in which he carries on his work, his contacts with his commanding officers, lack of religious aids, and kindred matters. One of the questions asked in the questionnaire sent to chaplains in November 1944 was designed to bring out a list of these peculiar difficulties faced by Navy chaplains. From the replies received the following have been selected as being typical:

War-time conditions, the endless activities required on vessels of this type due to the exigencies of the service as well as crowded quarters present difficult circumstances, at best, for the work of chaplains. The chaplain must, therefore, be on the alert and ingenious enough to seize time, places, and occasions suitable to his duties while cooperating to the fullest with the other officers. (Chaplain J. J. Carberry, *APA Bayfield*. Q. 120.)

The most pressing problem faced by the chaplain is the lack of stowage and office space. When troops are not on board, a senior troop officer's stateroom is used as the chaplain's office. Stowage space is at a definite premium. . . . (Chaplain A. M. Oliver, *APA Rockwall*. Q. 148.)

Noise is a constant problem aboard carriers during war operations. We choose the quietest place possible and then try to disregard the interference. (Chaplain S. B. Bennett, *Enterprise*. Q. 399.)

One major problem has been the need for an adequate

place for conducting divine services. (Chaplain E. L. Allen NAS, St. Simons Island, Georgia. Q. 543.)

The most outstanding problem to be faced has been the problem of mixed racial groups, inasmuch as base personnel is approximately 50 percent Negro and 50 percent white. This has involved certain specialized entertainment and recreational activities, and careful handling of certain morale problems. (Chaplain F. W. Brink, Naval Frontier Base, San Pedro, Calif. Q. 729.)

The transient nature of the personnel attached to and detached from the receiving station. This made any organized form of religious or any other endeavor extremely difficult. (Chaplain H. P. McNally, R. S. New York. Q. 739.)

Where to conduct our divine services was a real problem on this station from the time of its beginning until May 1944. There never has been a chapel at the center in spite of the fact that there have been as many as 12,000 men and now about 9,000 on the station. Until May 1944, Sunday was a working day just as the other 6 days in the week were. (Chaplain J. P. Grant, N. T. C., Miami, Fla. Q. 906.)

Lack of time in instructing men in religious doctrine, since the recruit training was only 4 weeks and then 5 weeks long. Met this by registering them in the Confraternity Home Study Course. . . . (Chaplain T. I. Connerty, NTS, Norfolk, Va. Q. 916.)

Other chaplains reported the difficulty of providing religious services for religious faiths other than their own; the great distances that sometimes had to be covered within their own field of responsibility; the failure to receive supplies when needed; and morale problems among the personnel. The Navy chaplain was rarely if ever without some problem to vex his soul.

A civilian clergyman, called to a new parish, steps into a highly favored position. He has a clientele awaiting him with eager expectancy. The very fact that the constituency of the local church has contributed funds toward his salary establishes a favorable bond of contact. The civilian clergyman carries on the major portion of his work within a community where there is high respect for the cloth. In the Navy no chaplain can long hold the respect of the personnel he is to serve on the good record made by another. The sailor is keen and discerning in his judgment. He does not overlook failures and weaknesses in his chaplain as easily as do the people back home in regard to their pastor. According to a Navy expression, the chaplain "must pull his weight in the boat." In the Navy the chaplain in each successive billet, while inheriting the cumulative good will built up by his predecessor, must by his own merit earn the respect of his men. Once that respect has been won, no civilian minister will have a more loyal or devoted following.

## CHAPTER ELEVEN

### WITH SERVICE WOMEN

"After many months of combat duty in the Pacific on the Heavy Cruiser, *Minneapolis*," wrote Chaplain R. F. McComas, "it was a shock for me to return to the States and find that I had been given an assignment with over 5,000 WAVES at Naval Communications Annex and Wave Quarters 'D,' Washington, D. C."<sup>1</sup> His experience was duplicated by scores of other Navy chaplains who entered the service expecting to work with men and found that they were ordered to units composed almost exclusively of women. When such orders were received by some member of a graduating class at the Chaplain's School, he was the recipient of condolences from his fellow classmates and the object of good-natured "ribbing."

Many chaplains entered the naval service because they preferred working with men rather than going into the civilian parish where of necessity much of their professional activities would be with women. Before the organization of the Women's Reserve of the Navy, the only women in naval uniforms were members of the Nurses Corps. Contact with these women was not a common occurrence except at base hospitals. Chaplains on duty at many shore installations, particularly within the continental limits of the United States, often worked with the women dependents of naval personnel. Chaplains also had occasional contacts with women Red Cross and Navy Relief workers or with women members of such organizations as USO. But on the whole the Navy chaplain's parish was a man's world.

When the need for expansion of naval personnel became acute early in 1942, the Navy Department proposed to Congress that a Women's Reserve be established as an integral part of the Navy. It was proposed that women be employed in shore billets in order to release men for sea duty. Acting on this recommendation, Congress on 30 July 1942 authorized an organization known as the WAVES—the name being derived as an anagram from the expression

"Women Accepted for Volunteer Emergency Service." On 23 November 1942 the President signed legislation which authorized the admission of women into the Coast Guard. Again a suitable title, SPAR, was found by forming an anagram from the words "Semper Paratus—Always Ready." The Marine Corps Women's Reserve was established on 13 February 1943. This organization never devised a special name for its members. They were known simply as women Marines.

The WAVES reached their peak complement of 86,000 in August 1945. The SPARS filled their quota of 8,600 by January 1945, while the women Marines attained their authorized strength of 19,000 by July 1944. This means that a total of 113,600 women were in these three branches by the summer of 1945. In addition the Navy Nurses Corps numbered over 11,500 by the summer of 1945. If these women had remained in compact units and had been given chaplains according to the authorized quota, about 100 Navy chaplains would have been required to meet the need.

Correspondence in the Chaplains Division reveals that, as soon as the Women's Reserve had been authorized, a number of ordained women ministers and women religious workers made application to the Chief of Chaplains for commissions as Navy chaplains. They wanted to minister to these women in uniform. However, the Chaplains Division felt that it was not advisable to admit women to the naval chaplaincy even if they could meet all educational and professional requirements because they would have to serve in a limited capacity and would be ineligible for the normal change of duty, including sea duty, which was expected of every Navy Chaplain. Moreover, the vast majority of women in service came from denominations or churches which did not recognize or have ordained women ministers. A woman chaplain would be a novelty and could not, therefore, supply that type of spiritual ministry expected or desired by the service women themselves.

<sup>1</sup> *The Chaplain*, March 1946.



Jewish service for WAVES, Hunter College, Bronx, N. Y., 28 January 1944. Chaplain Joshua L. Goldberg and Rabbi.



"D-day" prayers being offered by WAVES in Chidwick Chapel, Naval Training Center, Sampson, N. Y., 6 June 1944.



SPAR Virginia Dunn kneels at prayer in a Navy chapel.

The greater majority of the women in uniform were scattered throughout the naval establishments within the continental limits of the United States. There in their separate stations the women merged into the general life of their respective units. Most of the chaplains on shore duty within the United States had WAVES, SPARS, or women Marines as a part of their "parish" responsibilities before the war ended. On 27 September 1944 Congress authorized

the assignment of personnel of the Women's Reserve, with their consent, to duty in the territories of Hawaii and Alaska. About 4,000 WAVES and 1,000 women Marines served in the Fourteenth Naval District during the latter months of the war.

A number of training centers for officers and enlisted personnel of the Women's Reserve were established. The first was located at Northampton, Mass.. The first Navy chaplain to be assigned to such a school was Chaplain R. G. Andrus who reported for duty at Northampton on 12 October 1942. Before the war ended, WAVES had been trained in about 20 of the Navy's schools. The SPAR training school was set up at Palm Beach, Fla., and the Marine Women's Reserve School was opened at Camp Lejeune, N. C. Wherever the number of personnel involved justified it, Navy chaplains were assigned to such training centers.

The biggest concentration of women in uniform of the various branches of the service was in Washington, D. C., where about 23,000 were on duty by the summer of 1945. Of this number some 20,000 were WAVES of whom about 5,000 were attached to Communications Annex and Wave Quarters "D"; another 5,000 were housed in Naval Barracks in West Potomac Park, with hundreds being quartered in hotels scattered throughout the city or at the barracks in Suitland just over the District line in southeast Washington; and another 3,000 were quartered at Arlington Farms where several thousand civilian Government women workers also lived. Thousands of WAVES



Chaplain R. E. Fitch and a WAVE choir at Naval Barracks, West Potomac Park, Washington, D. C., March 1945.

were attached to other activities and lived in private quarters within the city. About 800 SPARS were on duty in Washington attached to the national headquarters of the Coast Guard. Also about 2,700 women Marines were on duty at the Marine Corps headquarters, many of whom lived at Henderson Hall.

During the latter months of the war 10 Navy chaplains were on duty in Washington, D. C., with major if not exclusive duty with service women. This number included a Jewish chaplain, David Jacobson, attached to the Potomac River Naval Command. Catholic, Protestant, and Jewish services were held regularly in all of the larger centers. The only naval chapel for the almost exclusive use of service women was that at Communications Annex where the beautiful

chapel of the former Mt. Vernon Seminary was included in the property taken over by the Government. At Arlington Farms and West Potomac Park Navy chaplains conducted Divine Services in recreation or moving picture halls where it was difficult to create "religious atmosphere." The dispersion of many of the service women throughout the city of Washington and the proximity of their barracks to civilian churches made it possible and desirable for many to attend local churches.

The duties of a Navy chaplain ministering to women in uniform were much the same as those whose duties were with men. The spiritual needs of men and women are almost identical. In civilian life statistics show that women are more faithful in church at-



tendance than are men, and such was the case in the service. Chaplain McComas made a survey of church attendance at Wave Quarters "D" and discovered that about one-third of the WAVES attended church regularly. About one-half of these attended the station chapel while the others went to civilian churches. Summing up his observations, Chaplain McComas wrote:

My experience with the Waves has taught me a lot about women. They have long had the reputation of being good church-goers. They are attending better today than ever before. Here they are not present merely to show off their new hats, because they all wear the same kind. They are not attending to impress anyone with their essential goodness or to please their parents. They come to worship because they feel a need for it. They are spiritually hungry. They want a church to recognize that need and to give them a decent spiritual meal.<sup>2</sup>

Chaplains working with service women, as was the case with those who ministered to men, found that a

<sup>2</sup> *The Chaplain*, March 1946.

large percentage of their time was spent in counseling. The monotonous nature of their work, the difficulties inherent in barracks life, problems of adjustment to military discipline, plus many other factors sent many a service woman to the sick bay or to the chaplain. In the privacy of his office many a WAVE or SPAR or Marine woman poured out the burden of her heart amidst tears and told the chaplain what she had not dared tell any other person.

Chaplain A. B. Love, on duty at the Naval Air Station at Dallas, Tex., told of an experience in counseling he had with a discouraged WAVE.

A WAVE called the chaplain about 2030 saying, "I must meet you right away in your office." She could not spend another night in that big barracks with all those uncouth girls. She must get out of the Navy that very night. Nothing else could possibly be acceptable to her. She would drown herself in the lake beside the barracks and "tomorrow all of you will wish you had helped me get out of the Navy."

The chaplain sympathized with her in suffering the difficulties connected with the regimental life in barracks rather than in her own privacy back home. He tried to read some

## TOTAL PERSONNEL OF THE WOMEN'S RESERVE BY MONTHS NAVY, MARINE CORPS, AND COAST GUARD JUNE 1940 TO OCTOBER 1945

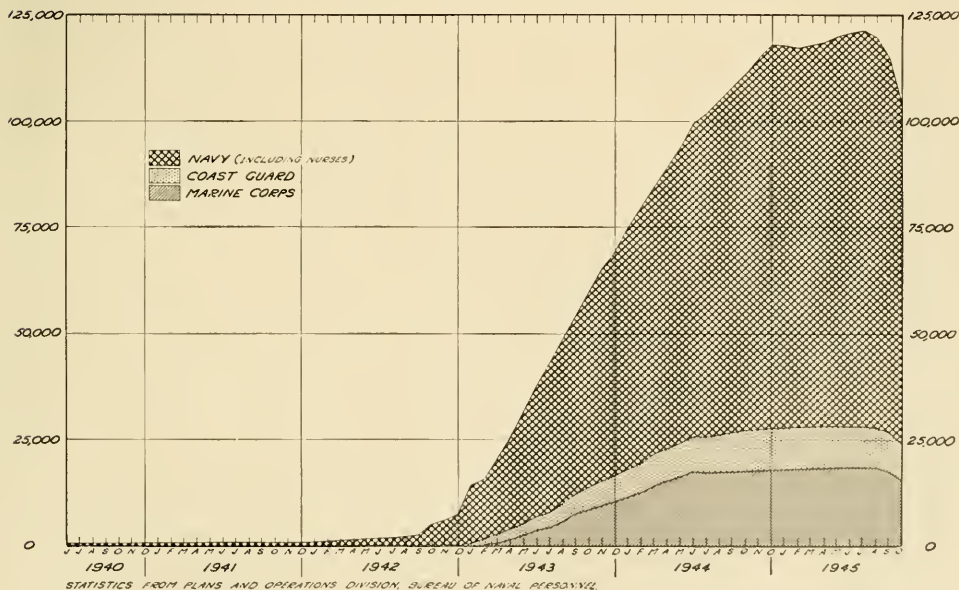


Chart of Women's Reserve.

Scripture to her which she refused to hear. He tried to pray with her. He let her talk about everything back home. All thoughts went back to the idea that she would destroy herself that very night. She would bury herself in the dark waters of Lake Dallas which were beckoning to her to hide herself in its forgetfulness.

After almost one hour, the chaplain pulled out a funeral card, filled name in on top line, date of death on same line, and then asked, "Where would you like for us to hold your funeral, for we'll get your body from the lake tomorrow morning?" She jumped up, stamped the floor, said some rebuking words to the chaplain, and then threw back her head and laughed, "You have me beat. You have whipped me. I'll try the Navy one more week." (Q. 501.)

In May 1944 chaplains ministering to women in uniform in the Washington area were given a questionnaire designed to explore the reasons why the service women turned to them for advice. In answer to the question: "Roughly, what percentage of your interviews with women center about the following problems?" Six Protestant and Catholic chaplains, anonymously indicated here as A, B, C, D, E, and F, gave the following:

	Percent						Average
	A	B	C	D	E	F	
1. Finance . . . . .	1	5	10	5	3	5	5
2. Home problems . . . .	19	5	30	20	10	10	16
3. Matrimonial, or love affairs . . . . .	30	15	20	20	40	25	25
4. Problems of adjustment to life in the service . . . . .	40	35	40	25	45	40	37.5
5. Religious . . . . .	10	40	10	15	2	20	16.5

The answers listed above given by six chaplains are typical of the other replies received. They show a striking similarity from which some general deductions can be drawn. The low percentage of women in the service who had financial difficulties, as compared with a similar number of men, is indicative of the fact that fewer women than men had dependents when they entered the service. Frequently financial and home problems are linked together. This may account also for a smaller percentage of interviews regarding home difficulties.

Since the majority of the enlisted women in uniform were unmarried and of the marriageable age, it was natural that at least a fourth of the interviews dealt with matrimonial or love affairs. Chaplains attached

to centers where a relatively large number of women were on duty often conducted special classes or discussion groups on such subjects as Christian ideals of courtship, marriage, and the Christian home. Chaplain A. S. Johnson, who had about four months' duty with the women midshipmen at Northampton in the latter part of 1943, noted: "The WAVES are older and therefore most of them have made their social and religious adjustments . . . very few . . . have come to me with their personal problems."<sup>3</sup> In his annual report for 1943 Chaplain Johnson wrote: ". . . these Midshipmen being mostly college graduates and coming from good backgrounds knew how to meet and solve their own problems."

All of the six chaplains whose answers are listed above agreed that problems connected with adjustment to the military life constituted a major subject for counseling. Many of the women found barracks life unconventional to say the least. In some places the barracks were subdivided into cubicles accommodating six women. This helped. Many of the women found it difficult to submerge their feminine individualities to a pattern of military behavior. In innumerable instances a friendly talk with the chaplain helped. Often he was able to pass on to his superiors suggestions for the improvement of morale.

Counseling with women on religious subjects was essentially no different than that with men. In spite of the fact that the percentage of women attending Divine Services was larger than for a similar group of men, yet Protestant chaplains with women personnel found an appalling amount of spiritual illiteracy among the Protestants. This same situation was found to exist among Protestant men.

Again and again Navy chaplains commented in their letters to the Chaplains Division or in their annual reports on the help rendered in their divine services by the women in uniform. Chaplain G. V. Ehrlicher (Q. 760), on duty at Bethesda Hospital, reported that "An altar society was established among the nurses and they always supervised rigging for church in the auditorium of the hospital." In many stations the women in uniform took care of altar linens, candles, and the floral decorations. Many were active in the choir. Chaplain E. T. Braund, while on duty at Communications Annex in Washington, organized teams of WAVES who were sent out to speak before Sunday evening congregations in Protestant churches. Regarding this project Braund wrote: "This has been a religiously stimulating experience for these teams,

<sup>3</sup> CoC., Johnson file, letter of 7 October 1943.

composed of from four to six girls, and is indirectly a good public relations job.”<sup>4</sup>

Many instances were reported of service women initiating and carrying through special benevolent projects under the supervision of their chaplains. The WAVES and Government women employees at Arlington Farms, Washington, D. C., who attended the Divine Services conducted by Chaplain D. W. Fowler requested an opportunity to give offerings as a part of their worship service. A replica of a church, about 18 inches high with an opening in the roof for the reception of the offerings, was made and placed on a table near the main exit. During the 19 months following February 1944, a total of \$4,859.42 was deposited in this unique “offering plate.” This was an average of over \$255 a month. The money was sent to such interdenominational Protestant organizations as the American Bible Society, the Gideons, the Service Men’s Christian League, and to such other organizations as the American Red Cross and Overseas Relief.<sup>5</sup>

Several chaplains working with service women discovered that many of them were concerned over the belief on the part of some individuals outside of the

Armed Forces that “the very act of joining a women’s reserve . . . implies that a girl is low in morals.” Chaplain C. H. Iley, who served at the Coast Guard Training Station, Palm Beach, during most of 1944, wrote in an article entitled “Chaplain to the Spars”:

By far the majority come well fortified in moral principles . . . this chaplain . . . has found the women on this station to be of extremely high caliber in moral conduct.<sup>6</sup>

Chaplain R. J. Dollenmayer, after working with WAVES at Hunter College, declared that he “had renewed confidence in our American homes if the women are all as fine as the WAVES.”<sup>7</sup> And Chaplain McComas, who confessed that the receipt of orders assigning him to a tour of duty with WAVES in Washington came as a shock, had an entirely new attitude after a few weeks’ work at his new station. First-hand observation gave him a new appreciation of the valuable contribution the women were making to the war effort. This appreciation “plus the impression made upon me by their enthusiastic utilization of all the services that a chaplain could render,” wrote McComas, “convinced me that this was indeed fertile ground for a rich ministry.”<sup>8</sup>

<sup>4</sup> CoC., Braund file.

<sup>5</sup> CoC., Iley file.

<sup>6</sup> CoC., R. C. Robinson file.

<sup>7</sup> CoC., Dollenmayer Annual Report for 1944.

<sup>8</sup> *The Chaplain*, March 1946, page 34.

## CHAPTER TWELVE

### THE UNUSUAL IN A CHAPLAIN'S LIFE

Chaplains in training during the war at the Chaplains School at Williamsburg were warned: "Be ready for the unexpected in the Navy for it usually happens." Every Navy chaplain has his own fund of stories of unusual duties and experiences, the number of which varies in direct ratio to his length of service in the Navy. The number of human interest stories involving Navy chaplains that came out of World War II is legion. No history of the Navy chaplaincy would be complete without the inclusion of some typical examples.

#### CHASING SHIPS

A number of chaplains had "unusual experiences" in trying to locate their ships to which they had been ordered for duty. This seemed to have been particularly true of chaplains assigned to ships in the Pacific in 1945 when so large a part of the United States naval vessels was in Far Eastern waters and when there was so much movement. On several occasions a chaplain traveled 15,000 or more miles across vast expanses of the Pacific and spent weeks and months of time trying to catch up with his ship. At the time the experience was annoying and frustrating. Later in the case of an overstuffed chair in somebody's living room after a bountiful feast, the experience easily became the subject for a delightful after-dinner story.

Chaplain L. A. Gemmel could tell of how, when he was detached from duty at the Naval Training Center, Great Lakes, on 25 August 1945, he started out to find the *Denver*. He learned that his ship could be located in Japanese waters so he secured transportation to Tokyo. Upon his arrival there he discovered that the ship had been sent to Norfolk, Va. It was not until November 25, three months later, that Gemmel was able to report aboard.

After a tour of duty at the Amphibious Training Base, Solomons, Md., Chaplain Stanley Nelson was ordered to the *La Salle*. There followed a chase which took him by plane over thousands of miles of ocean

before he finally caught up with his ship. Of this experience Nelson wrote:

I left the United States from San Francisco, Cal., in April aboard one of the Matson liners and was carried to Honolulu, where I spent 4 days. At that time I was sent to Guam, via a huge new transport. . . . At Guam we were given billets in the Receiving Station and I was told that I had been sent in the wrong direction. My ship, the AP-102, was somewhere in the South Pacific and probably would not come into the forward area for months. Well, you can imagine how heartening that news was! I remained there for a few days, in which time I contacted Chaplain Neyman, and through the district chaplain's office was furnished aeroplane transportation and advised to start seeking for my vessel.

I took this advice and visited the following bases: Peleliu, Manus, Biak, Guadalcanal, Finchhaven, Biak again, Bougainville, Hollandia, Ulithi, Eniwetok, and back to Guam. From there to Leyte (Philippines), back to Guam and then down to New Guinea and to Espiritu Santos. At this last place I missed her by only 2 days and then got word she was headed for Guam. So I flew back to Guadalcanal (through a typhoon—oh my! oh my! aged 10 years) and then back to Kwajalein and then back to Guam. She arrived there 2 days later. I can tell you I was a very happy person the day I stepped aboard.

All this time I had been riding in all sorts of aircraft, for what seemed unending journeys, crammed between cargoes of high explosives and other gear, eating whatever I could find, and sleeping in some of the craziest places. I had lost over 10 pounds and raised a simply beautiful mustache. Nevertheless, it was a great experience. I thought of the Apostle Paul in his journeys and learned to pray as I never had before. I don't think I shall ever travel by plane again—no never!<sup>1</sup>

Chaplain Nelson's tour of the South Pacific at Government expense took him in and out of Guam four different times.

Another Navy chaplain who finally caught up with his ship after a chase of some 16,000 miles and two months was Chaplain Monroe Drew. Having received orders to report aboard the *Chester*, Drew departed from San Francisco on 15 July 1945 on the *Sheridan* (AP-51). He disembarked at San Pedro Bay, Leyte, on August 5. He was advised to go to

<sup>1</sup> CoC., Copy of letter to author in Nelson file.



Guian, Samar, which he did arriving there on the 12th. He was then told that he would have to go to Guam. Securing air transportation, he flew to Guam. He then learned that he might catch the *Chester* at Okinawa. He arrived there during the closing days of hostilities and had experiences both with air raids and snipers. After moving from place to place on Okinawa, during which time Drew learned the truth of the old adage that the lowest form of life in the Navy is a transient officer, he was advised to look for the *Chester* at Eniwetok. So back he went by air on August 18 to Guam. He departed from that island on the 20th for Eniwetok. The *Chester* was not there but he did have the good fortune to find a destroyer, the *Heywood L. Edwards*, which was about to leave for Japanese home waters where she was to serve with the *Chester*. Of his experiences that followed, Drew wrote:

I could have gone aboard a seaplane tender at Eniwetok as the two ships were to travel together, but since there was a chaplain aboard the tender, and since, also, I had always wanted to ride a "can," I offered my services to the destroyer's skipper. He was quite interested, as morale aboard was at low ebb and the "exec" was kept much too busy listening to the gripes.

We had almost 50 percent of the crew out to the first service, and I was busy all the time aboard. Had two services a Sunday while under way, one in the morning, one in the afternoon so everyone could come. By the way, they didn't have a bugler aboard, so I broke out my trumpet and blew church call as we flew the pennant—used the traditional announcement by the Bo'sun. Everybody aboard was pleased and I became much attached to all hands.

After three weeks the destroyer caught up with the *Chester* and the time came for the chaplain to leave the smaller vessel for the larger.

When we finally reached the *Chester* I went in to pay my respects to the destroyer captain and he said, "I'm sorry, padre, but you can't leave the ship, you have no relief!" So we appointed the ship's doctor, my roommate, as relief, thinking he had absorbed enough "training" from me in our long conversations each evening.

My gear was aboard the *Chester's* boat when I came down the gangway, and I wondered what the crowd was for on the quarterdeck. I soon learned, as the O. D. presented me with a very clever "citation," supposedly from Admiral Nimitz, complete with ribbon. . . . They broke out side-boys and "piped me over" with admiral's honors! It was a lot of fun but I darn near cried.<sup>2</sup>

Upon the completion of his indoctrination at the Chaplains School in August 1945, Chaplain G. J. Enyedi received orders for the *Berrien* (APA-62). He arrived in San Francisco September 7 but had to wait

there until the 21st before transportation was available. He then boarded the *General William Mitchell* for Samar. The ship arrived at this destination on October 6. There Chaplain Enyedi learned that the *Berrien* was due to arrive in Manila, so secured air transportation to that point. Of subsequent events he wrote:

On the 14th I found that the *Berrien*—APA 62 was on her way to Tacloban, Leyte, and would be there on the 15th. I hustled a plane ride down to Tacloban and had myself billeted on "Knob Hill." By my own insistence and garnering of information I found out that the Port Director at Manila had given me bad information and had sent me in the wrong direction. My ship had been at Yokosuka, Japan, and had left for San Francisco on the 15th of October.

With the knowledge of my ship having returned to the States, I asked to be sent to Samar and was detached from Tacloban and returned to Samar by plane. I and two Red Cross girls bummed a ride on a transport that was hauling frozen beef and believe me our bottoms were frozen from sitting on the stuff.

There, while waiting for developments, Chaplain Enyedi served as chaplain of a transient officer's camp until November 17 when he learned that the *Berrien* was on her way to Okinawa.

I again managed to get air transportation and flew to Cavite, Luzon. I stayed there until the 21st of November when, frantic for a ride to Okinawa, I managed to borrow a jeep to ride over to check up on possibilities of getting out through Neilson Field—arrived to see a big C-54 loading for Okinawa. I had a hope of getting a ride so I carried my luggage with me. The pilot said he would take me if I could get clearance through the officer in charge of the field. I did that in 2 minutes and in the third minute I had a sailor sign a chit for the jeep with the promise he would return it for me to Cavite and I was off for Okinawa.

Okinawa was still in bad shape from the "Big Blow" so I had to live in quarters that were limited and had to wash in a tin hat. It was cold and rugged.

There on Okinawa Chaplain Enyedi did what he could to collect recreational gear which he felt might be of use on the *Berrien* when she transported soldiers back to the States.

I rode all over Okinawa gathering material and even lined up the Army special service man to have everything in readiness since we were supposed to haul out soldiers. I had everything set and then I got word that my ship was diverted to Guam because of propeller trouble. So by night-fall, I was aboard a plane headed for Guam. I arrived at 3 o'clock in the morning and found that she was in the harbor, the closest I had ever been to her so I insisted on getting to her before daybreak, or before she could again pull out without me. So finally at 4:00 a. m. I boarded her with a great sigh of relief and joyful in having found her. My trip lasted from 21 September to 26 November 1945.<sup>3</sup>

<sup>2</sup> CoC., letter to author, Drew file.

<sup>3</sup> CoC., Enyedi file.

Chaplain Enycdi's travels in search of his ship stretched over 17,000 miles. The stories of the four chaplains here given are not unique for many similar accounts of other chaplains could also be told.

### SERVING IN UNUSUAL PLACES

Wherever the Navy went in its globe-encircling activities, there also went Navy chaplains. They were to be found not only on ships in each of the various oceans or on shore duty within the United States, but also in many foreign lands on each of the six different continents (including Australia). They literally went with naval personnel all over the world, from Point Barrow, Alaska, (within the Arctic circle) to the islands of the South Seas, and from Greenland to the Gobi Desert.

One of the most unusual stations under United States Navy auspices was that established at Point Barrow, Alaska, within the Arctic circle. A unit of Seabees was ordered to Point Barrow in August 1944 to search for oil. When the Chaplains Division was looking for a suitable chaplain to serve this unit, it was learned that Chaplain H. F. Corbin, a former oil man and one thoroughly familiar with the oil industry, was in the Chaplains School. He was a "natural" for such an assignment. Chaplain Corbin's tour of duty with the One Thousand and Fifty-eighth Seabees extended from 25 June 1944 to December 1945. Point Barrow was an outpost where the men were "frozen in" during the long Arctic winter with no contact in the heart of the winter with the outside world except by radio. While at Point Barrow Chaplain Corbin edited a year book covering the unit's activities.

On 11 October 1945, Captain W. G. Greenman wrote to Chaplain Thomas commending Chaplain Corbin:

His assignment to this distant outpost in Alaska was a most difficult one for the reason that our men were frozen in through a large part of the year with no contact whatsoever with the outside world. As a result of this, there have been many difficult problems of morale which he has handled in a splendid manner, and to a great extent the success of this mission has been due to his untiring efforts through the long winter nights in building and maintaining a high state of morale among the personnel of the expedition. I cannot speak too highly of his effort and of his character, and he is certainly deserving of some recognition.<sup>4</sup>

Many chaplains serving with the Eighth Fleet in the Mediterranean area were given the opportunity to visit the Holy Land. They went by plane to Cairo and

then by plane or train to Jerusalem. A 10-day leave usually allowed five days for sight seeing in Palestine. These trips continued up to about October 1945.

A larger number of Navy chaplains had the opportunity to visit sacred and historical sites in Italy and some were received by His Holiness, the Pope.

Two Navy chaplains, W. S. La Sor, a Presbyterian, and P. P. Shannon, a Catholic, were ordered in November 1944 to the interior of China to serve the American personnel of the Sino-American Cooperative Organization known as SACO. This was a cooperative undertaking between the Navy, the State Department, and the National Government of China. The two chaplains were first taken to India and then flown "over the hump" to Chungking.

Chaplain La Sor spent most of his time in the deep interior of China while Chaplain Shannon confined his efforts to a stretch of the coast from Shanghai to Amoy. The chaplains met several thousand Americans who were scattered in 18 small camps, in addition to headquarters, conducting weather stations, radio stations, and intelligence centers. The weather information secured was of the greatest importance to the United States fleets at the time of the Philippine invasion. The Americans were also training Chinese in guerrilla warfare.

Both chaplains tell of traveling in all manner of conveyances—sampans, rafts, trucks, horseback, and even on foot. Once Chaplain La Sor had to walk a stretch of from 500 to 600 miles. Chaplain La Sor had the distinction of being appointed a major in the Chinese guerrilla cavalry and, as a member of his unit, rode a horse for 700 to 800 miles. At one time he was 250 miles within the Japanese lines.

The dispersion of the Americans through 30 or so camps and spread over a large geographical area made it impossible to conduct regular religious services. Chaplain Shannon reported that it took him 7 months to make the rounds of his camps. Both chaplains did what they could to pick out representatives of the major faiths to conduct religious services for their respective units in the absence of the chaplains. The chaplains distributed religious literature and in other ways ministered to the spiritual needs of their men. Chaplain La Sor tells of a unique service he conducted with a convoy in the Gobi Desert where he had Mongolians and Mohammedans in his congregation. Chaplain La Sor left China in October 1945 while Chaplain Shannon remained until March 1946.

Upon the formal closing of the Naval Group China, Rear Adm. M. E. Miles, who was in command of this

<sup>4</sup> CoC., Corbin file.

group, wrote to the Chief of Navy Chaplains on 27 August 1946, saying: "... the chaplains you sent me really did a swell job. The only fault I find is with me, in that I underestimated their value and ability, or I should have requested a dozen." Rear Admiral Miles added: "In case you have any doubt, I can assure you that in case I ever get mixed up in another expedition, even remotely like the last one, my first request for personnel will include a chaplain's unit, along with an executive, supply, and medical units—all in the same breath."<sup>5</sup>

Following the close of hostilities with Japan, American forces entered north China. Chaplain L. S. Hindman, who reported to headquarters, Air Fleet Marine Force, Pacific, in August 1945, summarized some of his activities during the latter part of that year in his annual report. He wrote:

Pioneering in north China without proper clothing, food, or housing for the men provided many opportunities for service. Once our groups were placed at Peiping and Tsingtao, I was then able to go to work as a wing chaplain. This duty involved traveling by air to these groups periodically, pleading with reluctant commanding officers for chapels and adequate facilities for Catholic and Protestant chaplains to carry on their work. With the complete cooperation and support of Maj. Gen. L. E. Woods, USMC, Commanding General of the First Marine Aircraft Wing, four chapels were in the process of being established when I was detached from the wing.

In spite of a cold drizzling rain, an early morning Easter service was conducted on 1 April 1945 on top of Mount Suribachi, Iwo Jima, by Chaplain A. O. Martin, for members of the Third Marine Division. The service took place near the spot made famous by a group of Marines who planted the United States flag on the mountain during the fierce struggle to gain control of the island.

Chaplain M. M. Follansbee, Jr., attached to a Marine Air Group in China, had the rare experience of conducting an Easter sunrise service for some 300 Marines on the Altar of Heaven in Peking on Easter Sunday, 1946. Follansbee wrote:

Here, once a year, at the winter solstice, came the Emperor to worship on behalf of his realm. With a large company of his ministers he came out the day before from the Imperial City, and spent the night on the grounds of the Temple in prayer and fasting. Long before dawn he arose, and, clothed in magnificent ceremonial robes, he approached the altar in the center of the universe and touched his head to the marble nine times in prayer for his nation. In a large green tiled kiln nearby an entire bullock was burned as a sacrifice. In nine large iron baskets standing close to this thousands of

<sup>5</sup> CoC, file "Naval Facilities, China" and personal interviews with chaplains concerned.

pieces of silk were burned. These had been sent from all corners of the Empire and upon them the ministers had written a history of the year's events that thus might God know of the life of China.<sup>6</sup>

There in that historic spot on that Easter Sunday morning, one of the greatest events in all history was commemorated in a Divine Service led by Chaplain Follansbee.

Among the first Navy chaplains to have the unusual assignments of duty within Germany were Chaplain L. A. McMahon and L. V. Studzinski. Navy chaplains have been on duty at Bremen from 1945 to the present time. At least two Navy Chaplains saw service in Greenland. They were Chaplains C. W. Adams and D. R. McKechnie.

## UNUSUAL DUTIES AND EXPERIENCES

A delightful experience is in store for any person who listens in on a group of Navy chaplains who are relating reminiscences of their unusual duties and experiences in World War II. Sometimes truth seems stranger than fiction.

Chaplain R. C. Hohenstein had the unusual experience of being at Pearl Harbor when hostilities with Japan began on 7 December 1941 and at Tokyo Bay when the surrender papers were signed on 2 September 1945.

Three chaplains were aboard the *Missouri* at the time of the formal surrender of Japan. They were Chaplains R. W. Faulk, C. A. Robinson, and the latter's relief P. L. O'Connor.

The ceremony for accepting the surrender of Japan was first scheduled for 31 August 1945. However, due to a typhoon which affected the plans for putting landing forces ashore, the schedule was changed so as to take place on Sunday, September 2. The *Missouri*, was designated as the site of the ceremony since she was the flagship of Admiral Halsey, Commander, Third Fleet. The ceremonies were scheduled to start at 0900 on the day selected.

Since it was the custom on the *Missouri* to have daily prayers said over the public address system, the Commanding Officer of the *Missouri*, Capt. S. S. Murray, USN, requested Chaplain Faulk, as the senior chaplain aboard, to offer the daily prayer as a prelude to the surrender ceremony. This prayer, offered at 0745, was as follows:

Eternal God, Father of all living, we offer our sincere prayer of thanksgiving to Thee on this day which we now dedicate to peace among the nations, remembering another

<sup>6</sup> *Chapel Bell*, May, June, July, 1946, page 7.

Sabbath Day that was desecrated by the beginning of this brutal war. We are thankful that those who have loved peace have been rewarded with victory over those who have loved war. May it ever be so!

On this day of deliverance we pray for those who through long years have been imprisoned, destitute, sick, and forsaken. Heal their bodies and their spirits, O God, for their wounds are grievous and deep. May the scars which they bear remind us that victory is not without cost and peace is not without price. May we never forget those who have paid the cost of our victory and peace.

On this day of surrender we turn hopefully from war to peace, from destroying to building, from killing to saving. But peace without justice we know is hopeless and justice without mercy Thou wilt surely despise. Help us, therefore, O God, to do justice and to love mercy and to walk humbly before Thee.

We pray for Thy servant, the President of the United States, and for the leaders of all lands that they may be endowed with wisdom sufficient for their great tasks. Grant unto all the peoples of the earth knowledge of Thee, with courage and faith to abide within the shelter of Thy sovereign law. Amen.<sup>7</sup>

Chaplain Faulk broadcast a description of the ceremony as it took place to those of the crew who were unable to witness it because of duty in the engine room and elsewhere.

Chaplain C. A. Robinson, who had been a missionary in Japan some years previous and knew the Japanese language, was assigned to go ashore with a rescue party on August 29. So far it is known in the Chaplains Division. Chaplains Robinson, Mannion, and Hohenstein were the first Navy chaplains to go ashore in Japan following the cessation of hostilities. Chaplains R. C. Hohenstein and J. P. Mannion were assigned to the Naval Hospital at the Yokosuka Naval Base and landed on the 30th.

Chaplain Robinson's account of his experiences helping rescue the allied prisoners follows:

We were ashore about 1700. Later other boats with more doctors, etc., came from other ships. All prisoners were taken to the same hospital ship (USS *Bonaventura*, I believe). . . .

When the work was organized, I went in the first boat that left to seek the hospital camp at Shinagawa, which was 2 or 3 miles closer toward the center of the city. There were no electric lights working in that area, and we had no planes to help us. But with the aid of our own flashlights from the boat we managed to get there. The misery of this so-called hospital camp was frightful. Most of the men had to be carried about 200 yards to the boats. About 2100, the chaplain of the USS *San Juan* came ashore here and reported to me for work. He was Father M. F. Forst. . . .

Everyone worked well until about 0400, Thursday, 30 August, when I inspected every barracks with my flashlight to see that we were not missing anybody. Then I returned in the

last boat to the first camp at Omori, to check that camp, and returned with Commander Stassen to the USS *San Juan* about 0530. I said Mass immediately with Father Forst's assistance, and then left again about 0630 as navigator to find Kawasaki. We found it without mishap, and emptied three more camps in the vicinity that day. Friday, 31 August, was the day set for the landings so that day the Eleventh Airborne, the Marines and companies of Navies went ashore at various places.

According to a letter from Chaplain P. L. McCoy, Chaplain Robinson is reported to have been "the first person of the American military to go far into Tokyo."<sup>8</sup> His knowledge of the city and the language emboldened him to take a jeep and drive to the Jesuit University in Tokyo. Of this Robinson wrote: "I visited the University here for 20 minutes that day and saw some of the men I had not seen in 19 years." His account of other events of those tremendously interesting days follows:

When I got into Yokohama that evening August 30, Army was taking over the place. On Saturday, 31 August, civilian photographers and newsmen were allowed to go ashore. Until that day, the Navy had not allowed them to accompany us. That day we worked north of Tokyo getting out women and men internees. Some of these had known me 20 years previously.<sup>9</sup>

Chaplains attached to submarine tenders sometimes held services on submarines. Chaplain J. M. Geary in his annual report for 1945 wrote:

While chaplain aboard the submarine tender USS *Bushnell*, I said Mass on approximately 150 submarines. I believe I am the only chaplain who made a regular practice of this.

Chaplain J. P. Mannion who was attached in 1943 and 1944 to the First Marine Parachute Regiment was the first Navy chaplain to qualify to wear the chute and wings of a Paramarine.

In August 1945, Chaplain E. J. Carney received orders to the *Terror*, which was the flagship of a fleet of about 600 smaller vessels engaged in mine-laying and mine-sweeping with the Fifth Fleet. Chaplain Carney was the only chaplain attached to this unit. While in port about 100 of the small craft would usually congregate around the mother ship. This permitted the chaplain to minister to them.

When the war drew near an end, the Judge Advocate General of the Navy formulated plans for several studies which, in the light of the war experience, might furnish an adequate survey of the working of naval justice under the stress of warfare and which might provide accurate and unbiased information as to a scientific basis for any needed revisions, changes, or

<sup>8</sup> CoC., McCoy file.

<sup>9</sup> CoC., Robinson file.

<sup>7</sup> CoC., Faulk file.



additions to the articles of the Navy including the laws of courts-martial and the future indoctrination and training of personnel for the proper preparation and conduct of courts-martial. Chaplain R. J. White, who previous to going on active duty, was Dean of the Law School of Catholic University of America, Washington, D. C., was given a special assignment with the office of the Judge Advocate General to make such a study. Over a period of six months in late 1945 and early 1946, Chaplain White interviewed 500 prisoners, representing a cross section of approximately 15,000 then in naval confinement. He visited all of the larger naval prisons and disciplinary barracks and interviewed prisoners when and where he chose and in the manner that seemed best to him.

On 5 January 1947, Secretary of the Navy James Forrestal made public Chaplain White's 30-page mimeograph report entitled: "A Study of Five Hundred Naval Prisoners and Naval Justice." Among the interesting observations made by Chaplain White was the following:

While a substantial majority of offenders were single men, they, as well as married offenders, reveal frequently the background of homes broken by divorce, drunkenness, death, or desertion. In some large cross-section groups, the figures from such broken homes constantly maintained a percentage running well over 85 percent of all offenders in such groups.

Chaplain White made a number of recommendations for the conduct of courts-martial and the improvement of naval justice.

Even as after World War I chaplains were brought into the training division to assist in the formulation of plans for training courses for naval personnel, so likewise after World War II the Navy again called on a qualified chaplain to assist in its educational program. Chaplain J. T. O'Callahan, who prior to the war was engaged in educational work and who during the war did much in supervising education aboard his carrier, was called to Washington on 18 April 1946 to assist the Division of Training and Welfare in its program of integrating into the peacetime Navy proved methods of civilian education. Chaplain O'Callahan remained on this special duty until June 20.

Chaplain M. J. MacInnes had the unusual experience of celebrating six Christmas Masses in 1945 on two succeeding days when the AAF Eight Hundred and Eightieth Bomb Group was returning from Tinian on board the *Starlight* (AP-175). The first Christmas day came just before the ship crossed the international date line. Midnight Mass was read and two Masses were celebrated Christmas morning with a

General Divine Service for all hands at 1000. Then the date line was crossed and since the calendar called for a second Christmas day the three Masses were repeated. Chaplain MacInnes reported that about 1,200 men attended all the services. Incidentally, two Christmas dinners were also served. "The general opinion was," wrote MacInnes, "that it was a day or, I should say, two days to be long remembered. I for one never expect to be able to celebrate two Christmas-masses again the same year."<sup>10</sup>

Divine services conducted by Navy chaplains were not always confined to naval personnel or to Navy ships or stations. On Whitsunday, 1945, Chaplain L. A. Sweet was on a crowded train which was taking him to his home in Pennsylvania, where he was to spend a few days' leave with his family. Some of the MPs and SPs aboard suggested that he hold a Divine Service in the lounge car. Permission was secured from the conductor for a three o'clock meeting that Sunday afternoon. Word was passed through the cars and at the appointed time the lounge was packed, with more passengers standing than could be seated. The traditional Navy church call was given: "The smoking lamp is out. Knock off all card games. Let there be quiet during Divine Service." The congregation consisted largely of service personnel or members of their families. After the service was over, the young wife of a serviceman said to Chaplain Sweet: "I stayed in the lounge car just because I was curious. If you had started the service any other way I would have laughed, but when you offered that prayer we all felt close to you and you brought us close to God."<sup>11</sup>

Chaplain Wilson Bennett, serving on the *Kalinin Bay*, in a letter to the Chaplains Division dated 9 August 1945, gave the following account of a ride he took in a bos'n's chair:

Our last trip, the usual long transport cruise, was a busy and an enjoyable one. For a few weeks out where the water boils we were accompanied by the *Haggard*, DD 555, and the *Bougainville*, CVE 100. One day I suggested to our skipper, Capt. Julian D. Greer, that it would be a nice gesture if we offered to hold divine services aboard the destroyer. He agreed. Then, sending a message to their C. O. and receiving an affirmative reply, Sunday afternoon came along and for the first time in my life I was hoisted over the side in a bos'n's chair and sent over to the DD with ice cream and books and magazines. The crowd of observers and commentators (!) on fantail and flight deck made me expect a ducking; however, the trip was made smoothly and speedily and it was the talk of the decks for days. We had a wonderful service aboard the gallant little ship and all hands attended who were not on watch. It was the first time they had ever

<sup>10</sup> CoC, MacInnes file.

<sup>11</sup> *Chapel Bell*, September 1945, page 6.

had a chaplain aboard and we really made the most of the hours. I don't think I have ever preached to as responsive a congregation or talked with such an appreciative group.<sup>12</sup>

Honorary citizenship in the city of Salerno, Italy, was conferred on Chaplain Samuel S. Wiley and Paschal E. Kerwin by the city council for meritorious work in aiding needy civilians. A sheepskin certificate, appropriately engraved in red and gold, was given to each.<sup>13</sup>

An unusual experience came to Chaplain L. A. Fey when on duty in Washington, D. C. On 22 December 1944 he was asked to deliver a casualty message in the home of a certain Navy lieutenant who was reported to be missing in action. To his great surprise the "casualty" met him at the door. An explanation of the mistake was later made. No publicity could be given at the time to this unusual situation as it would have aroused false hopes in others who received such reports.

#### MINISTERING TO NATIVE CHRISTIANS AND PRISONERS OF WAR

A number of chaplains had unique and unusual experiences as they ministered to native Christians and to both Japanese and German prisoners of war. Chaplain D. F. Meehan relates the following experience:

While at Cape Gloucester, the Task Force Commander discovered that the natives of the area were of the Catholic faith. He ordered the chaplain, as additional duty, to provide spiritual care for these natives. This the chaplain did for 4 months. Their missionary priest had been taken prisoner by the Japanese 2 years before, so the chaplain said the first Mass for them in 2 years. They astounded him, because the entire congregation recited in unison, the Latin responses of the Mass. From memory, they sang the entire Mass on Easter Sunday. Under the direction of the chaplain, they built a small thatch chapel in their village to replace the church which had been destroyed by the Japanese. (Q. 1067.)

Chaplain J. D. Kofflin, serving with the Seventy-eighth Scabees, reported:

In the Admiralty Islands for the services of Catholic natives, 15 weddings were blessed, 6 funerals and 16 baptisms. Mass was celebrated each Sunday for these people, who had not had the services of a Catholic priest for more than a year and a half. (Q. 1103.)

Several chaplains tell of ministering to Japanese Christians who were among the prisoners of war.



Natives on an island in the Russel Group receive Holy Communion, in a chapel they built, from the hands of Chaplain C. G. Widdifield, who was attached to a Marine unit in the area.

Chaplain E. V. Best, a former Methodist missionary to Japan, wrote the following:

Somewhere in the South Pacific, a Protestant Japanese prisoner wished to honor his Lord by partaking of communion on Easter morning. The official interpreter for the stockade made provisions for me to visit the stockade where the Japanese Christian and I, in the absence of a formal ritual, improvised our own order of worship. I am not sure that it would pass inspection at the hands of a committee of ecclesiastics who speak more Japanese than I, but I am sure a more meaningful communion has never been observed than ours—so appropriately near the rugged cross of battle. We were allowed the privilege of observing the communion without the stockade enclosure in the comparative peace and quiet of an improvised tent chapel. A blue jacket sang "Nearer My God to Thee," and there friend and foe knelt in Christian fellowship about the broken body and shed blood of our Lord.<sup>14</sup>

Chaplain S. H. Franklin, Jr., who was stationed on Guam during the closing months of 1944 and up to August in 1945 writes as follows of his experiences with Japanese prisoners who were Christians:

Prisoners were brought to the stockade from other places and from the island itself as fast as they surrendered or were captured. We usually averaged from 100 to 200, and often we had many more temporarily. With the permission of my commanding officer and of those in charge of the stockade I organized a Bible class using New Testaments in Japanese supplied me by the American Bible Society. It was made very clear that attendance was entirely voluntary, but the response was good. One hundred or more often attending. At first we had no place to meet except a corner of the barbed wire enclosure, but later a mess hall was built with electric lights and we were allowed to use it.

Chaplain Franklin located a dozen Christians among the prisoners who from memory gave the words of

<sup>12</sup> CoC., Bennett file.

<sup>13</sup> Chaplain's News Letter, November-December 1947, page 7.

<sup>14</sup> The Presbyterian, 10 August 1944, page 11.

seven or eight Christian hymns in Japanese. These were mimeographed and used. Chaplain Franklin's account continues:

About the middle of August 1945, I learned that I was to be detached and returned to the United States. In my last regular meeting of the Bible class I told the members that I would be leaving them and asked if there were any who wished to be baptized. Twelve responded. We then organized a special service in which these 12 received baptism and we observed the sacrament of the Holy Communion together. It meant a great deal to me that the yeoman who had been serving as organist requested that he be baptized at the same time.<sup>15</sup>

Chaplain J. T. Sanders accompanied occupation forces which took over the Bonin Islands. Among his interesting experiences on Chichi Jima were the contacts he had with Korean laborers who had been taken to the islands by the Japanese. Among these were some Christians. Chaplain Sanders held a service on New Year's Day 1946 for this group with 75 being present. Reporting on his work with these natives, Sanders wrote: "One could hardly know and work with this Korean Christian group without hoping that a better day would dawn upon their native land."<sup>16</sup>

On April 1944 Chaplain W. H. McCorkle, then attached to the Fourth Marines on duty in the Pacific, sent in some marriage cards to the Chaplains Division. With the cards was the following story:

The marriage cards point to a most interesting occasion of two native couples on the islands who desired to have a "White man-Christian wedding." At the invitation of their native Licentiate, we went to their modest Seventh Day Adventist's Church and there with the local preacher as interpreter, we performed the double wedding ceremony.

The church was well filled with natives, with Marines crowding into the back and around the windows and doors. The native minister and I were at the altar—the respective brides and grooms on either side of the front pews, the men and the women sitting with the members of their sex. The native took charge and announced a hymn, "I Need Thee Every Hour." The Marines sang well, but the natives sang better, all but "raising the roof," singing in pidgin English . . .

After the prayer, the congregation sang another hymn, "What a Friend We Have in Jesus," and then the two couples stood in front of the altar with three native witnesses behind each couple. I explained the meaning of the marriage vows and had a regular simple "State-side" ceremony.

Chaplain Harold Dekker, writing on 24 January 1945 from "an advanced base in the Marianas," sent to the Chaplains Division a copy of a newspaper ac-

count of an unusual Christmas party. The account in part reads as follows:

Hundreds of Seabees here have just participated in the strangest Christmas Day party ever given by United States servicemen. For the guests were 150 Japanese children between the ages of 6 and 14, who only a few months ago were under the rule of Imperial Japan.

When investigation revealed that an overwhelming majority of men in the One Hundred and Seventeenth Seabee Battalion desired to extend the Christmas spirit to impoverished Japanese children on this island, Chaplain Harold Dekker, from Chicago, Ill., arranged with civil affairs authorities of the Japanese civilian compound for 75 of the youngsters to attend, each to be "adopted" for the party by a Seabee "father." So enthusiastically was the idea adopted by the men, and so rapidly did requests for children pour in, that even after doubling the number of youngsters invited, there weren't enough to go around.

Seabee trucks carried the excited children from the internment compound to the Seabee camp.

All the children were freshly scrubbed and had new haircuts for the occasion. The little girls wore neat, colorful calico dresses, and wooden clogs or sneakers. The little boys were clad in a heterogeneous assortment of Japanese and United States military garb; GI shoes too big for them, split-toes Jap "sniper" shoes, also too large, khaki shorts, Navy undershirts, white United States sailor hats (preferred), Jap army peak caps, and United States Marine or Army fatigue caps: all obvious hand-me-downs, as the civilian population here lost everything from homes to personal effects during the invasion.

The children, somewhat bewildered and a little frightened, were distributed among the waiting Seabees. Many of the men requested a child of the same age and sex as one in his own family waiting for him back in the States. After a moving picture show of popular cartoons—including Popeye, Pluto the dog, and Mighty Mouse—the "fathers" led the children on a tour through the camp at which time many pictures were taken. Seabees dipped into their own Christmas packages and shared candy, gum, nuts, and other presents with their guests. Home-made toys were brought forth and distributed. One Seabee fastened "around the throat of a pleased small girl a necklace he had fashioned from polished shells." One of the Japanese girls brought a present for her "father." This, carefully wrapped, was laid gently on the Seabee's bed. When time came for the children to go, the sailor tried to get her to take the gift back. But she refused—it was her gift to him. Upon opening the package, he found a doll.

The party ended with refreshments being served in the mess hall. Many of the men told Chaplain Dekker: "Thanks for arranging the best day we've had since we left the States." The whole affair was

<sup>15</sup> Co.C., Franklin file.

<sup>16</sup> Co.C., Sanders file.

much discussed throughout the battalion. A few were not in sympathy with the party. One gruffed: "Twenty years from now we'll be fighting those same kids." But 9 out of 10 agreed that: "The way in which these kids are influenced will decide whether we have to fight them 20 years from now." One Seabee summed up the feelings of many when he said: "As far as I'm concerned, it showed the real Christmas spirit. That's the sort of thing we're fighting for, isn't it? I can't imagine a Jap or Nazi doing anything like this."<sup>17</sup>

Several chaplains had opportunity to minister to German prisoners of war. Chaplain R. G. Wickersham reported serving on a Navy transport when 2,900 German prisoners were brought from a Mediterranean port to the United States. Upon inquiry Chaplain Wickersham was informed that the prisoners had not been permitted to have religious gatherings while serving in the German Army. A number of the prisoners who understood English were permitted to join in the regular Sunday divine services conducted by Wickersham.<sup>18</sup>

Beginning about 1 July 1945 and extending to Easter Sunday, 1946, Protestant and Catholic Divine Services

were held under Navy auspices for some 1,300 German prisoners who were sent to Treasure Island, San Francisco. The men were about equally divided between the Protestant and Catholic faiths. Occasionally Navy chaplains conducted these services but civilian ministers and priests were appointed and paid by the camp commander.

The Rev. Herman Lucas, a Lutheran pastor of San Francisco, ministered to the Protestants most of this time. He reported that he had received some 2,000 letters from these men after they had been returned to Germany. His services were held at 1400 each Sunday afternoon in the chapel on Treasure Island at which time the chapel was always filled. He also conducted a Thursday evening meeting for the men.<sup>19</sup>

In November 1946 Chaplain William J. Menster was ordered to the *Mount Olympus*, Admiral Richard Byrd's Flagship for the scientific expedition to the Antarctic of 1946-1947. In Menster's book *Strong Men South*, published by the Bruce Publishing Co., of Milwaukee, Wis., in 1949, he claims that he had the privilege of saying Mass and to give the Benediction of the Most Blessed Sacrament for the first time within the Antarctic Circle (p. 108).

<sup>17</sup> CoC., Dekker file.

<sup>18</sup> CoC., Wickersham file.

<sup>19</sup> From personal interview with Mr. Lucas, 30 December 1948.



## CHAPTER THIRTEEN

### SHIPS AND STATIONS WITHOUT CHAPLAINS

Even though the quota of chaplains had been completely filled during the war, still there would inevitably have been thousands upon thousands of naval and Marine personnel who would have had no contact with Navy chaplains during the war for months at a time. This was due to the fact that there were numerous units on both land and sea which were too small in numbers to rate a chaplain. The many efforts made to supply these ships and stations without chaplains with religious services is a striking testimony both to the deep-seated impulse of the average human being to worship God and to the faithfulness of devout officers and men to meet that need. The account of what the Navy Department did through the Chaplains Division of the Bureau of Naval Personnel; the assistance extended by Fleet, District, and individual chaplains; the help given by the various denominations and civilian clergy; and also the splendid service rendered by interested individuals within the different units to meet the religious needs of these ships and stations without chaplains constitutes an important chapter in the history of religion in the United States Navy.

#### AIDS MADE AVAILABLE BY THE CHAPLAINS DIVISION

The first aid made available by the Navy for the ships and stations without chaplains was the *Song and Service Book for Ship and Field*. As soon as these books became available in 1942, chaplains in ports began placing copies aboard ships without chaplains. These books contained worship services and hymns for the three major faiths—Catholic, Jewish, and Protestant. Many ships and stations went through the war without any other religious aids than a few copies of this book. Yet, with the help perhaps of some member of the ship's company who had and could play a violin or some other musical instrument, many a Divine Service under lay leadership was based upon the selections of hymns, scripture, and prayers which these small books contained.

Before Christmas 1943 the Chaplains Division prepared and sent out a 12-page booklet entitled *A Christmas Service* which was prepared especially for use on ships and smaller stations to which chaplains are not attached. The booklet contained appropriate scripture passages, prayers, and seven Christmas hymns or carols. The service was designed as a guide for commanding officers of isolated units or smaller ships who were desirous of having appropriate religious services at the Christmas season. In a foreword directed "To personnel of the Navy, Marine Corps and Coast Guard," Secretary Knox said in part:

I trust this Christmas Service of Worship will assist you to realize that one of the most important things we are fighting for is the preservation of the privilege of worshiping God according to the dictates of each individual conscience.

In his introduction to the use of the booklet, Chaplain R. D. Workman, Chief of Chaplains, wrote:

In order that it may be possible for all hands to have an opportunity to attend a Christmas worship service, particularly the men attached to ships and units where no chaplain is on duty, the Bureau of Personnel has prepared this Christmas program.

The commanding officer, or someone under his direction, will be glad to arrange for and lead such a service so that, with the help of this program, all who wish to do so may thus have an opportunity to join in spirit with the home folks and the rest of the Navy in celebrating Christmas.

The pamphlet was so well received that another and larger "Christmas Service" was issued in 1944. This contained 13 hymns and carols together with forewords by Secretary of the Navy James Forrestal, and Chief of Chaplains R. D. Workman. This service, with a foreword by Chief of Chaplains, W. N. Thomas, and a few other minor changes, was again issued for the Christmas season in 1945.

The outbreak of hostilities with the consequent inevitable loss of life often laid a difficult task upon some commanding officer who was called upon to officiate at a burial service in the absence of a chaplain. On 10 July 1942 Commander G. A. Shattuck, Acting Flag

Secretary, Destroyers, Pacific Fleet, outlined the problem in a letter to Chaplain Workman. He wrote in part:

During a 24-hour period immediately after a recent naval engagement with the enemy, 16 officers and enlisted men were buried at sea from one of the ships in Destroyers, Pacific Fleet. In accordance with the usual custom on naval vessels without a chaplain, the services for the dead were conducted by the commanding officer who because of his lack of previous experience in performing ceremonies of this nature and the nervous strain which he was undergoing as a result of the battle and conditions then existing on his ship found his task an extremely difficult one to perform.

Commander Shattuck suggested that "a brief non-sectarian committal service" be prepared and distributed to ships without chaplains. He drew Chaplain Workman's attention to such a service which had been prepared by Chaplain T. E. Johnson, Jr. "I feel," commented Commander Shattuck, "that the distribution of two or three different committal services for use on destroyers when the occasion may arise is worthy of consideration."

Chaplain Johnson's six-page booklet entitled, *Non-Sectarian Committal Service for Emergency Burial at Sea*, was printed on his ship, the *Black Hawk* and bears the date 30 January 1942. In his foreword, Chaplain Johnson drew attention to the fact that "in times of emergency, for the sake of morale as well as for sanitary reasons, bodies of personnel killed in action or otherwise, have had to be disposed of at the earliest moment possible and as quickly as the spirit of reverence will permit." He outlined the purpose of his booklet by writing:

On small ships, such as destroyers where the services of a chaplain cannot be had at the moment, the need of a brief non-sectarian committal service expressing the universal prayer for forgiveness of sins and the hope of immortality, has been keenly felt by officers assigned the sad duty of consigning the remains of some late shipmate to the deep.

This service, selected from officially recognized prayers for the burial of the dead of Protestant, Roman Catholic and Orthodox Jewish rituals, is offered for the use of laymen, officers or men, of Destroyer Squadron Twenty-Nine, Asiatic Fleet, United States Navy, confronted with such a duty in cases where it is expedient to perform a burial at sea before the services of a chaplain can be secured.<sup>1</sup>

In November 1942 a booklet entitled *Burial Services for the Dead at Sea* was printed on the destroyer tender *Whitney* and subsequently distributed to about 150 ships without chaplains. The booklet grew out of the expressed need for such an aid by line officers who

<sup>1</sup> Copy of Johnson's ritual is in CoC. Johnson file, together with Commander Shattuck's letter.



Standing, left to right: Mrs. Jerrold Seawell, President of Pals Club; Commander H. M. McKinley, Welfare Office, Twelfth Naval District; Mrs. Hulda McGinn. At organ, Mrs. John Shelley, wife of State Senator.

were called upon to conduct burial services on destroyers. Chaplain W. J. Jarman was asked to prepare a Protestant service for such an occasion. Seeing the need for a booklet with services for all three of the major faiths, Jarman asked Chaplain E. P. O'Neill to write a service for use in a Catholic burial. Jarman included in his booklet a Jewish service.

The booklet entitled *Ceremony of Burial of the Dead at Sea* issued by the Navy in 1944 was widely distributed to ships without chaplains. This booklet gave detailed directions regarding the method of preparing the body for burial at sea, the use of the flag, as well as giving the service to be used for each of the three major faiths.

Mention has already been made in chapter seven of this volume under "Special Services Section" of the preparation of an album of seven double-faced 16-inch records with recordings of sacred hymns. The albums were planned for use on ships and stations without adequate musical equipment including those without chaplains. High on the list of "priorities" to be furnished these albums were submarines and "Command-

ing officers of destroyers and destroyer escorts.”<sup>2</sup> More than 2,300 of these albums were distributed by the Chaplains Division by the summer of 1945.

#### ASSISTANCE RENDERED BY FLEET, DISTRICT, AND OTHER CHAPLAINS

As the war progressed, Fleet, District, and other chaplains became increasingly active in ministering to the spiritual welfare of naval personnel attached to ships and stations without chaplains. This assistance was expressed in many ways. Often chaplains held Divine Services on these ships and stations when opportunity permitted. Again when a ship without a chaplain came into a port where a Navy chaplain was on duty, special arrangements would be made for church parties to leave the ship for the Catholic and/or Protestant Divine Services.

Depending on fleet organizations and operations, small ships were sometimes moored near on in the vicinity of larger ships which carried chaplains. Under these circumstances, whenever operations and weather permitted, the small ships sent boat parties to the larger ships having Divine Services. The experience of the *Oberon* is typical of that of many of the small ships without chaplains:

During . . . July 1943 to September 1944, Chaplain James Michael Coyle, attached to the *Lyon*, was very co-operative in conducting masses on board the *Oberon* whenever there was an opportunity. Chaplain Coyle invited our ship's company to attend Mass on board the *Lyon* whenever in port. He supplied the *Oberon* crew with prayer books, rosaries, religious medals, etc. His time was always available for personal consultations. By rendering these services he became a sincere friend of all personnel on board and contributed to the morale of the ship's company. (Q.—B. 120.)

Finding a suitable place for services on the smaller vessels often tried the ingenuity of chaplains. Chaplain J. M. Whallon, an LST flotilla chaplain, tells of some of his experiences:

. . . we held services in the mess hall of larger vessels: on LST's in the aft messing compartment, on the forecastle, on the tank deck, on the main deck, and even on the bridge, depending on the set-up of the ship. On destroyers or destroyer escorts which I visited occasionally, the forecastle was ideal. (Q. 205.)

Many chaplains, especially Fleet, District, and the senior chaplains at navy yards and the principal ports, were able to render invaluable assistance to ships without chaplains by distributing to such ships boxes containing an assortment of religious literature, rosaries,

and other aids for the use of the men aboard. For a time at Mare Island a chaplain spent much of his time visiting the submarines, destroyers, and other naval craft without chaplains touching there. He would first meet the commanding officer or the executive officer and explain his mission. Often the commanding officer would designate some member of the ship's company to be “acting chaplain” for the care and distribution of the religious literature and other items. Sometimes the chaplain would help this acting chaplain in setting up lay-conducted Divine Services. This custom of appointing an acting chaplain to hold services while a ship was under way came more and more into prominence as the war continued and commanding officers increasingly recognized these lay-conducted services as a definite morale-building factor. Later more will be said of the services rendered by the acting chaplains.

As the Navy grew, there were an increasing number of smaller craft without chaplains. In some ports chaplains were assigned to give their whole time to the waterfront, working on ships without chaplains. On 27 April 1943 Chaplain Workman wrote to Chaplain E. W. Davis, District Chaplain of the Fourth District:

I have nominated Chaplain Floyd Withrow, USNR, for duty in the Navy Yard, Philadelphia, Pa. It is my desire that he be used on the waterfront, calling on the ships which do not have chaplains, extending to them the courtesies of your office. He should secure for himself a supply of religious materials and distribute them freely. He should offer to conduct divine services and do anything which will help the religious and spiritual welfare of men who do not have ordinary access to chaplains.<sup>3</sup>

The techniques developed to serve the ships without chaplains varied at the different ports. At Norfolk the chaplains assigned to this duty were often called “Ships and Docks Chaplains” or “dock wall-pipers.” Among the first there given this duty were Chaplains G. H. Mood and C. M. O'Brien. They visited the ships at the piers and arranged for services aboard or sponsored church parties for services ashore. They were available for consultations with the men; helped to procure books, magazines, games, and recreational gear; besides furnishing Bibles, Testaments, religious literature, and other aids.

At the Naval Training Station, Norfolk, where crews of destroyers, destroyer escorts, and destroyer transports—all of them being ships that did not rate chaplains—were being trained and formed, the senior chap-

<sup>2</sup> *Chaplain's News Letter*, January-February 1945, page 5.

<sup>3</sup> CoC., Davis file.

lain impressed upon the prospective executive officers the need of maintaining the religious life of the ship. Chaplain J. V. Claypool would, at a stated time in the officers' training program, meet with the prospective executive officers and stress the connection between religion and high morale. He pointed out the fact that district chaplains and port chaplains had facilities to aid ships without chaplains and that "a complete stock of religious needs for Catholic, Jewish, and Protestants, including all particular Protestant denominations, were available."

Kits were assembled at Norfolk for Catholic, Protestant, and Jewish personnel. The Catholic kit would have a prayer book, *My Military Missal*, a rosary, and devotional tracts; the Protestant would have a New Testament, a prayer or hymn book, copies of the *Link* magazine, and several devotional tracts; the Jewish would have the Holy Scriptures, the Jewish prayer book, and several devotional readings. The assembling and distribution of these kits was common during the war and that which was done at Norfolk was only typical of what was done elsewhere.

Chaplains at the Norfolk Navy Yard, under the leadership of Chaplain H. B. Hodgkins, published a booklet of 38 pages in February 1944 which bore the title, *A chartered course for the religious life of a United States ship at sea with no chaplain on board*. A part of the foreword, under the caption "The skipper and the soul of the ship," reads as follows:

The soul of a ship is the souls of those men she carries aboard. The spiritual life of the men needs the strength God gives through the fellowship of living, sharing and praying together. As the soul of a ship depends to a great degree

upon the skipper and the executive officer, so they must fulfill their responsibility to their men and God by providing the opportunity for each man to worship God according to the dictates of his faith and conscience.

The executive officer, as the ship's personnel officer, should, when conditions permit, set aside a part of each Sunday for divine worship. He, or the officers or enlisted men whom he appoints, may conduct divine services as suggested herewith.<sup>4</sup>

The booklet contained worship services for the Protestant, Catholic, and Jewish faiths, with scripture passages, prayers, and hymns. There were also a section on "Scripture lessons and topics for religious talks"; an order for the administration of Holy Baptism; the "Burial service at sea"; and the names and addresses of organizations from whom a great variety of religious aids could be secured. This booklet was so helpful to Lt. K. V. Kuiper in conducting services aboard the *Cassin* that he recommended copies "be sent to all vessels in the United States Navy that do not rate a chaplain" (Q. B 21). Upon a request from the Chaplains Division dated 1 May 1944, the Commandant of the Norfolk Navy Yard authorized the printing of an additional 10,000 copies of the booklet.

A fine summary of what was done for ships without chaplains by the chaplains attached to the New York Navy Yard is found in the following extract of the 1944 annual report of the chaplains' activities for that place:

While 466 ships' services were held during the year, all other ships entering the Yard were contacted by the chaplain for religious needs, and weekly bulletins announcing Catholic, Protestant, and Jewish services were taken aboard, etc. One year ago, not a single destroyer or small craft had Navy song books or organs, and few if any held general services, or Catholic and Protestant devotions at sea. Now, practically all of them have their own organs, and nearly all endeavor to conduct some manner of service at sea.<sup>5</sup>

One of the most important and strategically located centers for the distribution of religious aids to chaplains and ships was the District Chaplain's Office of the Twelfth Naval District. Chaplain Razzie Truitt took over this office from Chaplain E. L. Ackiss in November 1944. Reporting on the activities of his office for 1944, Truitt wrote:

During 1944 approximately 625,000 pieces of religious material were distributed. This material included such supplies as Bibles, Testaments, and Protestant, Catholic, and Jewish literature and gear. This office also shipped 1,363 packages to 617 chaplains, and 389 packages were made up here for delivery to local chaplains aboard ships in the har-



Negro naval personnel sometimes conducted their own religious services as in the above picture which was taken aboard an aircraft carrier "somewhere in the Pacific."

<sup>4</sup> Copy of booklet in CoC's office.

<sup>5</sup> Report on file, CoC's office. Mention will be made later of the giving of organs to ships without chaplains by civilian organizations.



bor and at shore stations. One hundred seventeen packages of religious literature were delivered to ships without chaplains. (C. 4.)

The District Chaplain's Office of the Twelfth Naval District developed a variation of the kit when about 1,000 "Captain's kits" were assembled and distributed. These kits contained the *Ceremony of Burial of the Dead at Sea*, a Bible, a guide entitled *Recreational Facilities for Naval Personnel in the San Francisco Area*, and religious aids provided by the various major faiths.

Two chaplains stationed in turn on Treasure Island, F. T. Barkman and H. G. Gatlin, beginning with the fall of 1943, edited a series of "Church service programs," which they mimeographed and made available to commanding officers of small ships having no chaplain. Each service was complete with a sermon. Some typical sermon topics were "Navigating the sea of life," "The sailor and the stars," and "You can take it with you." Ships with record players were supplied in addition to the programs, with an album of sacred music for supplementing devotional services.<sup>6</sup>

Chaplains in other places also supplied ships without chaplains books containing sermons and mimeographed copies of sermons which could be read at the appropriate time by some member of the ship's company.

The problem of providing an adequate spiritual ministry to naval personnel on ships without chaplains in the Fourteenth Naval District became a matter of concern to Chaplain J. W. Moore, Fleet Chaplain, in the early months of 1944. A considerable number of these ships were always in or near Pearl Harbor with an estimated 10,000 personnel. Consequently, during June 1944, Chaplains L. L. O'Connor and J. J. Doyle were assigned to work with such personnel. They were introduced to the commanding officers of escort shipping vessels, large oceangoing tugs, mine-layers, etc. A small building on one of the docks which had been used by the Boatswains Mates was made available for Divine Services and for chaplains' offices. On 4 July 1944 the first Divine Service was held.

The chaplains were soon invited to make short cruises on the ships served. These provided opportunities to get acquainted with the men. The chaplains, through their collateral duties as well as through their Divine Services, soon commended themselves to officers and men alike. "The response was amazing," wrote Chaplain Moore, "and gratifying beyond de-

scription. These services were attended in droves, and various commanding officers vied with each other in inviting these chaplains from their base to take short trips to sea with them."

Due to rotation of duty, O'Connor and Doyle were relieved in time by other members of the corps but the good work continued. Among those assigned to this duty was Chaplain F. E. Robb, who began his tour of duty there in January 1945 and who became active in the effort to obtain a chapel. With the co-operation of the Public Works officer of the Fourteenth District and of the Captain of the Navy Yard, Pearl Harbor, the chaplains succeeded in erecting a chapel large enough to accommodate 300. This chapel, built especially to serve personnel from ships without chaplains, was dedicated 4 September 1945.<sup>7</sup>

In November 1944 a questionnaire was sent out through official Navy channels to ships and stations without chaplains. This was designed to obtain information regarding the religious needs on those ships and stations and also the steps being taken to meet those needs. Two hundred and thirty replies to this questionnaire were received. Of this number 55 percent indicated that they had an adequate supply of religious materials. Whenever possible, the needs of those who indicated that they did not have a sufficient supply were met.

Much that was done for ships without chaplains as outlined above was also done for naval installations without chaplains both within the United States and overseas.

#### AID RENDERED BY OUTSIDE AGENCIES AND CIVILIAN CLERGY

Consideration will be given in a later section of this volume to the valuable aid rendered by the different denominations to the cause of religion in the Navy. However, some mention should be made here of a few typical examples of religious aids given by outside agencies and denominations to ships without chaplains.

On 26 September 1942 Admiral L. E. Denfeld, Assistant Chief of Naval Personnel, addressed a circular letter to "All ships and stations," regarding the solicitation of funds, equipment, and supplies from various civilian organizations and individuals. The first paragraph of the letter stated:

The Navy has assumed full responsibility for meeting the welfare and recreational needs for naval personnel on ships

<sup>6</sup> *Chaplain's News Letter*, January-February, 1945, page 6.

<sup>7</sup> CoC., Moore file.

and shore stations. Funds are appropriated for this specific purpose. The Bureau does not approve request by naval personnel, official or unofficial, to agencies or individuals for the supplying of equipment, supplies, or services to naval personnel.

However, considerable leniency was evident in the enforcement of this regulation as far as the satisfaction of the religious needs of naval personnel was concerned. While chaplains refrained from making any public request for religious supplies, yet there was no rule against the acceptance of useful items which were offered by some civilian agency or individual.

Since the Navy restricted the issuance of certain religious supplies as altars, altar equipment, communion sets, etc., to ships or stations with chaplains those units without chaplains which desired such equipment had to purchase these items out of welfare funds or accept them from interested civilian agencies or individuals.

As has been stated, the Navy did not issue Bibles or Testaments to its personnel with the Government imprint as was the case in the Army. Rather the Navy looked to denominations and to Bible Societies for copies of the sacred scriptures. Individual chaplains looked to the various denominations for devotional literature and religious aids of all kinds. Much of this assistance as Bibles, tracts, rosaries, prayer and hymn books, altar equipment, and communion supplies were distributed to ships and stations without chaplains. Many of the smaller units also received from civilian sources musical instruments for use in divine services, especially the small folding Estey organ.

Beginning in February 1945 the Presbyterian Church, through its department of evangelism, board of national missions, began the distribution of a mimeographed publication called *Let Us Worship* which contained the program of an entire worship service including prayers, songs, and a sermon. About 900 copies were sent out monthly to the Navy during the remaining months of the war. By the fall of 1946 the number had been reduced to 255 copies a month. These programs were widely used by ships and stations without chaplains.

The help rendered to the numerous smaller naval stations scattered throughout the United States, which had no chaplains, by churches and clergy in the proximity of such places is known to have been extensive and much appreciated. The vast majority of such instances of aid rendered was informal and remained unrecorded. Local clergy often made arrangements with commanding officers to hold divine services aboard the station. Likewise, when no Navy chaplain

was present to conduct services, church parties were often sent to nearby churches.

In January 1945 an inquiry was addressed to the Bureau of Naval Personnel from the commandant of the Potomac River Naval Command on the matter of giving a stipend to a civilian clergyman called to some naval activity to conduct a religious service. A reply signed by Admiral Randall Jacobs and dated 30 January 1945, contained the following:

(a) A chaplain in the United States naval service on active duty should not accept a stipend for baptisms, marriages, masses, or funerals from service personnel. He is employed by the United States Government and his pay and allowances remunerate him for all his services.

(b) Civilian priests or ministers who are serving naval activities on Sunday should not have to solicit collections for their services. They should be compensated and the usual or expected stipend is \$10.

(c) At naval activities where it is the custom to have a Sunday collection at divine services the money so collected should be placed in a chapel fund to be administered by the chaplain. The chapel fund should be audited once a month and the results of the audit presented to the commanding officer. Civilian clergymen may be remunerated from this fund or in any other manner that the commanding officer may direct.

One of the most unusual stories that came out of World War II regarding the cooperation of a civilian clergyman with the religious program of the Navy was that of Father Maurice B. Alexander, pastor of Our Lady Star of the Sea Church, Solomons, Md. Father Alexander, who was considerably beyond the age limit for a commission as a Navy chaplain, requested the privilege of attending the Chaplains School at Williamsburg as a civilian in order that he might the better prepare himself to serve naval personnel in his vicinity. His request was granted. He entered the school on 20 July 1943 and remained until August 31. He was the only civilian who took the full course. On 2 December 1944 Father Alexander wrote:

I took over my duties as auxiliary chaplain at the United States Naval Mine Warfare Test Station immediately, that is, 1 September 1943.

The way I was drawn into the service was through the Catholic chaplain, Father MacLeod, at the Amphibious Training Base. Three times he was sick . . . I filled in for him at the ATB Sundays during his illness.

Meanwhile three requests had come to me from the personnel officer at the United States Naval Mine Warfare Test Station, requesting Sunday mass there.

Appointed auxiliary chaplain 17 July 1943 by the Military Ordinate. . . .<sup>5</sup>

Even as Navy chaplains frequently ministered to native Christians, so foreign missionaries often had

<sup>5</sup> CoC., History file, CoC.

opportunity to serve naval personnel. Before chaplains were assigned to Naval Group China, Father D. I. Scannel, O. F. M., of the Catholic Medical Mission, Chungking, served Catholic personnel of that group. The Marist Mission priest, Father C. Shivan, whose parish was in Lautoka, Fiji Islands, made provision for his "Navy boys" of the Advance Base at Nandi. Many other instances of like nature could be quoted from the files of correspondence in the Chaplains Division.

A number of Navy chaplains have reported outstanding assistance given by civilian clergy overseas. Chaplain J. J. Tubbs told of the Catholic priest from Saint Mary's church, Falmouth, England, who "was untiring in his efforts to minister to men . . . of the United States Naval Amphibious Base there and was willing to visit the ships in the harbor in all kinds of weather." Chaplain F. P. Dearing, Jr., credited the clergy of all the local denominations at Salcombe, Devon, with more than an ordinary display of cooperation and friendliness.

A report from a Navy salvage base of the Eighth Fleet states that a priest of the French Catholic Church brought a spiritual ministry to many men of that unit. The report adds: "The French priest did not speak English but could manage to hear confessions with the help of 'confession cards' which were printed in French and English." (Q. 276.) Many accounts reached the Chaplains Division of services conducted for naval and Marine personnel by Army chaplains, chaplains of allied forces, or by missionaries.

### THE "ACTING CHAPLAINS"

One of the finest expressions of the religious interest of naval and Marine personnel was found in the large number of officers and men who served as "acting chaplains" for their respective units in the absence of a member of the Chaplain Corps. Often these acting chaplains had the assistance and guidance of Navy chaplains, but sometimes they did not. Usually the Bibles, devotional literature, and other religious aids used came from the office of some District or Fleet Chaplain.

It sometimes happened that the acting chaplain was an ordained minister who, moved by the highest patriotic motives, enlisted or secured a commission after he found that he did not have the educational or professional qualifications required by the Chaplain Corps. For instance, there was Milton A. Dodson, an ordained Baptist minister, who served as private first-class as a Marine paratrooper. When the para-

trooper's regular chaplain was evacuated from Bougainville, Private Dodson unofficially but acceptably took over the duties of unit chaplain.\*

Frequently the acting chaplain was a student for the ministry, who had waived his right for exemption as a ministerial student in order to serve in the Navy or Marines. Or the acting chaplain might be some layman who was particularly active in his home church. Here are some quotations from the questionnaire returned by ships and stations without chaplains:

One of our gunner's mates, a Southern boy of strong religious conviction, holds Sunday evening services . . . Gunner's Mate Whidby maintains a religious bulletin board in the recreation hall. (Q. 244.)

Divine services have been conducted each Sunday by James Hillman Smith, QM1c, of Southern Baptist Denomination. . . . These services have been with the consent and cooperation of the commanding officer. (Q. 250.)

For the past 3 months a Negro enlisted man of the steward's branch has conducted divine services regularly. He has the consent and cooperation of the commanding officer. These services have been well attended by both white and colored personnel, including officers. (Q. 239.)

One of the most detailed descriptions of the work of an acting chaplain was received from the YFD-21 and dated 4 April 1945. The following extracts have been taken from the report entitled: "Floating drydock without a chaplain."

While under tow at sea, the personnel of this floating drydock served their own religious needs without a chaplain by conducting divine services on Good Friday and Easter mornings.

Services were conducted by Seaman first class Victor E. Wise, USNR. Prior to induction in the Navy, Wise interested himself and had considerable experience in rural missionary work in Montana. . . . He became pastor of the Baptist Church in Polson, Mont. . . .

Church was rigged on one of the berthing lighters for the crew which was placed inside this floating drydock for towing purposes . . . A pulpit was built of rough lumber, covered with a white sheet and decorated with a blue cloth cross. In back of the pulpit, an ensign was properly displayed against the washroom wall. Benches were available from the mess hall. Church was announced over the loud speakers, word was passed that the smoking lamp was out, the church pennant, specially made by one of the crew, was flown over the colors from the signal bridge yard arm, and the commanding officer, accompanied by one of the officers off duty, was seated with formality.

No musical instrument was available. Singing was led by a few who were furnished the only hymnals available. . . .

Attendance was about 45 persons at each service. Regular Sunday services will be conducted in the future as deemed appropriate. (Q. 313.)

\* Marine news story, No. 4.255-p.

It takes but little imagination to picture the interest and the pride the members of this ship took in their own services.

Writing from the Naval Air Station, Corpus Christi, Tex., Chaplain B. W. Evans told of furnishing a weekly Protestant order of service and sermon for a group of aviation cadets who were at a rest camp some 60 miles away from the main station. This practice grew out of an Easter Sunday service which the officer in charge of the camp provided. Being without a chaplain, the officer called Chaplain Evans and requested:

Now, I'm no preacher and I'd probably faint if anyone ever asked me to give a sermon. But if you'll make up a form of service for me and write a short sermon, I'll see that we have an Easter service of our own. (Q. 498.)

Once in the early days of 1945 when Chaplain John Menoch was making his routine visits to ships without chaplains at Norfolk, he boarded the *LSM 442* (landing ship, medium). There he found that not only were the men conducting their own services, but they had made a practice of inviting the crews of other LSM's in the flotilla to worship with them. A Roman Catholic engineering officer led devotions for the Catholics. The Protestant services were conducted by seaman, first-class, W. E. Robbins, a former salesman from Indianapolis, Ind. The services were conducted with the approval and cooperation of the commanding officer. Robbins told Chaplain Menoch how the men had purchased a supply of hymn books and how he had been able to contact the crews of other ships in the flotilla. The chaplain obtained additional equipment and religious supplies. The District Chaplain at Norfolk supplied an organ. In summing up his enthusiasm for the splendid work of Seaman Robbins and his assistants, Chaplain Menoch wrote: "I, for one, give them a sincere salute. While it is expected of us chaplains by ordination and commission, these men, neither ordained nor commissioned, continue to 'carry on' in the name of our Lord."<sup>10</sup>

The Chaplains Division received many reports of commanding officers taking the lead in arranging and conducting divine services. On 1 September 1943, Chaplain C. V. Ellis wrote about his son to Chaplain Workman saying in part:

I am sure you will be delighted to learn that he has been conducting divine services on board the vessel to which he has been attached the past 8 months or more. In fact, the

report is to the effect that he often conducted the services, and that the commanding officer delivered the sermon.<sup>11</sup>

Lt. Comdr. Franklin D. Roosevelt, Jr., was skipper of the *Albert H. Moore*, DE 422, when that ship was at sea over the Christmas season of 1944. Lieutenant Commander Roosevelt personally assisted in decorating Christmas trees in each mess aboard his ship. The ornaments had been packed by his mother, the wife of the President. On Christmas Day Lieutenant Commander Roosevelt conducted a Christmas service for all hands not on duty.<sup>12</sup>

Protestant chaplains, who were not authorized by the rules of the Catholic Church to conduct services for Catholic personnel, cooperated in arranging for a rosary service to be lead by a Catholic layman, usually one of the officers. A Presbyterian chaplain, A. J. Ungersma, reported that, while serving on the *Oskaloosa*, he played the organ for these services. Jewish services were frequently lead by some member of that faith. Often some of the religious minority groups with a strong denominational attachment, as the Seventh Day Adventists and the Latter Day Saints, would arrange, with the consent of the commanding officer and the chaplain if one were present, for their own services. In such cases these special groups would provide their own leaders.

One of the replies to the questionnaire sent to ships and stations without chaplains in November 1944 contained the following story under the caption: "You couldn't understand this, Herr Goebbels":

It was Palm Sunday, 1944, the convoy, thirty-odd heavily laden merchantmen, had been under way for 6 days.

As one of the escorting ships, our job was to cover a sector of the flock's broad front, listening and searching for the currently bashful members of Admiral Doenitz' once-feared undersea fleet.

It was one of those radiantly beautiful days which make men standing deck watches nudge each other and gloat, "Just think, Mac, people pay good dough to cruise through these waters, and here we are, doing it on a pay roll."

Most of the off-duty officers and men were sitting on the quarterdeck, bareheaded, listening to the commanding officer read an old familiar story. Members of a nearby gun crew kept their eyes on the job, but their ears were not missing a word.

He was just 29 years old, the captain of our ship. He had led us, in the few months since our commissioning date, through 30,000 miles of convoy duty, but this was his first attempt at a church service.

He knew that the day was important to men who had been raised in homes where Christian teachings were a part of daily existence. We felt, as we listened, the remembrance of other sun-bathed Palm Sundays . . . the lift we had known

<sup>11</sup> CoC., Ellis file.

<sup>12</sup> Given in a personal interview with Mrs. Roosevelt.

<sup>10</sup> News Release Chaplains Division, 24 February 1945.



so often as we had walked out of church in to the beauty of spring—home and what we had been taught there to believe . . . and every word of St. Matthew's gospel seemed to bear new significance.

Among the crew there were Roman Catholics and Methodists, Lutherans, and Presbyterians, Baptists and Episcopalians . . . most branches of the Christian faith were included. Together we recited the Lord's Prayer, and sang "The Navy Hymn," "Rock of Ages," "Holy, Holy, Holy" . . . familiar songs being sung that morning in thousands of places and on hundreds of ships at home and throughout the world.

There was no sermon. The story was told in the words read and reread for centuries by men of good will, by the mighty and the lowly, by everyone who has sought renewal of the faith that man can hope for better life. And when the service was ended by the same benediction that we had heard over and over again—"May the Lord bless you and keep you . . ." a Methodist boy sitting next to me whispered, "That was the best church service I ever went to, bar none."

And a few minutes later a machinist mate with 5 years' service behind him blurted, "That skipper is the best guy I've ever run into. I'll follow him right into Adolf's fishpond."

What was unusual about all this—a simple Christian service at sea? Not much, except for one fact, which was on the mind of every admiring and appreciative member of that little congregation.

\* \* \* \* \*

Six days later, the man who had brought the message of Gethsemane to his crew that they might observe Palm Sun-

day according to the teachings of their fathers, celebrated the Passover at the home of his parents. He, too, was born a Jew.

PAUL W. NEIDHARDT,  
*Lieutenant (j.g.), USNR. (Q. 211.)*

The *Oakland Tribune* of Oakland, Calif., on 22 August 1945, carried a short news story of how men aboard the *ARD-22*, a repair ship, in the Pacific area had built and outfitted a chapel in which they could hold regular services conducted by one of their own number. This is but another aspect of the endeavor of naval personnel to satisfy the spiritual hunger of their hearts—a hunger that belongs to all normal human beings but one that was intensified by the experiences of war.

The efforts made by naval and Marine personnel to meet their spiritual needs in the absence of a chaplain were so many and varied that this chapter should not be taken as giving a complete index of what was done. It does show that the Navy recognized and encouraged an expression of religion on the part of officers and men who were not in a unit served by a Navy chaplain. The religious leadership provided by interested officers and men in the absence of chaplains is an important part of the history of religion in the United States Navy.

## CHAPTER FOURTEEN

### CHURCHES ALERT IN WORLD WAR II

A marked change in the attitude of at least one of our major denominations to their chaplains and to their members in uniform is seen in the comparison of the record of World War I and World War II. Dr. William B. Pugh, Stated Clerk of the Presbyterian Church, USA, wrote: "As a chaplain in World War I, I was a forgotten man. During a whole year of service in France, there was never the slightest evidence to warrant the belief that the Presbyterian Church had any interest in me or my work."<sup>1</sup> This testimony may be accepted as applying to many of the other denominations of the country.

The churches in World War I were without precedent to guide them. The time element of the United States' participation in World War I was less than half that of World War II, and the number in the armed services was several times fewer in the first war than the second. The churches during the first struggle were slow in getting organized to render aid to their chaplains or to provide religious literature, hospitality houses, or other benefits for the men in uniform. The major service along these lines was done by the Young Men's Christian Association, the Knights of Columbus, and the Jewish Welfare Board. All of these organizations had the generous and sympathetic support of church people.

Even before actual hostilities began in World War II, the churches of the United States were alert and were beginning to make ready for their part in ministering to the spiritual and moral needs of service personnel. Committees or commissions were appointed to assist in the procurement of chaplains and to direct the activities of the denominations concerned in serving the men and women in uniform. Extensive campaigns were launched by several of the denominations to underwrite such projects and literally millions of dollars were raised. Hospitality houses were established; devotional literature was prepared and published; and a number of interdenominational projects

were sponsored. All these efforts were designed to conserve and strengthen spiritual and moral values in the lives of the men and women who entered the armed services.

#### DENOMINATIONAL PARTICIPATION

Participation in the work of chaplains and for service personnel follows a pattern which is very much the same for the different churches. Most of the denominations were generous in providing ecclesiastical equipment and supplies which may not have been furnished by the Navy. In some instances items which were not supplied during the first part of the war were made available by the Navy before hostilities ceased. Among the items furnished by denominations to their chaplains were communion sets and communion supplies, altar linen and equipment, pulpit gowns, vestments, religious books for the chaplain's use and subscriptions to religious periodicals, marriage and baptismal certificates or booklets, church flags, organs, or musical instruments, and special items needed by individual chaplains. Since Reserve chaplains during the war did not participate in any retirement pay plan of the Navy (except in case of disability), some denominations or local churches made provision for their clergy who entered the chaplaincy by contributing to a civilian or a denominational pension fund. Most of the larger denominations sent out periodic news letters to their chaplains. Members of the various denominational committees on chaplains and war work carried on an extensive correspondence with their respective clergy. Thus, through many ways the churches kept in close touch with their clergy in the armed services.

In addition to the help rendered the chaplains, denominations were generous in supplying a vast amount of religious and devotional literature for free distribution to service personnel. Bibles and portions of scripture, religious tracts and periodicals, rosaries, mezuzahs, prayer books, missals, and other religious items

<sup>1</sup> *Chapel Bell*, September 1944, page 2.

were widely distributed. Attention was given to the needs of service personnel on leave or liberty through the maintenance of hospitality houses in the large cities or at places adjacent to military or naval installations. Here every effort was made to provide a homelike atmosphere and clean, wholesome recreation. Churches cooperated with the USO clubs, often providing space for such a club in their properties.

Following the war, letters of inquiry were sent by the Chaplains Division to a number of denominations and other organizations asking for a statement of the distinctive service each body rendered for its respective chaplains and for service personnel in general. The facts and figures submitted in reply do not distinguish between Army and Navy personnel. The following summary of these vastly important contributions to the maintenance of the spiritual and moral values of service personnel is not given as being an exhaustive or complete catalog of what was done. However, it is indicative of the magnitude and extent of the various types of services rendered. Many of the projects mentioned under the heading of some particular denomination were also carried on by other churches.

#### *Baptist (Northern)*

In a letter dated 18 July 1947, Dr. E. C. Witham, Christian Ministry to Servicemen, American Baptist Home Mission Society, outlines some of the activities for chaplains and service personnel sponsored by his church. He wrote:

The chaplains endorsed by the Northern Baptist Convention Committee on endorsements, were followed as much as was possible. There were regular publications in mimeographed form sent out to the chaplains, during the early stages of the war. During the entire war period also, chaplains received free, a subscription to our magazine "Missions." They also received the "Pastor's Roundtable," a publication which went out six times a year.

The chaplains were also provided with a portable communion set, each chaplain who could make use of it, was provided with a set of visual truth posters. These were used quite extensively.

Personal letters often went to the chaplains, and correspondence was carried on by the chaplains with my department and hundreds of personal letters were sent from my office. We also tried to visit our chaplains whenever possible, when they were in port, and when we knew their location. . . .

We established across the country, either large or small service centers and hospitality houses, in which we, as Baptists, were wholly responsible, or in which we cooperated with other denominations. In all, there were something like 150 or more of these places.<sup>2</sup>

<sup>2</sup> All quotations given are from correspondence in the files of the respective churches or organizations in the office of Chief of Chaplains.

A folder entitled "The Church Behind Our Service Men" distributed by the Baptist Church mentioned another project.

Baptist churches located near military units, or where large numbers of service men congregate receive special help. They are given assistance in the operation of their service programs, sometimes by the allocation of extra funds and at other times by supplying them with part-time and full-time workers. . . . Because some of these churches are small, it is necessary to supplement the pastor's salary, to enable him to enlarge his ministry. . . .

The Northern Baptist published a 24-page booklet entitled *Manual for Church Workers with Service Men and Women*. This manual passed through 13 editions before the end of 1945. This manual was designed to be of help to both military and civilian pastors in camp communities.

#### *Baptist (Southern)*

Writing to the Chaplains Division on 12 August 1947, Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, reported:

When the chaplain is appointed, we send him a letter of congratulations and instructions regarding denominational contact, and enclose the pamphlet, "Helpful Hints to Southern Baptist Chaplains" . . . They made regular monthly reports and this office mailed monthly letters or bulletins to the chaplains. Leading tracts were printed especially for those of the armed forces. . . .

Our Sunday School Board printed a special edition of the Sunday School quarterly, the title "On Duty for God and Country." I understand this was the only Sunday School quarterly printed especially for the armed forces, and it was in much demand during the war. We could never print enough of these quarterlies. All the material I have mentioned was for general distribution and without denominational emphasis. . . .

We furnished a large number of public address systems, mimeographs, and that type of material for chaplains in need of same which could not be furnished through regular channels. . . .

Dr. Carpenter explained that in his denomination the hospitality houses were conducted by those in charge of the State mission boards. He estimated that there were about 150 in operation during the war in the 20 southern States, between 55 and 60 of which served naval personnel.

#### *Congregational Christian Churches*

Dr Frederick L. Fagley, reporting for the National Committee for Army and Navy Chaplains of the Congregational Christian Churches, wrote on 31 July 1947:

After the chaplains were accepted by the Navy, they came, in a way, a special charge on the conscience of the

churches from which they came. The denomination sought to supply its chaplains with necessary materials for their religious work which were not available through the Navy Department Supply Office. This assistance consisted first of religious books for the Chaplains' own use. Many thousands of such books were sent to Chaplains. . . .

The committee sent the principal denominations publications to each of its chaplains. Circular letters and "now and then a letter of fellowship" were also sent.

. . . the denomination kept in touch with the families of chaplains while they were in service. In quite a number of cases family matters developed into rather critical situations which required the expenditure of time in personal visits to the family and by the use of denominational funds. The fact that the chaplain's family was under the thoughtful ministry of the national committee added greatly to his peace of mind, and especially those chaplains at sea or in foreign ports.

Supplies furnished the chaplains included 140 portable communion sets, 38 small hospital communion sets, 21 pulpit gowns, thousands of paper communion cups, and "to all Chaplains who desired them, a beautiful crucifix was given for their ministry among Catholic men, three baptismal fonts, binoculars, stationery . . . and Christmas cards . . . , phonograph records and other specialized equipment in considerable quantities."

A committee of church women assisted most effectively in providing communion clothes, napkins and sewing kits. These necessary items were made by the churches across the country and sixty sets of beautiful communion linen were sent Navy chaplains and more than a thousand sewing kits.

Like other denominations, the Congregational Christian Churches distributed a vast amount of religious literature. Dr. Fagley wrote: "The total of 436,346 pieces of devotional and educational religious material was supplied Chaplains free from our own publications; 1,295 hymn books were also sent and some 2,590 text books for where chaplains were organizing schools for religion."

#### *Catholic*

In answer to the request from the Chaplains Division for information regarding the services rendered Catholic chaplains and service personnel by the National Catholic Community Service, Thomas D. Hinton, Executive Director, wrote on 4 March 1949:

I am attaching hereto a summary of the NCCS religious program which outlines the work we did from the inception of the NCCS in November 1940 to the termination of the USO, December 31, 1947.

Mr. Hinton drew attention to a summary contained in an eight-page pamphlet of the services rendered by the NCCS from which the following is taken:

Since the establishment of NCCS, the agency has distributed a large number of religious articles to chaplains and club directors. The list given below includes only those distributed by the national office and does not include large numbers of additional materials purchased from club budgets or donated by volunteers:

Rosaries-----	4, 312, 514
Prayerbooks, missals, etc-----	12, 647, 878
Pamphlets, leaflets, booklets-----	12, 235, 460
Medals-----	4, 374, 181
Crucifixes-----	109, 900
Christmas cards-----	3, 199, 040
Holy cards-----	898, 400
Miscellaneous-----	4, 878, 000
Total-----	42, 653, 373

In his letter of March 4, Mr. Hinton supplements the summary given in the pamphlet by listing the following additional services:

NCCS operation 674 USO clubs and offices (including 79 mobile and maneuvers operations in 17 community conducted USO operations) during that period.

One thousand five hundred and ninety-seven NCCS professional staff members served in the USO program.

One hundred and forty-eight clubs provided services in Army and Navy hospitals.

In addition to the above, through funds made available to NCCS by the Catholic Bishops' War Emergency and Relief Committee, we were able to assist Catholic groups to conduct clubs and program activities for members of the armed forces in communities at home and overseas where it was impossible, for some reason or other, to have a USO-NCCS operation. As a result of this financial assistance to Catholic groups NCCS clubs were operated in Suva, Fiji Islands; Cairo, Egypt; Paris, France; Honolulu, Hawaii; Tsingtao, China; Manila, Philippine Islands; Florence, Naples, and Rome, Italy. Likewise, NCCS through large donations to Catholic groups in Australia and England, made it possible for local Catholic groups to render service to the men and women in the armed forces stationed in those countries.

The NCCS, in addition to its other functions, is the permanent agency of the Catholic Church to serve the spiritual, social, recreational, and educational needs of the men and women in the armed forces and patients in Veterans' Administration hospitals. However, there were other Catholic agencies which served Catholic chaplains and service personnel during the war, among these being the Chaplains' Aid Association of New York, an organization affiliated with the National Council of Catholic Women. This association was organized in April 1917 and is dependent upon voluntary contributions and volunteer helpers. The



association was formed "to assist the Catholic chaplains in the Army, Navy, and Marines." Writing to the Chaplains Division on 11 March 1949, Mrs. Helen R. Berley, treasurer of the association, reported regarding its work in World War II:

... its most important achievement was the Mass outfit, complete in every detail, for the celebration of the Mass. World War II, with its far flung military bases ... has emphasized the need for this association. The great need of the chaplain is to have some place where he can procure the necessities to carry on his spiritual work among the men in the service. This association has endeavored to fill that need by serving as a supply depot. Generous stocks of linens and vestments, altar equipment and religious articles, have been kept on hand so that immediate shipments can be made on demand.

Four thousand Mass outfits have seen service on all fronts, in military hospitals, prisoner of war camps, and Veterans' Administration hospitals; 690 additional ciboria and consecrated chalices and patens have been furnished; 5,800 articles for altar equipment, such as crucifixes and candlesticks, sanctuary lamps, missal and missal stands, candelabra, altar cards, cruets and trays, Christmas cribs, statuary, etc.; 1,301 outfits for Benediction of the Most Blessed Sacrament, as well as 295 sets stations of the Cross, 4,586 church vestments.

It is a pleasure to pay tribute to the Catholic women and the sisters in convents, who plied their needles so faithfully "For God and Country." As a result of their excellent work, 908 albs and surplices were sent to chaplains; 35,891 altar cloths and small linens, and 150 dorsal hangings, draperies, and altar covers were made to measurement for chapels and used aboard ships.

The individual needs of the boys in the service were looked after, too, and the following religious articles were sent to the chaplains for distribution: 600,804 rosaries; 1,425,558 prayer books; 121,501 New Testaments; 826,970 medals; 606,312 books and pamphlets; 11,396 hymnals; 5,821,240 altar breads were made by the Sisters and sent out in biweekly shipments so that no Catholic chaplain need be deprived of Holy Mass and no Catholic boy hunger for Our Divine Lord.

An article in the July-August 1944 number of the *Army and Navy Chaplain* told about the Holy Name Society of the Catholic Church. This society was organized hundreds of years ago to discourage profanity, blasphemy, and obscene speech. A year before the Pearl Harbor attack plans were made to spread the society to military life. A number of Catholic Holy chaplains refer in their reports to the Chaplains Division to the work and influence of this society.

### *Jewish*

The Jewish Welfare Board, often referred to by the letters JWB, was organized in 1917 to meet the religious and other special needs of Jews in the Army and Navy. It has had a continuous history of service to military personnel since its inception. According

to a 34-page pamphlet entitled "In War and Peace," published in 1945, the JWB, as one of the six member agencies of the USO, was given the full operation of 98 USO clubs and was cooperating in 95 others. In addition, JWB workers served in mobile USO units both at home and abroad.

The following quotations taken from *In War and Peace* are self-explanatory:

The work of recruiting, endorsing, and supervising the chaplains is done by the committee on Army and Navy Religious Activities consisting of Orthodox, Conservative, and Reform rabbis, plus several military consultants. ... JWB keeps them supplied with what they need—prayer books, Bibles, and the whole range of religious materials, including shofars, talessim, torahs, lulavim, even including matzoth, wine, and other foods; and provides them with funds to meet any additional expenses incurred in their work.

JWB provides the materials which are needed for religious observance. For example, in 1945 it will supply, among other material, 150,000 packages of matzoth, 50,000 Haggadahs, 100,000 abridged prayer books and 1,000 boxes of Hanukkah candles in the United States alone. And for our men overseas, it will furnish 175,000 copies of the Book of Jewish Thoughts, 297,000 calendars, 150,000 abridged prayer books and 125,000 abridged bibles. In addition 458,000 mezuzahs will be distributed to the armed forces.

The JWB sponsored the publication of a monthly periodical beginning with April 1943 which was called *The Jewish Chaplain*. A bimonthly paper called the *Sentinel* intended for Jewish service personnel was also published by the JWB during the war. A 60-page booklet entitled *Ministering to the Jews in the Armed Forces of the United States* was published by the JWB in 1942. This was widely distributed as an aid to chaplains and others who "may be called on to minister religiously to the sick, dying, and dead in our armed forces."

In addition to the extensive service rendered Jewish military personnel by the JWB, the B'nai B'rith, the oldest and largest of the Jewish service organizations, also made an enviable record in this same work. As early as the fall of 1940 the B'nai B'rith began providing recreational equipment for the use of officers and men of submarines, destroyer escorts, PT boats, and similar vessels, and for the officers and men of the Marine Corps.<sup>3</sup> According to a published report, the B'nai B'rith in World War II supplied the following (which is but a part of the report):

Eight hundred ships, including fighting vessels, merchant and hospital ships, supplied with recreational, athletic and musical equipment, libraries, etc.

<sup>3</sup> From speech of Senator Leverett Saltonstall, U. S. Senate, 17 January 1946.

Two hundred and twenty-five portable organs furnished Navy and Marine units.

Two hundred Torah Scrolls collected by B'nai B'rith for use of Jewish servicemen at Army and Navy religious services (43 were provided for Navy chapels).

Five hundred and sixty thousand dollars donated for National B'nai B'rith Service projects and activities.

B'nai B'rith groups in New York furnished each of the new hospital ships with complete pulpit equipment for Jewish religious services.

### *Lutheran*

Eight Lutheran Church bodies cooperated in the National Lutheran Council which in turn set up the Service Commission to minister to Lutheran chaplains and service personnel. On 5 August 1947, Dr. Ralph J. Long, Executive Director of the National Lutheran Council, submitted to the Chaplains Division a summary of the activities of the Service Commission from which the extracts have been taken:

On his entry into service every Lutheran chaplain was equipped by the Service Commission with an individual communion kit and a field communion set, to help him make his ministry effective.

Through June 1947 a total of 14,339,535 tracts, folders, and other types of religious literature had been sent out by the Service Commission to Lutheran chaplains and servicemen (and to those of other denominations, upon request), in addition to 953,146 service prayer books, 476,030 Army-Navy service books, and 15,524,200 pieces of servicemen's stationery.

Roughly one-third of these supplies were provided to Navy Chaplains and personnel, the remainder to those of the Army.

To provide an atmosphere of wholesome recreation in conjunction with a spiritual ministry for Lutheran servicemen's leisure hours, the National Lutheran Council through its Service Commission set in operation a total of 84 service centers in this country and abroad.

Thirty of these service centers were in communities where the local Lutheran Church or churches organized the project as a parish center. Most of the other 54 centers were operated jointly by the Service Commission of the National Lutheran Council and the Army and Navy Commission of the Missouri Synod, with a full-time service pastor for each center. Each center had a chapel in which the service pastor conducted divine services and administered the sacraments.

Most unusual of the Lutheran service centers was the one in San Francisco, where the Service Commission took over the nine-story King George Hotel, on a lease basis and made available its rooms to servicemen. A full-time service center was also operated in the hotel. A total of 650,000 servicemen slept in the hotel's rooms during its 5-year operation by the Lutheran Church.

A monthly news letter was published during the war by the Service Commission and sent out to all of its chaplains.

No other of the larger denominations is known to have kept such a close and continuous contact with its members who entered the armed services as did the Missouri Synod Lutheran Church. A detailed and up-to-date mailing list was maintained by the Army and Navy commission of that body. In a letter dated 17 July 1947, Dr. Paul Mehl, executive secretary of the commission, wrote to Chaplain Thomas of this project:

A staff of 50 office workers, under the direction of the commission, kept the list accurate, adding 2,000 names each month, recording 12,500 changes of address a month, mailing publications to 115,000 service men and women and answering the great volume of mail that poured into the office.

Each member of the Missouri Synod Lutheran Church was given a communion record card when he or she entered the armed service. This denomination also published *The Lutheran Chaplain* for its clergy in uniform.

### *Methodists*

In the winter of 1941 the Council of Bishops of the Methodist Church, taking cognizance of the critical international situation, created the Methodist Emergency Committee which, among other duties, was directed to "procure, endorse, and assist chaplains who were to be called to duty with the armed forces." In April 1941, this committee became known as the Methodist Commission on Camp Activities. In 1942 when the work with chaplains became so important the Methodist Commission on Chaplains was set up as a separate agency. The chairman of this commission, Bishop Adna W. Leonard, was killed in a plane crash in Iceland on 3 May 1943 while on tour in behalf of the General Commission on Army and Navy chaplains.

The volume entitled *Chaplains of the Methodist Church in World War II* published in 1948 contains a chapter on the history and function of the Methodist Commission on Chaplains from which the following quotations have been taken:

For the purpose of keeping the chaplains posted a monthly bulletin was prepared, together with a letter written by various members of the commission, and sent to all Methodist chaplains.

Supplying of literature to the chaplains, both for their own personal use and for distribution, became another project for the commission. From the beginning, chaplains were furnished copies of *The Christian Advocate*, *The Upper Room*, and other Methodist periodicals and tracts . . . Under its own name, the commission published a devotional booklet called *Your Church Speaks* and a few issues of a quarterly called *Service*.

Much that was done by other churches in the way of supplies was also done by the Methodist Church for their clergy in uniform. Each Methodist chaplain who desired it was furnished with a beautiful communion set.

### *Presbyterian, USA*

The Presbyterian Church, USA, in November 1940 set up a world emergency service which became the War-Time Service Commission in May 1942. Millions of dollars were raised out of which more than \$1,500,000 was turned over to the Committee on Camp and Church Activities during the years 1941 to 1945 inclusive.

Beginning with June 1943 the Committee on Camp and Church Activities of the Presbyterian Church, USA, began the publication of a news sheet for its chaplains called *The Chapel Bell*. The Presbyterians prepared and distributed an immense quantity of religious literature as is indicated by the following quotation from *The Chapel Bell* for October 1944:

For the period October 1, 1942, to August 31, 1944, the total number of pieces of literature distributed from the office of the Committee on Camp and Church Activities has been 1,930,965. Of this supply, almost half has gone to chaplains.

The report of the Committee on Camp and Church Activities to the General Assembly of 1945 states that 287 different titles of religious literature had been prepared and distributed to chaplains including "cards, leaflets, booklets, pamphlets, study courses, etc." By 31 March 1945 the total number of pieces sent out had risen to 2,600,000.

One of the projects sponsored by the Presbyterians, which was also a project of other denominations, was the selection of some outstanding civilian ministers as camp pastors. These men were sent into the larger camps and training stations where they worked with and under the direction of the chaplains. The announcement of some well known preacher as the special speaker for some occasion had the same drawing power in the armed services as it has in civilian life. From October 1941 to January 1943, 63 ministers served as camp pastors.

The Presbyterian Church, USA, conducted 16 hospitality houses, including one in Alaska and one in Puerto Rico. The Presbyterian Church, US, shared in the expense of some of these houses and also conducted a few of their own. One of the most popular of the Presbyterian centers was that conducted in a store building at 115 East Baltimore Street, Baltimore, from November 1943 to November 1945.

A later extension of this center was opened at 808 Park Avenue from December 1945 to June 1946. The total attendance in the two and a half years of operation ran about 525,000. The highest single day's attendance was 6,200.

### *The Protestant Episcopal*

Dr. Percy G. Hall, executive secretary of the National Council of the Protestant Episcopal Church on 29 January 1948 summarized the contributions of his denominations to chaplains and service personnel in a letter to the Chaplains Division. As a part of the council, an Army and Navy Division was established to direct this work. This division sent a "Chaplain's News Letter" each month to each of its chaplains.

Various supplies were furnished by the division to each chaplain, a communion kit or a field altar, vestments, altar furnishings, triptychs, the soldiers and sailors prayer books, church prayer books, church war crosses (furnished to each church member), printed folders for the communion service, wine and wafers for holy communion, forward movement and other literature as requested.

Each chaplain, who requested it, was given a discretionary fund to be used for the welfare of the men in the service.

Parishes in and near naval bases and stations were supported financially by the Army and Navy Division, when they requested it, for social service work which offered hospitality to the men and women of the armed forces.

## THE DEMOBILIZED CHAPLAIN

The greater majority of Reserve chaplains returned to civilian life when they qualified for demobilization. Chaplains who belonged to churches with the episcopal form of government found that they were more easily absorbed into their respective denominational work than were chaplains who belonged to denominations with the congregational polity. Some chaplains took advantage of the GI Bill of Rights to take refresher courses in some college or seminary or to pursue post-graduate study. Financial assistance was made available by several denominations to their chaplains who found it difficult to get relocated or who needed some additional income to that provided by the Government if they elected to take post-graduate study.

Dr. Edward D. Grant, Executive Secretary of the Defense Service Department of the Presbyterian Church, US, described in a letter dated 30 July 1947 what his church had done for the demobilized chaplain:

Fifty chaplains of the Presbyterian Church in the United States—32 Navy and 18 Army—took advantage of the GI bill of rights to take refresher courses, some studying for only a few months, others for 1 or 2 years. . . .

A special fund of \$18,000 was set aside by the Defense

Service Council to assist chaplains who were unduly delayed in relocating. Aid in amounts up to \$300 was granted to any chaplain upon request, and in case of special need an additional grant was made, the total not exceeding \$600. Fifty-four chaplains have accepted this aid during the transition period, in amounts ranging from \$50 to \$600 according to their needs.

Dr. E. C. Witham in a letter dated 18 July 1947 to Chaplain Thomas reported on the service rendered by the Northern Baptist Convention for the demobilized chaplains. He wrote:

We had a sum of money which had been set aside for the purpose of assisting chaplains in this period of relocation, in the event they did not locate with a reasonable degree of promptness. A chaplain who was seeking a pastorate and who was not yet located, we gave assistance for as much \$150 per month, for a period of not more than 6 months. Usually this assistance was needed by a chaplain for an average of 4 months or less. We also had an arrangement by which to encourage chaplains to take refresher courses. A chaplain who wished to take a refresher course, might receive his GI bill of rights, and in addition to this, we would give him \$60 per month for not more than 9 months' time. A large number of chaplains availed themselves of this opportunity and there were many other chaplains who took advantage of the GI bill, who did not need the assistance which we offered. According to our figures, there have been 71 chaplains who have taken advantage of the GI bill. Of this number 11 are Navy chaplains.

These testimonies of what was done by two denominations may be taken as being indicative of the help rendered by other churches for their returning clergy.

Several of the denominations as the Lutheran, Presbyterian, USA, and the Protestant Episcopal, through their respective commissions on chaplains, presented bronze medals to each of their chaplains who served in World War II as a token of appreciation.

## INTERDENOMINATIONAL AGENCIES AND PROJECTS

Frequent reference has been made throughout this history to the services rendered to chaplains and naval personnel by such interdenominational agencies as the American Bible Society, the Gideons International, and the Citizens Committee for the Army and Navy, Inc. A brief summary of some of the contributions rendered in World War II to naval personnel by some of the larger of these interdenominational agencies follows.

### *Bible Societies*

According to a report dated 31 December 1945, submitted to the Chaplains Division by Dr. Gilbert Darlington, treasurer of the American Bible Society, that

organization supplied the following number of items to the Navy for the years indicated:

	Bibles	Testaments	Portions	Total
1940.....	228	2, 007	2, 225	4, 460
1941.....	942	28, 636	5, 450	35, 028
1942.....	3, 526	108, 107	27, 004	138, 637
1943.....	11, 188	393, 631	15, 055	419, 974
1944.....	75, 950	679, 411	140, 644	896, 005
1945.....	22, 710	346, 446	78, 608	447, 764
	114, 544	1, 558, 238	268, 986	1, 941, 768

Following the dramatic rescue of members of the Eddie Rickenbacker party, after spending about a month on life rafts in the Pacific, during which time the courage of the men was sustained in part by readings from the New Testament by a member of the party, the American Bible Society in 1943 made available New Testaments in waterproof containers to be placed on life rafts. According to a letter sent to the Chaplains Division and dated 19 March 1946, the American Bible Society furnished 56,627 of these New Testaments to the Navy.

In a report to the Chaplains Division dated 29 December 1945, Mr. N. F. Dewar, secretary of the Gideons International, stated that his organization had supplied nearly 9½ million copies of the New Testament to members of the Armed Services of which "3,006,853 were of the Navy edition." The Gideons issued special editions of the New Testament in different colors or with distinctive insignia suitable for the various branches of the Armed Services. Writing on 18 February 1946, Mr. Dewar stated that in 1942 his organization furnished 531,946 copies of the blue covered New Testament to the Navy, 688,290 in 1943, 976,693 in 1944, and 410,592 in 1945. A total of 157,938 of the white covered edition of the New Testament, which first appeared in 1941, was issued during the war.

### *The Service Men's Christian League, the Link, and the Chaplain*

The Service Men's Christian League was launched publicly in Washington, D. C., on Armistice Day, 1942, with high-ranking officers of the Army and Navy being present. The League was sponsored by the General Commission on Army and Navy Chaplains, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and



the World's Christian Endeavor Union. It was designed to be an interdenominational organization to provide a united Protestant program, literature, and other helps for use by the chaplains of the Armed Forces.

The symbol or insignia of the organization was a cross superimposed upon a link of chain. The organization was planned as a link between the chaplain and his men, between the home church and the man in the service, between the men themselves, and between the individual and his God. Carrying out this emphasis, the official publication of the league was called the *Link*. By January 1945 the league reported distributing about 375,000 copies of the *Link* per month. By March 1949 this had fallen to 65,000.

Feeling the necessity of publishing some bulletin to go to chaplains with the *Link*, the league began in the spring of 1944 the publication of a monthly magazine called *The Chaplain*. This along with copies of the *Link* was made available to all Protestant chaplains. By March 1949 the number being published per month totaled 2,700.

The success of the Service Men's Christian League varied according to the interest shown by individual chaplains in sponsoring the organization and many other factors. Some units in the Navy Marine Corps, and Coast Guard were very active. The *Link* proved to be one of most popular items of Protestant religious literature to be distributed during the war.

#### *Citizens Committee for the Army and Navy, Inc.*

Mention was made in the first chapter of this volume of the Citizens Committee of the Army and Navy, Inc., and of its program, beginning in April 1941, of furnishing triptychs for the Navy. In answer to an inquiry from the Chaplains Division for a summary of the work of this organization, Mrs. Junius S. Morgan, president, wrote on 31 December 1945 stating that 240 triptychs had been furnished the Navy—114 to ships and 126 to shore stations. Each original triptych cost from three to four hundred dollars, which money was raised from interested civilian organizations and individuals by the Citizens Committee. Up to January 1945, 63 different artists scattered throughout the Nation had been commissioned to paint one or more of these triptychs. The committee also made over 100 reproductions of triptychs which cost about \$50 to \$80 each. Eighty-five of these reproductions were sent to Seabee units.

The triptychs were designed to help create religious atmosphere in what were often drab surroundings as

mess halls, theaters, libraries, on deck, or in barracks. Sometimes they were used over altars in chapels. Numerous letters of appreciation were sent to the Citizens Committee by grateful chaplains who were privileged to receive and use one of the triptychs.

Chaplain W. N. Thomas wrote an article on "Triptychs, Traditional Aid to Worship" which appeared in the *Shipmate* in the fall of 1945. In this article Chaplain Thomas quoted the following from a letter of appreciation written by Chaplain D. W. Sprunt:

Have you ever experienced the exquisite joy of chancing upon a solitary flower in a desolate place? Even in a noble Gothic Cathedral these triptychs would be a blessing for all who saw them—but how tremendously their influence is increased when they, in themselves, literally constitute the beauty of the sanctuary.

In a desolate place there works of art do indeed bring the great blessing of a refreshing, uplifting vision of beauty. And yet they do more than that: for triptychs, of the right kind, are spiritually conceived as well as skillfully painted. Such triptychs, being designed to meet the needs of specific fighting units, make real to the men of those units the fact that God is in their midst. In a manner which the most eloquent words cannot duplicate, they reveal to the men in the service the presence of God's beauty, peace, and power—in their particular situation. More than anything else, this explains, I believe, the genuinely enthusiastic reception given these beautiful paintings and the earnest widespread appeal for many more.

The committee retained title to the triptychs and asked for the return of each when it was no longer being used.

#### *Other Organizations*

Throughout the war, the Navy YMCA, which became a part of the USO program, carried on its traditional service for naval and Marine personnel. The USO was given an honorable discharge by President Harry S. Truman on 31 December 1947 but was revived in February 1949.

A number of the national fraternal and service organizations throughout the Nation were active in contributing items used by chaplains or by ships and stations without chaplains for religious services. The Order of the Eastern Star of New York, for instance, gave many organs to the Navy. The Grand Lodge, Free and Accepted Masons, State of New York, spent thousands of dollars for Christmas gifts for naval personnel. The National Federation of Music Clubs of Providence, R. I., supplied music and recordings. Most of such assistance rendered came through local contacts and often remained unpublished. Chaplains have repeatedly spoken with appreciation of the help rendered.

Several new organizations came into existence during the war for the expressed purpose of serving chaplains in the Armed Forces. One of these was the Chaplains Service Corps, a division of the University Religious Conference of Los Angeles. Mrs. Louis K. Sims was the efficient chairman. Chapters were organized in Los Angeles, Pasadena, Glendale, Long Beach, San Diego, and San Francisco. Mrs. Sims was tireless in addressing churches, clubs, sororities, fraternities, and other organizations. More than \$116,000 was raised. A large number of such items as pianos, radios, musical instruments, altar linens, books, current magazines, games, public-address systems, phonographs, and records were distributed. All that a Navy chaplain had to do was to make known a need and, if within the range of human possibility, it was met.

Chaplains often wrote to the Chaplains Service Corps to shop for them. Following the cessation of hostilities, some chaplains wrote asking for boxes of clothing to be distributed to needy Chinese and Japanese orphans at Christmas time. Numerous cartons of new clothing including shoes, stockings, warm underwear, overalls, blouses, sweaters, and knitted caps were sent.

An active worker of the Chaplains Service Corps (also known as the Chaplains' Aid) in the San Francisco area was Mrs. A. T. Mercier, wife of the president of the Southern Pacific Railroad. Often when requests came from chaplains for particular items,

Mrs. Mercier would induce her husband to take time to deliver these direct to the chaplain or to the ship. Few chaplains who received such attention ever knew that the well-dressed gentleman performing the errand was the president of one of the Nation's largest railroads.

Never before in the history of the United States was so much done to conserve the religious values of personnel in the Armed Services as in World War II. In all of this the men and the women who wore the uniform of the Navy, the Coast Guard, or the Marine Corps shared. The Government spent several millions to provide chapels, ecclesiastical equipment, and to pay for the training and the services of chaplains and their assistants. The various denominations and many welfare organizations raised and spent additional millions of dollars to provide their chaplains and the members of the Armed Forces with ecclesiastical aids and religious literature. A veritable flood of Bibles, tracts, and devotional literature of all types flowed from the presses during the war out through the offices of the thousands of chaplains into the hands of millions of men and women in uniform. The statistics of the millions who attended Divine Service or who were baptised or who partook of the communion give only a partial picture of the results secured. No norm exists to measure the intangible results of all this service and sacrifice given in the name and for the sake of religion.

## CHAPTER FIFTEEN

### THE CORPS IN TRANSITION

The personnel of the Chaplain Corps was in a state of flux throughout the war. While hundreds were entering the Corps each year, a smaller number was being separated from the service. The casualties of war removed some names. A few resigned their commissions and some were retired because of physical disability. A total of 2,825 chaplains who served in World War II entered the Corps as Reserves. Most of this number were on duty when hostilities ceased. They were then faced with these alternatives when eligible or qualified: either they could ask for release of active duty or they could request transfer to the Regular Navy. The acceptance of an extension of duty beyond the date of possible demobilization only postponed the inevitable decision.

#### DEMOBILIZATION OF RESERVE CHAPLAINS

As soon as Japan capitulated, the process of demobilization began. The Navy Department announced its intention to discharge or release to inactive duty upwards of 3,000,000 within a year. A formula for priority of release from active duty was worked out which gave credit for age, length of service, and existence of dependency. According to alnav 196 of 15 August 1945, naval personnel were allowed one-half point for each year of age, one-half point for each full month of duty after 1 September 1939, and 10 points if a state of dependency existed before 14 August 1945. Chaplains had to have 49 points to qualify for demobilization.<sup>1</sup> The point system was intended to favor the older men and those who had been longest in the service. Obviously most of the Protestant chaplains were able to qualify sooner for demobilization than Catholics as only a few of the latter had dependents.

As demobilization progressed, more liberal conditions were authorized from time to time for release

from active duty. The number of points required by chaplains for release was reduced to 44 by 1 December 1945, to 41 by 1 February 1946, and by 2 May they were down to 35.

The following statistics show the number of separations per month and the residue strength of the Corps at the end of the month indicated:

	1945		1946	
	Separations	Strength	Separations	Strength
January . . . . .			215	2,347
February . . . . .			190	2,157
March . . . . .			196	1,961
April . . . . .			187	1,774
May . . . . .			199	1,575
June . . . . .			407	1,168
July . . . . .			350	818
August . . . . .			236	582
September . . . . .		2,808	44	538
October . . . . .	19	2,789	13	525
November . . . . .	74	2,715	9	516
December . . . . .	153	2,562	23	* 493
Totals . . . . .	246		2,069	

\*Statistics from Division of Planning and Control, Bureau of Naval Personnel.

This meant that only a little more than 8 percent of the Corps were demobilized by the end of 1945. During the first five months of 1946, the number of separations averaged close to 200 per month. During June and July, more than one-fourth of the peak strength of the Corps returned to civilian life. By the end of September the demobilization of the Corps was practically complete, with the exception of nearly 200 Reserve chaplains who had indicated they were willing to remain on extended service. Chaplains released from active duty were kept on the rolls of the

<sup>1</sup> *All Hands*, September 1945, page 4, and October 1945, page 2.

# CHART SHOWING DECLINING STRENGTH OF CHAPLAIN CORPS DUE TO DEMOBILIZATION

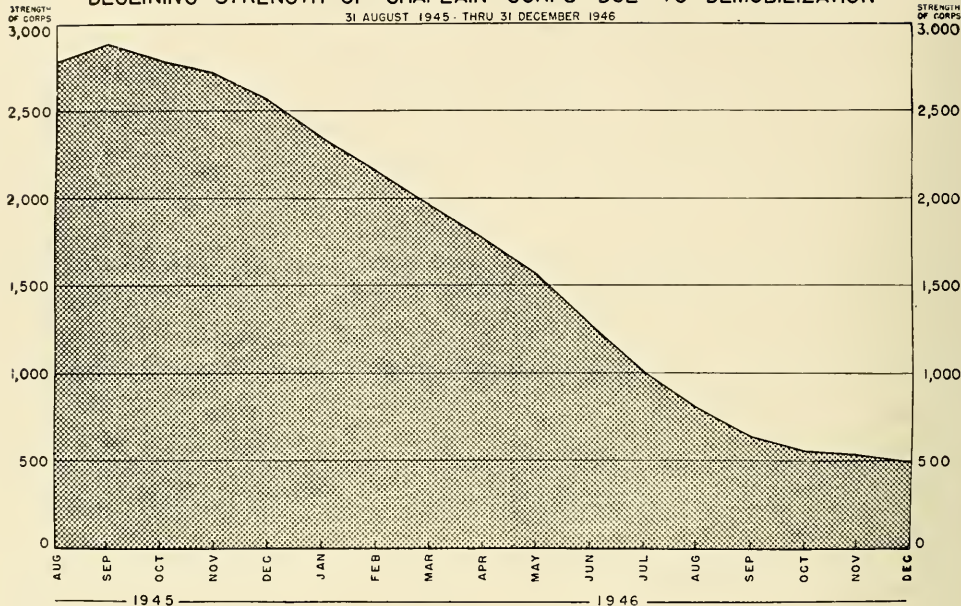


Chart of Declining Strength.

DRAWN BY KIT BEVIS

Naval Reserve, subject to recall should another emergency arise. Only a few had resigned their commissions by the end of 1946.

The applications of chaplains, who requested release before they became eligible under the point system, were considered in accordance with the merits of each case. The Navy became more lenient in granting releases from active duty on the grounds of hardship or pressing need in the home community. In a few cases chaplains, whose services were urgently needed in some church or educational institution, or who desired to be foreign missionaries, were released before they qualified under the point system.

One of the most difficult problems arising out of demobilization was what to do with the chaplain who had only a few months to serve before becoming eligible for release and who was up for reassignment because his ship or station was being decommissioned. Such men were sometimes separated from active duty

if they were within 45 days of their release date. A few chaplains were continued on active duty beyond their dates of eligibility for separation, never more than three months, because of military necessity.

The work of the detail officers became even more difficult with the beginning of demobilization. New factors had then to be considered in the issuing of orders, such as date of probable release from active duty, possibility of transfer to the Regular Navy, amount of accumulated leave, denominational quota, and whether or not the chaplain had requested additional service beyond the point of eligibility for release. It often happened that a man who qualified for release from active duty was ordered to a separation center by his commanding officer without the knowledge of the Chaplains Division. This left important billets unfilled, which situation the detail section had to remedy as soon as was possible. As demobilization progressed, the problems increased. Instead of order-



ing an average of 10 chaplains a day to new duty, the detail section often ordered as many as 50.

When commanding officers released chaplains, who had sufficient points for denobilization, before a relief had been ordered, Fleet, Force, and District chaplains often had to make eleventh hour readjustments in order to provide a chaplain for the vacated billet. Chaplain Hamilton of the Administrative Command, Amphibious Forces, Pacific, in a letter to Chaplain Thomas dated 29 August 1945 outlined the problem, which was even then developing. He added:

"I devoutly wish that all commanding officers would hold such chaplains the 120 days permitted so that your office and those of us concerned in the administrative field could cope with the problem . . ." <sup>2</sup>

Demobilized chaplains were entitled to all of the benefits due any veteran under the "G. I. Bill of Rights." Statistics are unavailable to show how many chaplains released from active duty took advantage of the educational benefits offered by the Government to veterans who desired to go to school. It is known that many did so. Accurate information is also lacking to indicate the success of the returned chaplain in becoming reassimilated into civilian life. It is generally believed, however, that, other factors being equal, churches seeking new pastors preferred a minister who had been a chaplain to one who had not.

## REGULAR NAVY CHAPLAINS

With the exception of two chaplains, M. J. Bouterse and C. D. Bratty, whose applications for the Regular Navy chaplaincy were pending at the time of Pearl Harbor, all who entered the Corps during the war were Reserves. In the background of the thinking of those who guided the destinies of the Corps during the war was the realization that many of the men entering as Reserves would in due time transfer to the Regular Navy. A statement sent in the spring of 1942 to seminary students, who were considering applying for a commission in the naval chaplaincy, contains the following: "As vacancies occur in the regular Chaplain Corps of the Navy, during the emergency, they will be filled by Reserve Chaplains who are on active duty, meet the requirements, and have demonstrated their ability." <sup>3</sup>

The first Reserve chaplain on active duty to change to the status of a Regular, following the declaration of the existence of a national emergency in September

1939, was Irving W. Stultz whose commission as an acting chaplain, USN, was dated 14 July 1941. In order to qualify, Chaplain Stultz had to satisfy the same conditions as though he were applying directly from civilian life. This involved the securing of the ecclesiastical endorsement, appearing before a supervisory examining board of chaplains, and taking the required medical examination. His resignation from the Reserves became effective the moment he was sworn in as a Regular. Chaplain Ozias B. Cook was the second and only other Reserve chaplain to make the transfer in 1941.

Six Reserves transferred in 1942 and two in 1943. On 28 February 1944 Chaplain Workman addressed a communication to the Director of Officer Performance Division requesting that an alnav be issued inviting applications of Reserve chaplains for transfer to the Regular Corps. He requested that the following provisions be incorporated in the alnav:

(a) Applications will be received from those chaplains who reported for continuous active duty on or before 31 December 1943.

(b) Officers ineligible for consideration are those who had passed their 34th birthday upon the reporting for active duty subsequent to 8 September 1939 and those who were on duty that date and had then passed such birthday.

(c) Applications must reach the Bureau prior to 1 July 1944 and are to be submitted via respective reporting seniors.

(d) Each application shall be accompanied by comment of reviewing senior regarding fitness of applicant for appointment to the regular Navy, and a report of physical examination. . . .

(e) Report on fitness shall also accompany application of each candidate in whose case fitness report was not submitted for period ending 31 March 1943.

(f) Applicants shall also communicate with their respective ecclesiastical authorities in order to receive the approval of their church for the transfer from the Naval Reserve to the Regular Navy.<sup>4</sup>

Alnav 62 appeared under date 17 March 1944 which incorporated practically all of the points suggested by Chaplain Workman. The following was also included:

Officers selected for appointment will be appointed in permanent rank of lieutenant, junior grade, with such date of rank as will insure assignment as running mate of the line officer of Regular Navy who would have been so assigned had applicant been appointed to Regular Navy on date of reporting for active duty.

This alnav marked the beginning of a period which continued until 15 September 1946, during which time Reserve chaplains were able to transfer without being considered as new procurement for the Regular

<sup>2</sup> CoC., Commander Amphibious Forces, Pacific file.

<sup>3</sup> CoC., Procurement file, 1942.

<sup>4</sup> CoC., Procurement file.

Navy. Certain requirements made of men applying for the Regular Corps directly from civilian life, such as appearing before a supervisory examining board of chaplains, were waived. The chaplains who changed from Reserve to Regular status under the provision of this and subsequent alnavs were called transferees.

The Chaplains Division informed the different denominations concerned of the new ruling. It was pointed out that final action in each case depended upon the decision of a selection board appointed by the Bureau of Naval Personnel. In order to expedite the process of transferring, alnav 111 appeared on 19 June with the instruction that applications for transfer submitted in accordance with alnav 62 "will be forwarded with or without ecclesiastical endorsement of applicant's church." In the latter case such an endorsement could be forwarded later either by the applicant or by his denomination, and before final action upon the application.

On 24 July 1944 a group of 27 Reserve chaplains were transferred to the Regular Corps, being given the permanent rank of lieutenant (junior grade) but permitted to retain the temporary rank each then held.<sup>5</sup> Another group of 35 were transferred on 20 October,<sup>6</sup> and at least three others in November,<sup>7</sup> making a total of 65 for 1944.

In the September-October 1944 issue of the *Chaplain's News Letter* Chaplain Workman made the following appeal: "To each cleric in uniform I wholeheartedly suggest that those of you who are eligible seriously consider the Navy chaplaincy as a lifetime career of consecration to the work of the Kingdom and ask that Almighty God guide you in your final decision."

On 17 November 1944 alnav 205 appeared which invited Reserve chaplains, who had been on continuous duty since 31 March 1944 and who had not passed their thirty-fourth birthday, to apply for transfer to the Regular Navy. Applications were to be forwarded before 1 February 1945. Twenty-three transferred in 1945.<sup>8</sup> Thus, during the whole period of six years following the declaration of the existence of a state of emergency in September 1939 through the war to August 1945, fewer than 100 Reserve chaplains had changed to the Regular Navy.

With the cessation of hostilities the Bureau of Naval Personnel acted promptly to encourage the transfer of Reserve officers to the Regular Navy. On 16 August 1945 the Navy Department announced through alnav 202 that it was looking for 30,000 Reserve officers to transfer to the Regular Navy. Alnavs 206 and 207, issued on 18 August 1945, contained directions to expedite such transfers. To speed preparations for the postwar Navy, the Bureau of Naval Personnel began to process applications in advance of legislation, so that appointments to the Regular Navy could be made promptly as soon as Congress acted.

The Navy Department asked Congress for an authorized strength of 500,000 for the Navy and 100,000 for the Marine Corps. Public Law 347, Seventy-ninth Congress, was enacted on 18 April 1946 which authorized the requested numbers and provided for a Chaplain Corps of 531.<sup>9</sup> Since the total of Regular Navy chaplains, including all who had transferred during the war, was only 187 at the time hostilities ended, this meant that more than 300 Reserve chaplains were needed in order to meet the quota.

On 15 November 1945 the Bureau of Naval Personnel sent out a circular letter (No. 288) calling attention to the need for officers for the postwar Navy. Reserve officers interested in transferring were assured that they would receive absolute equality of treatment in assignments and promotions with those already in the Regular Navy. All age limitations on officers above the rank of lieutenant commander were removed. Each case was to be judged on its merits. Reserve chaplains requesting transfer must not have attained the age shown on the following chart by 1 January 1945 in their respective ranks held on 1 October 1945.

Rank	Date of rank	Age
Lieutenant Commander.	Sept. 8, 1939-Feb. 29, 1944.	42
Do.....	Mar. 1, 1944-Mar. 14, 1944.	41
Do.....	Mar. 15, 1944-Oct. 16, 1944.	40
Do.....	Oct. 17, 1944-July 19, 1945.	39
Do.....	July 20, 1945-Oct. 1, 1945..	38
Lieutenant.....	Sept. 8, 1939-June 30, 1944.	38
Do.....	July 1, 1944-Oct. 1, 1945..	37
Lieutenant (jg).....	Sept. 8, 1939-Aug. 31, 1944.	37
Do.....	Sept. 1, 1944-Oct. 1, 1945..	36

No time limit was set in the circular letter of November 1945 for the submission of applications by

<sup>5</sup> List printed in *Chaplain's News Letter*, September-October 1944, page 5.

<sup>6</sup> *Ibid.*, November-December 1944, page 5.

<sup>7</sup> They were: C. L. Moody, J. A. Alley, and R. F. McComas.

<sup>8</sup> The names of all but Marion O. Stephenson were carried in the September-October issue, page 5, of *The Chaplain's News Letter*.

<sup>9</sup> Alnav, 189, 19 April 1946.

officers remaining on active duty. Officers who had resigned or who had been released to inactive duty had six months from the date of such resignations or release in which to submit their applications. Alnav 416 of 30 July 1946 established a deadline for the submission of applications for transfer of Reserve officers to the Regular Navy as 15 September 1946, except for officers who had then completed less than one year's commissioned service or who received their first commission subsequent to that date.

About 135 Reserve chaplains transferred to the Regular Navy during 1946, some of whom had returned to civilian life before deciding to stay with the Navy. The following table indicates how many Reserves who transferred were on active duty on 31 December 1946.

	Captain	Commander	Lieutenant commander	Lieutenant	Lieutenant (jg)	Total
Transferred prior to March 1944.....	12	50	29	.....	91	
Transferred, March 1944—September 1946 .....	1	21	35	51	25	133
Total.....	1	33	85	80	25	224

Among those who transferred and who were still on duty on 31 December 1946 were 20 who entered the Corps as Ensigns, Deck-Volunteer (Special), and three—G. A. Oglesby, C. G. Pfeiffer, and J. E. Emerson—who entered through the V-12 program. There were a few resignations. Eight of the Reserves who transferred in 1944 had resigned by the end of 1946.

According to a study made by the Chaplains Division as of 1 January 1949, 232 applications from Reserve chaplains for transfer to the Regular Navy had been considered. Of this number 27 were not recommended by the Board appointed to review the cases. Commissions were offered to 205 of whom 176 accepted and 29 declined.

Fifty-nine chaplains entered the Regular Navy as new procurement after 1 January 1946 of whom 21 had served during World War II as Reserve chaplains.<sup>10</sup> This number was distributed through the years indicated as follows: 1946—3; 1947—25; 1948—29; 1949 (to March)—2. Since the Chaplain

School was closed in the fall of 1945, all new chaplains who did not serve as such in World War II were given duty under the direction of district chaplains in port areas for an approximately 6-month period of training and indoctrination.

## EXTENDEES

An alnav dated 14 March 1946 (No. 126) drew attention to the fact that the Navy would be needing more commissioned-officer personnel for the fiscal year ending 30 June 1947 than were available among the Regulars and those then in process of being transferred. Reserve officers were invited to apply for extended duty for one year by 1 April. This meant that there was only a two-week period in which the application could be filed, although a liberal interpretation was given to this ruling.

Under the provision of this alnav 192 Reserve chaplains were on extended duty on 31 December 1946. Practically all who applied for such duty were accepted and more could have been used. All chaplains not applying for extended duty were to be demobilized by 1 September 1946.

Among the extendees on duty at the end of 1946 were 60 who held the rank of lieutenant and 61 as lieutenants (junior grade). Some of these had entered the Corps as seminarians, including the V-12 program. Some had been commissioned so late in the war that they had had no opportunity to go to sea. They signed up for extended service in order to gain this experience.

Reserve chaplains were continued as extendees on a year-to-year basis. On 1 March 1949 the Corps had 104 chaplains serving as extendees including 62 of the original group of 192. Forty-two Reserve chaplains had been called back to active duty. A few of the original group of 192 extendees had transferred to the Regular Navy.

## FACTS ABOUT THE CORPS

The Chaplain Corps of the Navy grew to 203 in World War I, 38 of whom were on duty on 8 September 1939. One other, Chaplain B. R. Patrick, Retired, was called back to active duty. These veterans of World War I, who continued in the Corps into World War II, were captains either at the outbreak of hostilities or shortly thereafter. Because of their rank and experience, they served largely in administrative capacities. Of these 39, the following 15 were still on active duty on 31 December 1946: E. L. Ackiss, F. L. Albert, H. Dumstreys, H. G. Gatlin, E. H. Groth, M. M.

<sup>10</sup> See Appendix VIII for list of names.

Leonard, R. E. Miller, J. W. Moore, C. A. Neyman, H. M. Peterson, M. H. Petzold, B. D. Stephens, W. N. Thomas, R. W. Truitt, and R. D. Workman. Among these were several whose retirements were pending at the end of the year.

Of the 105 Regular Navy chaplains, who were on duty 7 December 1941, only 70 were still on the active list on 31 December 1946, with several applications for retirement or resignation then pending. The attrition rate among the older Regulars was heavy following the end of hostilities. Sixteen chaplains, all of whom were listed as captains in the July 1945 *Register of Commissioned and Warrant Officers of the United States Navy and Marine Corps* were retired by the end of 1946. All of these were veterans of World War I except R. B. Drinan. These 16 were: J. T. Casey, E. W. Davis, R. B. Drinan, W. W. Edel, W. W. Elder, C. V. Ellis, E. H. Groth, F. H. Lash, R. L. Lewis, W. A. Maguire, T. F. Regan, R. W. Shrum, A. E. Stone, T. B. Thompson, M. W. Wither- spoon, and W. P. Williams.

The fine record Navy chaplains made in the service is further evidenced in the fact that only one was court-martialed during the course of the war, and he was convicted on military grounds, with no reflection on his morals or on his standing as a clergyman. Not being able to find his assigned unit ashore during an engagement, this chaplain, heeding the call for a chaplain's services from a unit other than his own, failed to prosecute continued search for his own outfit. Upon the recommendation of the Chief of Naval Personnel, his sentence was remitted on the condition that the chaplain be placed on probation for two years. This was later reduced to less than one year. Records show that during the war at least five chaplains were asked to resign "for the good of the service" or to escape disciplinary action.

According to a Bureau of Personnel Progress Report for January 1947, the duty stations of the chaplains were distributed as follows:

	Ashore	Ashore outside USA	Afloat	Total
USN.....	169	31	73	273
Reserve.....	109	38	73	220
Total.....	278	69	146	493

In a mimeographed newsletter to chaplains, dated 16 December 1946, the Chaplains Division announced

its policy regarding rotation of duty. It was planned to give chaplains of the grade of lieutenant commander and below "2 years ashore in the United States, 2 years afloat on board ship, 2 years ashore in the United States, and 2 years at an overseas base. . . ." All this was contingent on having sufficient ship billets to work out such an arrangement. According to this plan, a chaplain might be able to spend 6 years out of 10 in the United States and might have the possibility of taking his family with him for the 2 years spent at an overseas base.

By 1 March 1949 only three chaplains were still on active duty who had entered the Corps before Chaplain John Frazier became the first Chief in November 1917. They were Chaplains Herbert Dumstrey, who was appointed an acting chaplain on 16 December 1915; H. G. Gatlin, 3 August 1917; and R. E. Miller, 13 August 1917.

Of the 459 chaplains on duty in the Navy on 1 March 1949 only 45, or about 10 percent of the total, were on duty before 8 September 1939 when President Roosevelt declared the existence of a state of national emergency. This meant that about 90 percent of the Corps had to become adjusted to the normal problems and conditions faced by chaplains in a peacetime Navy.

Under section 407 of the "Officer Personnel Act" of 1947 the grade of acting chaplain in the Navy was abolished. New appointees to the Corps were to be received as lieutenants (junior grade). The retirement of all Regular officers, including chaplains, was lowered to 62. Section 420 of the Act set the authorized number of chaplains at "one hundred and twenty-five one-thousandths of 1 per centum" of the total personnel or one chaplain to every 800 personnel. Thus for the first time since 1914 the quota of chaplains was changed by law—the former quota being one chaplain to every 1,250 personnel. This new quota basis for chaplains is one of the important results affecting the Chaplain Corps to come out of World War II.

According to a circular letter dated 5 August 1947, all chaplains were again required to submit monthly reports. These were to be sent to the individual chaplain's District, Force, or Fleet Chaplain, who in turn was directed to include a monthly summary of these monthly reports in his quarterly report to the Bureau of Naval Personnel.

## PAY AND ALLOWANCES

The base pay of Navy officers, as fixed by the Act of Congress of 13 May 1908, provided the following pay grades: lieutenant (junior grade), \$2,000; lieutenant,



\$2,400; lieutenant commander, \$3,000; commander, \$3,500; and captain, \$4,000.<sup>11</sup> This schedule of base pay was not increased for 38 years. Indeed, the Economy Act of 1933 provided what was tantamount to a 12-percent cut in base pay by causing all officers to serve a month or to take a month's leave without pay for that 1 year. The first increase after 1908 in base pay came through an act of Congress of 29 June 1946 which granted a 10-percent increase, effective 1 July

following, for all pay grades affecting chaplains.<sup>12</sup>

Following the outbreak of hostilities, Congress restored a former provision which allowed an increase of 10 percent to all officers on sea duty or on shore duty beyond the continental limits of the United States. The Pay Bill of 16 June 1942, which was effective as of 1 June of that year, increased the allowances for rent and subsistence in certain pay grades, which were occupied by chaplains, as follows:<sup>13</sup>

	1941 allowances				1942 allowances			
	With dependents		Without dependents		With dependents		Without dependents	
	Rent	Subsistence	Rent	Subsistence	Rent	Subsistence	Rent	Subsistence
Captain.....	\$1, 440	\$438	\$960	\$219	\$1, 440	\$511. 00	\$1, 260	\$255. 50
Commander.....	1, 440	657	960	219	1, 440	766. 50	1, 260	255. 50
Lieutenant commander.....	1, 200	657	720	219	1, 260	766. 50	1, 080	255. 50
Lieutenant.....	960	438	480	219	1, 080	511. 00	900	255. 50
Lieutenant (jg).....	720	438	480	219	900	511. 00	720	255. 50

These increases in allowances were greater for those in the lower pay grades than for the upper. A chaplain with dependents, who held the rank of lieutenant (junior grade), received an increased of \$253 a year, while a lieutenant with dependents had \$193 more. Whenever quarters were available or provided for the chaplain and his dependents, of course, no rental allowance was payable. Unmarried chaplains without dependents, when living aboard ship or in quarters ashore, likewise forfeited rental allowance. Thus, after the enactment of the Pay Bill of 1942, the per annum pay and allowances of a chaplain with the rank of lieutenant (junior grade), who had dependents and who was not outside continental United States, was \$3,411. However, many chaplains, who were obliged to move their families from a manse formerly occupied, found it extremely difficult to provide suitable living quarters for the \$75 a month allotted for rent.

Chaplains, along with other Navy officers, received a 5-percent increase of pay for each 3 years' service.<sup>14</sup> The Pay Bill of June 1942 allowed officers to count for longevity pay purposes all prior enlisted and inactive commissioned service time, as well as time spent in the Fleet Reserve or on the Retired list. Thus, a chaplain, who may have served as an enlisted man in the Army or Navy during the first war, was permitted

to include such service in computing the amount of longevity pay due him.

Other financial benefits attached to the service included: medical care for dependents (provided such lived in the vicinity of a naval hospital or dispensary with family service), travel expenses for dependents and cost of transporting household effects (poundage varied with the rank held by the officer), the right to carry National Service Life Insurance, the right to trade at ship's service or commissary stores (when such were available), and all rights accruing to a veteran (when qualified) after separation from active duty.

Chaplains, who were disabled while in service because of disease or injury, qualified for the hospitalization and pension benefits allowed by law for such cases. In the event of death, the dependents of chaplains received the usual financial benefits such as

<sup>11</sup> The provisions of this act for the pay grades of commander and above did not apply to chaplains. In 1916 Congress erased all limitations on the pay of chaplains. See chapter 10 of volume 1 for a discussion of chaplains' pay.

<sup>12</sup> Public Law, 474, Seventy-ninth Congress, second session.

<sup>13</sup> Public Law, 607, Seventy-seventh Congress, second session.

<sup>14</sup> This increase of pay for longevity is called a fogey. The expression "an old fogey" may refer to one with many such increases.

back pay due the deceased, insurance (if carried), six months' base pay gratuity, and pension. According to a law passed by Congress on 1 July 1948 the widow and/or children and dependent parents of a deceased veteran of World War II, whose death resulted from injuries or disease received in line of duty, may be entitled to the following pension:

	<i>Per month</i>
Widow but no child.....	\$75
Widow with 1 child (with \$15 for each additional child).....	100
No widow but 1 child.....	58
No widow but 2 children.....	82
No widow but 3 children.....	106
Dependent father or mother (or both).....	*60

\*Public Law 868.

Lesser pension benefits under certain conditions are also authorized for the dependent widow and/or children of a veteran whose death is held not to have been due to his service experience.

Reserve chaplains reporting for active duty during the war received a gratuity of \$250 for uniforms and with an additional \$50 payable every four years under certain conditions. Income tax law regulations for 1943 to 1948 inclusive permitted service personnel an exemption of \$1,500 on base pay in addition to the usual exemption of sums received for subsistence and rent.

## PROMOTION

The promotion of chaplains was governed by the same rules and procedures which affected other Navy officers. Wartime promotions were greatly accelerated as compared to the peacetime requirement of spending approximately 7 years in each rank from lieutenant upward. All promotions of chaplains during the war, with the exception of 16 Regulars who were advanced early in 1942, were temporary. No distinctions were drawn between Regular Navy and Reserve officers in the different alnavs which granted en bloc advancements.

The following statistics, taken from the *Navy Registers* for 1 July of the years indicated, refer to USN chaplains only and give a good indication of the rapidity of promotion in wartime.

The highest rank held by Reserve chaplains on inactive duty at the beginning of the war was that of lieutenant commander. A few of the Reserve chaplains had been promoted one grade while on inactive duty, such advancement being based upon the date of their commissions, extent of training duty taken, and their interest in the Corps. By order of the Sec-

	Rear admiral	Captain	Commander	Lieutenant commander	Lieutenant	Lieutenant (jg)	Total
1942.....	15	23	20	43	6	107	
1943.....	32	12	50	10	104		
1944.....	36	17	47	30	130		
1945.....	1	38	30	42	79	191	

retary of the Navy no Reserve officer could be promoted while on inactive duty after January 1942.

Prior to June 1942 (and dating back to some time in the thirties) all chaplains, Reserves and Regulars, were promoted by selection. Each Regular Navy chaplain had a running mate in the line. When this line officer was promoted, the Navy chaplain became eligible for consideration for a similar promotion. But before being advanced, a Navy Selection Board of Chaplains formed by the Bureau of Naval Personnel, passed on each eligible candidate's fitness. Reserve chaplains had no running mate in the line. Their eligibility for consideration for promotion was fixed by their date of precedence, which was midway between the date of rank and the date of reporting for active duty. Thus a Reserve chaplain who was commissioned on 1 January 1936 and reported for duty on 1 January 1940 would have a precedence date of 1 January 1938.

In postwar legislation Reserve officers were not given running mates in the Regular Navy. The eligibility of a Reserve officer for promotion is governed by the status of his "contemporary" in the Regular Navy. According to a statement of Rear Admiral Sprague in the introduction of *Permanent Appointments and Rank Status of Officers of the United States Naval Reserve*, 1 July 1948, "The regular Navy contemporary of a Reserve officer is an officer of the Regular Navy who, on 1 October 1945, had the same precedence as the Reserve officer, based on the conditions of relative seniority and active duty in existence at that time." Admiral Sprague also stated that in the great majority of cases "individual regular officers are not designated as running mates to individual Reserve officers."

The first en bloc promotions for chaplains came through alnavs 119 and 120 dated 15 June 1942. According to this alnav, all lieutenants of the Chaplain

Corps with a precedence date of 1 July 1940 or earlier were promoted to lieutenant commander, and all lieutenants (junior grade) with precedence as of 3 October 1941 to lieutenant. Alnav 142 of 7 July 1942 outlined the procedure for such en bloc promotions. The appointee was notified by his commanding officer and directed to take a physical examination. The directive stated: "... if found physically qualified and if in opinion commanding officer appointee is mentally, morally, and professionally qualified and not involved in disciplinary action, appointee will be informed of appointment." The Bureau of Naval Personnel was to be informed of all appointments withheld and the reasons therefor.

The rapid increase of the Navy during the first years of the war accelerated the rate of promotions. More officers were needed in the higher brackets as thousands upon thousands entered the lower. The Regular and Reserve chaplains on duty when war broke and those who entered the Corps shortly thereafter were among the first to benefit by these extensive promotions.

As the war progressed the alnavs calling for en bloc promotions became more frequent. On 1 October 1942 alnav 209 appeared which promoted all line and staff officers with the rank of lieutenant whose date of rank and date of active duty was 1 May 1941 or earlier. By the same alnav lieutenants (junior grade) whose date of rank and date of active duty was prior to 16 April 1942 were promoted to lieutenant. On the same day alnav 252 was issued which appointed to lieutenant commander those lieutenants with dates of rank and active duty prior to 1 July 1941. These latter promotions became effective 14 November 1942.

The following alnavs, which appeared in 1943, authorized en bloc promotions for lieutenants to lieutenant commanders, and for lieutenants (junior grade) to lieutenants, with rank and active duty dating back to time indicated or earlier. In some alnavs, the deciding date referred to rank only, or to beginning of active duty. Such exceptions are noted in the following table, otherwise the date indicates both date of rank and active duty.

Number of alnav	Date	For lieutenants	For lieutenants (jg)
37.....	1 March.....	1 August 1941.....	16 June 1942.
83.....	1 May.....	2 January 1942.....	Rank prior to 16 June 1942 active duty, 31 July 1942.
131.....	1 July.....	With rank from 1 June 1941.....	With active duty, 16 June-31 July 1942, inclusive.
166.....	1 October.....		Active duty, 1 October 1942.

All of the alnavs for 1944, which authorized en bloc promotions and which affected members of the Chaplain Corps, referred only to promotions of lieutenants (junior grade) to lieutenants. Alnav 1, dated 1 January, promoted all lieutenants (junior grade) whose active duty dated back to 1 January 1943 or earlier. The next alnav, dated 1 March, lengthened the required period of service to 13 months by dating the active duty back to 1 February 1943. Alnavs for April and May were on the same basis. Alnav 99, 1 June 1944, lengthened the required period to 13½ months. The July alnav required 14 months service. This was increased to 15 months for August, September, and October, and to 16 for the November and December directives.

The requirement of 16 months service for promotion for lieutenants (junior grade) continued through the monthly alnavs for the first five months of 1945. Alnavs for June, July, and August lengthened the period to 17 months. The September alnav made it

17½ months. This became 18½ months in October and 19 in November. Thus, as the war progressed more and more time was required to be spent on active duty in the rank of lieutenant (junior grade) before a promotion came.

There was no alnav calling for en bloc promotions of lieutenants to lieutenant commanders from 1 July 1943 to 3 October 1945. On the latter date alnav 317 promoted all lieutenants whose active duty dated from 1 October 1943 or earlier, subject, of course, to the restrictions laid down in alnav 142 of 1942, previously mentioned, and BuPers circular letter 222 of 1943.

Promotions by selection continued throughout the war, such promotions being announced through alnavs. The names of those chaplains who were promoted to the rank of lieutenant commander or above were also printed in the *Chaplain's News Letter* under the caption: "Up The Ladder." The first such list appeared in the July 1943 issue and carried the names of 13 United States Navy and five United States Navy Re-

serve chaplains promoted to lieutenant commander and six Regulars to captain.

More promotions to the higher ranks came in 1944. Ten more were promoted to captain in this year, including Reserve Chaplains Robert J. White and James V. Claypool. Chaplain White was the senior ranking Reserve chaplain on duty and was the first Reserve chaplain to hold the ranks of commander and captain. Also, during 1944, 17 Regulars and 26 Reserve chaplains were promoted to commander; and six Regulars and 74 Reserve chaplains to lieutenant commander. Mention has already been made of the enactment of a law in December 1944 which conferred the temporary rank of rear admiral upon the Chief of Chaplains.<sup>15</sup>

During 1945, seven Regular and five Reserve chaplains were promoted to captain; 12 Regular and five Reserve to commander; and 39 Reserves to lieutenant commander. Congress provided a payment at time of demobilization of \$200 to officers of the rank of lieutenant or below and to enlisted men, if wartime service was only in continental United States, and \$300 if it included overseas duty. Lieutenants who were selected and eligible for promotion to the rank of lieutenant commander at the time they were to be demobilized or during terminal leave were permitted to choose between the bonus or the promotion. They could not have both.

The following table indicates the number of Regular and Reserve chaplains in the different ranks in July and August 1945 respectively.<sup>16</sup>

	Regular	Reserves
Admiral.....	1	8
Captain.....	38	32
Commander.....	30	183
Lieutenant commander.....	42	1,541
Lieutenant.....	79	816
Lieutenant (jg).....	1	
Totals.....	191	2,580

The first Reserve chaplain, and the only chaplain in World War II, to be promoted to commodore was Robert J. White who was given this temporary rank on 9 November 1945, with Chief of Chaplains W. N. Thomas administering the oath of office. Only two

chaplains ever held the rank of commodore prior to Chaplain White. They were Chaplains Chester Newell and Joseph Stockbridge, both of whom were granted the privilege of wearing the broad stripe in 1883 while on the retired list. Chaplain White was the first and only chaplain of the Corps to attain this rank while on active duty. Chaplain White was retired for physical disability on 1 October 1947 and given the rank of rear admiral because of having received a combat citation.

There were five en bloc promotion alnavs in 1946—January, February, April, June, and July—which applied to lieutenants (junior grade) and lieutenants. Spot promotions were permissible under certain circumstances. However, such promotions were extremely rare in the Chaplain Corps during the war.

All chaplains who were retired while on active duty continued to hold their temporary rank on the retired list. A register of officers of the Naval Reserve showing permanent appointments and rank status as of 1 July 1948 was issued by the Navy Department in the summer of 1948.

Alnav 247 of 7 September 1945 stated that an officer of the Naval Reserve who held a temporary rank while on active duty "... shall when in an inactive duty status be entitled to bear the official title of the highest rank held on active duty and to wear the uniform of such rank when the wearing of a uniform is appropriate."

At the end of 1946 a total of 488 chaplains were on duty. This included 70 who were on duty on 7 December 1941; two Regular Navy chaplains who joined the Corps after that date; 224 Reserves who transferred to USN, and 192 extendees. The following analysis has been made of the Corps as of 31 December 1946 showing the break-down by ranks according to the different classifications:

	Rear admiral	Captain	Commander	Lieutenant commander	Lieutenant	Lieutenant (jg)	Total
USN.....	1	31	35	5	.....	.....	70
Reserves who transferred.....	.....	1	33	85	80	25	224
Extendees.....	.....	.....	16	55	60	61	192
Grand total.....	1	32	84	145	140	86	*488

\*There is a difference of 5 in the above statistics and those supplied by the Division of Planning and Control. The difference can be explained by the fact that some names were then in transition. See appendix VII for list of U. S. N. and extendee chaplains on duty 31 December 1946.

<sup>15</sup> Chapter VII.

<sup>16</sup> The statistics for the Regular Navy chaplains are taken from the *Navy Register* for 1 July 1945. Shortly afterwards 7 USN chaplains were promoted to captain and 12 to commander. See *Chaplains News Letter* for September-October 1945.



Before 1946 closed, there were indications that some Reserve chaplains, who had not seen fit to transfer to the Regular Navy before the 15 September 1946 deadline and who had been demobilized, were anxious to get back on active duty as a Regular Navy chaplain. This was the case following World War I.

## RETIREMENT PAY FOR RESERVE CHAPLAINS

Public Law 810, which became effective 29 June 1948, provides for retired pay to officers and enlisted personnel of the various branches of the Reserve Corps of the Armed Services. This law outlines the conditions by which Reserve chaplains would qualify for retired pay at the age 60. Among the conditions to be fulfilled are 20 years of satisfactory Federal service, which includes service as a member of a Reserve component or as a member of the Regular Army, Navy, Air Force, or Marine Corps, and service in either of the two world wars. Section 302 (b) and the first part of section 303 read as follows:

(b) Subsequent to the enactment of this act, a year of satisfactory Federal service, for the purposes of this section only, shall consist of any year in which a person is credited with a minimum of 50 points, which points shall be credited on the following basis: (1) One point for each day of active Federal service; (2) One point for each drill or period of equivalent instruction, such drills and periods of equivalent instruction to be restricted to those prescribed and authorized by the Secretary of the respective service for the year concerned, and to conform to the requirements prescribed by other provisions of law; (3) Fifteen points for membership in a reserve component for each year of Federal service other than active Federal service. (c) Each year of service as a member of a reserve component prior to the enactment of this act shall be deemed to be a year of satisfactory Federal service for the purposes of this section, subject to the provisions of subsection (e) of section 306 of this act. (d) Application for retirement with pay made pursuant to this section shall be submitted to the Secretary of the service in which the applicant last served or is serving at the time of such submission. (e) Any person, who, upon attaining the age of 60 years, has qualified for retirement with pay pursuant to this title, may, with his consent and by order of the cognizant Secretary, be retained on duty to perform Federal service. Any person so retained shall be credited with equivalent periods of Federal service for the performance of such duties.

SEC. 303. Any person granted retired pay pursuant to the provisions of this title shall receive such pay at an annual rate equal to 2½ percent of the active duty annual base and longevity pay which he would receive if serving, at the time granted such pay, on active duty in the highest grade, temporary or permanent, satisfactorily held by him during his entire period of service, multiplied by a number equal to the number of years and any fraction thereof (on the basis of 360 days per year) which shall consist of the sum of the fol-



Chief of Chaplains W. N. Thomas, administering the oath of office to Chaplain R. J. White as Commodore, USNR. Chaplain White was retired on 1 October 1947, with rank of Rear Admiral, being the first Reserve chaplain ever to hold either of these ranks.

lowing: (i) All periods of active Federal service; (ii) One day for each point credited pursuant to subparagraphs (2) and (3) of subsection (b) of section 302 of this act, but no more than 60 days shall be credited on this basis in any 1 year for the purposes of this section.

It is expected that the provisions of this law will do much to induce many Reserve chaplains, who had returned to civilian life, to keep their commissions active through taking the authorized two weeks' cruise each year, correspondence courses, and in attending the meetings of the Reserve chaplains components.

## POSTGRADUATE STUDY

Beginning with January 1947 the Navy renewed its program of postgraduate study for a selected group of officers. The members of the Chaplain Corps were included in this program. Thus for the first time since the early twenties when a few of the chaplains then in service were given opportunity for postgraduate study, some chaplains again had this privilege. An annual quota of 15 for a full academic year was fixed for the Chaplain Corps beginning with the fall of 1947. Selection of these 15 was made from those applying for such study on the basis of distribution between ranks below that of captain; length of service in the Navy;

denominational affiliations; and possible service to be rendered by the chaplains selected in some particular billet.<sup>17</sup> Since the quota for the entire Chaplain Corps was only 15, it was apparent that no member of the Corps would have more than one chance for such study.<sup>18</sup> Since the chaplains selected were on active duty while studying, all pay and allowances were continued by the Navy during this period.

The first 10 chaplains selected went to 9 different schools. Due to the fact that the Navy adopted a policy of concentrating the approved institutions, with which it entered into contracts for postgraduate study, to educational centers strategically located throughout the country, the number of seminaries

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<sup>17</sup> See appendix X for list of chaplains selected for postgraduate study.

available for chaplains were temporarily limited to the following five—Union Theological Seminary, New York; Harvard Divinity School, Boston; Pacific School of Religion, Berkeley; Fordham University, New York; and Catholic University, Washington, D. C. These schools were selected for their general acceptance, geographical location, and because of their proximity to other schools with which courses were interchangeable.

The opportunity of being able to take a full academic year of graduate study contributes much to the maintainence of high morale and efficiency in the Corps. The Chaplains Division expected chaplains who were given this privilege to take specialized courses which would the better equip them for their ministry as chaplains.

## CHAPTER SIXTEEN

### IN RETROSPECT

The history of the United States naval chaplaincy from the days of the Continental Navy to 1949 has now been told. Ever since William Balch received his commission on 30 October 1799, our Navy has had an unbroken succession of chaplains. Including the two known to have served in the Continental Navy, this history has referred to the services of 3,391 chaplains to March 1949.<sup>1</sup>

This is the history of the evolution of the Chaplain Corps from the days when unordained men could be appointed a chaplain on a ship for the duration of the cruise to the time when the Corps came into its own with a Chief and with high standards governing the selection of chaplains. No Corps of the Navy struggled against such odds over so long a time to win equality with the members of other Corps. For years the chaplains labored under discriminations regarding pay, uniform regulations, and working conditions.

The Corps emerged from World War I with a Chief and a higher recognition of the value of chaplains. Comparatively greater gains for increased efficiency were made in World War II. In the latter conflict the Government spent millions of dollars for chapels and various ecclesiastical supplies. The Corps expanded to an unprecedented number of over 2,800 on duty at one time. The experiences of the war further clarified and strengthened the duties of the chaplain. After the cessation of hostilities a *Chaplain's Manual* was issued by the Navy. Many of the physical aids, as chapels, provided by the Government during the war, remain to be used by chaplains and the personnel they serve. Moreover, a fund of good will for the Corps has been built up throughout the naval service by the service rendered by chaplains during the last

war. As never before the chaplains have carved out for themselves billets which are classified as being essential and indispensable.

This history of the naval chaplaincy is also the story of religion in the United States Navy. Reference has been made to the contributions of civilian agencies as Bible Societies, denominational groups, and local civilian clergy. Consecrated officers and men have throughout the years carried on religious worship in ships and at stations without chaplains. An aroused public conscience has occasionally effected certain moral reforms through legal channels. These are all pieces of a great mosaic picture which has been built up through about 150 years.

#### THE 3.6 PERCENT

Of the 2,934 chaplains, who served for varying periods of time from 7 December 1941 to 31 August 1945, only 109 entered the Corps as Regular Navy chaplains. Since two of this number were in the process of being commissioned as Regular Navy chaplains when hostilities began and two Retired USN chaplains were recalled to duty, this means that only 105 USN chaplains were on duty 7 December 1941. Upon this nucleus of 3.6 percent of the total Corps of 2,934 fell the brunt of the first casualties and they were called upon to furnish the major leadership in the administration of the Corps during the war.

During the first six months of the war, four chaplains were killed in action, of whom three were USN; five were taken prisoner, of whom three USN chaplains did not survive and one USN returned; and one USN chaplain was wounded. This means that eight out of the first 10 casualties were from the Regular Navy, or about 7.7 percent of the original nucleus of 105. During the course of the war, 11 USN chaplains were killed in action or died from other causes; four received the Purple Heart Medal, in addition to the posthumous awards; and one survived the horrors of a Japanese prison camp. A total of 16 or more than 15 percent of the original band of 105 on duty at the time of

<sup>1</sup>This number includes 38 who were commissioned in 1947-March 1949, and who did not serve in World War II. See appendix VIII of this volume for their names. All of the other 3,353 chaplains have been listed three times in this series. Appendixes in volumes I and II give their names chronologically as they entered the service and volume III, United States Navy Chaplains, 1778-1945, gives their biographical and service records in alphabetical sequence and in an appendix lists these chaplains according to their ecclesiastical affiliations.

Pearl Harbor were casualties. Did any other Corps suffer so high a percentage of loss of its Regular Navy personnel during the war?

Of the 93 medals and awards given Navy chaplains, ranging from the Medal of Honor to Letters of Commendation (with ribbon), 31 were to USN chaplains. Thus 3.6 percent of the total Corps received about one-third of the awards.

Upon the shoulders of the 3.6 percent fell the major responsibility of training the tremendous influx of new chaplains and of directing them in their official duties. The main leadership of the Chaplains school was drawn from the Regular Navy chaplains. With but few exceptions all of the chaplains in administrative positions from the division office of the chief down through the District Chaplains to the Area, Fleet, Force, and Division Chaplains were also from the Regular Navy. It often happened that some of the District Fleet, or Area Chaplains had more chaplains under their supervision than were in the entire corps at the opening of hostilities. These billets called for experienced men. Of necessity the Navy turned to the USN chaplains and they were not found wanting.

The number of USN chaplains on duty on 31 December 1946 totaled 294, which is almost three times the strength of the Regular Corps when hostilities began. It is upon this continuing nucleus of Regular Navy chaplains that the real responsibilities of carrying on the traditions and high standards of the Corps now rests. They must be ready at all times to bear the brunt of any sudden attack in which the Navy takes part. And in the time of testing they must furnish the trained and experienced leadership so essential in an emergency.

### THE RESERVE CHAPLAINS

Since 109 of the total of 2,934 who served in the Chaplain Corps between 7 December 1941 and 31 August 1945 entered as Regulars, it follows that the balance of 2,825 were commissioned as Reserve chaplains. According to statistics published in *All-Hands*, January 1946, Reserve officers by VJ-day comprised nearly 87 percent of the total officer complement of the Navy. The percentage of Reserves in the Chaplain Corps, however, was over 96 percent.

The response of the clergy of the United States to the appeals of the armed services for chaplains was truly magnificent. As has been stated in chapter 3 of this volume, approximately nine percent of the active clergy of the three larger faiths voluntarily entered the chaplaincy. When it is remembered that the up-

per age limit for a commission strikes about midway in the life of the average clergyman, it shows that nearly 20 percent of the available active clergy responded to their country's call. To this comparative high percentage could be added an undetermined number of those who applied and who for various reasons were not accepted.

The vast majority of the Reserve chaplains were young men in the first 10 years after their ordination. According to a study made of the ages of chaplains on active duty as of February 1945, there were more chaplains 30 years of age than for any other single year. As of that date, the average age of 2,580 Reserve chaplains was 31.56. These statistics prove that the young clergy of our country were not lacking in patriotic zeal or spiritual vision. They voluntarily chose to share with others of their generation the demands of those years.

A few of the Reserves were older men, some of whom had been in the Corps for several years prior to the outbreak of hostilities. These men, almost without exception, came from highly responsible positions in civilian church life. Some were pastors of large churches; some were professors in theological schools or universities; and others held important administrative offices. At the time hostilities ceased eight Reserve chaplains held the rank of captain and 32 were commanders. Some of these higher ranking Reserve chaplains occupied administrative and other responsible billets in the Corps during the closing years of the war.

Many of the Reserve chaplains made a real financial sacrifice when they gave up their civilian work to enter the chaplaincy. The highest rank available upon acceptance of a commission, even for the most successful pastor, was that of lieutenant which provided an annual base pay of \$2,400. Often the rental allowance of \$1,080 for that rank for one with dependents did not cover the outlay for suitable quarters for a family during the war years.

Of the 24 chaplains who were killed in action or died during the war, 13 were Reserves. Of the 46 Purple Heart awards, the Reserves received 34. The winner of the highest award received by any Navy chaplain during the war was Chaplain J. T. O'Callahan, a Reserve, who was decorated with the Medal of Honor. Fifty-nine other Reserve chaplains received other awards ranging from the Silver Star to a Letter of Commendation (with ribbon). Whereas the Regular Navy chaplains, bore the brunt of casualties suffered by members during the early months of



the war, this was true of the Reserves after the first year.

After the war was over the greater majority of the Reserve chaplains returned to civilian life. There was the inevitable problem of readjustment. In some instances a chaplain was able to secure a much better church than he had when he entered the service. Often churches, then looking for pastors, desired an ex-chaplain. But again many chaplains returned to their former communities or ecclesiastical jurisdictions to find the better churches supplied and, in the necessity of taking something which would bring in an income, accepted smaller churches than they had when commissioned.

Writing on 8 January 1945, when the Navy still needed more chaplains, Chaplain Workman stated: "We are confident that those who go now [into the chaplaincy] will have opportunities rich in Christian service and experience and should, other things being equal, be able to render a more effective ministry when the war is over."<sup>2</sup> This prediction has been abundantly justified.

One of the great challenges presented to all Navy chaplains was that which came in the opportunity to reach men and women out of the large unchurched and spiritually illiterate section of American life. Some estimate this to run as high as 50 percent of our population. Most of the Reserve chaplains had lived busy but secluded lives in their home parishes before they entered the Navy. They were so involved with the organizational life of their respective churches and the incessant demands of their constituencies that only rarely did they have the time or the opportunity to become intimately acquainted with the problems and life of the great mass of unchurched folk. In the Navy these Reserve chaplains found a new and rare opportunity for real home missionary work. Many of the men and women who came out of this unchurched element attended Divine Service at a training camp, a shore station, or aboard ship for the first time in years, if not for the first time in their lives.

Every Reserve chaplain, who returned to civilian life went back, with widened horizons and a deeper understanding of human nature. On the basis of travel alone, Navy chaplains had the opportunity to broaden their knowledge of the world which went far beyond that of their professional brethren who did not enter the chaplaincy. While there may have been exceptions, the average Navy chaplain returned to a civilian

parish or other types of religious work mentally and spiritually a bigger man than he was when he entered the Navy.

One other factor should be mentioned and that refers to interfaith cooperation. Chaplains of all religious groups lived and worked together in a more intimate manner than was ever possible in civilian life. The motto of the Chaplains School—Cooperation Without Compromise—was found to be possible. Protestants learned more about the Catholics, Christians more about the Jews, and vice versa. Rarely were denominational lines drawn among the Protestants. The experiences of the chaplaincy did much to promote the spirit of ecumenicity among the Protestants. Chaplains who had learned to minister to men and women in the service without denominational labels were less tolerant of some of the minor differences of doctrine and polity which keep some of the Protestant denominations apart.

In an article entitled "Men of All Faiths," which appeared in the 5 March 1945 issue of the *New York Sun*, the well-known columnist George Sokolsky referring to the cooperation which existed in the Navy between Jewish, Protestant, and Catholic chaplains, wrote:

That men of all faiths can pray together in love even in the midst of a war of hate is a greater victory and a worthier program for man than any conceived in the conversations at Moscow, Tehran, Bretton Woods, or Dumbarton Oaks, or even at Yalta. For it is a recognition that love and not hate will save our race from degradation—yes, and even from extinction.<sup>3</sup>

## IN MEMORIAM

Mention has already been made of the fact that two destroyers, launched during the war, were named in honor of Chaplains Kirkpatrick and Schmitt who lost their lives in the attack on Pearl Harbor. The Navy chapel located at the Receiving Station, Noumea, was called the George S. Rentz Memorial Chapel in memory of Chaplain Rentz who lost his life at the time of the sinking of the *Houston* on 1 March 1942.

The chapel used by the Catholics at Camp Lejeune is known as the St. Francis Xavier Chapel but was dedicated in honor of Chaplain Aloysius Schmitt. Loras College, Dubuque, Iowa (formerly known as Columbia College, of which Chaplain Schmitt was an alumnus), dedicated a \$600,000 memorial chapel in honor of Chaplain Schmitt in 1947. In the vestibule is a case containing the chalice, breviary, and vestments used by Chaplain Schmitt on the *Oklahoma*.

<sup>2</sup> CoC. Procurement file, Ninth Naval District.

<sup>3</sup> Reprinted in *Chapel Bell*, April 1945, page 4.

These items were recovered when the vessel was raised.

A small chapel, a part of the larger building at the Naval Air Station, Alameda, is known as the Shannon Memorial Chapel in honor of Chaplain E. R. Shannon who lost his life in the sinking of the escort carrier *Bismarck Sea* on 21 February 1945. Chaplain Shannon was the only Navy chaplain who lost his life while serving on a carrier as the result of enemy action. It was very fitting that a chapel on a naval air base should honor his name.

In 1947 the General Commission on Chaplains, representing 46 denominations and religious bodies, purchased the large house at 122 Maryland Avenue, Washington, D. C., formerly owned by Senator Hiram Johnson, for its headquarters. A small chapel was fitted up on the main floor as a special gift from the Presbyterian Church, USA. This is known as the Chaplains' Memorial Chapel and contains a plaque bearing the names of 134 Protestant chaplains who died in the service in World War I and World War II. Sixteen of these chaplains served in the Navy. The chapel was dedicated with fitting ceremonies on 3 November 1948, with Secretary of Defense James V. Forrestal unveiling the tablet.

In addition to these larger recognitions, many churches, institutions, and communities have placed other memorials, as stained glass windows and plaques, honoring some particular chaplain. No complete record has been compiled of such.

In 1948 the Methodist Commission of Chaplains published Chaplains of *The Methodist Church in World War II, a Pictorial Record of Their Work*, which is the first denominational history of chaplains' activities to come out of World War II.

## IN TRIBUTE

Mention has already been made in this history of many tributes spoken or written in praise of some individual chaplain or of the Corps as a whole. However, out of many which have not been used are four more expressions of appreciation for the splendid service rendered by chaplains which should be given, not only for their content but also because of their source.

The first comes from a Negro mess boy aboard the flagship of Commander, Landing Forces, Northwest African Waters. Serving on the same vessel at the time the incident related below happened was Chaplain F. R. Williams, the Eighth Fleet Chaplain. Following the landings on Sicily in 1943, the vessels attached to this force returned to Bizerte. On one of the first nights after their return, Chaplain Williams with the assistance of his organist hooked up his Estey

organ with the public address system by placing a microphone in the organ. The public address system of the flagship was given an outlet through the "bull horn" over the bridge. Verbal orders could be passed to the ships of the fleet over this "bull horn" and be heard three miles away. So out over that "bull horn" that evening went the music of the lowly Estey organ when popular tunes were played for the benefit of the entire fleet. Requests for tunes from a number of ships were blinked back and the concert lasted for an hour and a half. After the program was over, Chaplain Williams retired to his cabin and went to bed. He was completely exhausted after the excitement and heavy demands of the preceding days.

At 1130 general quarters sounded. But Chaplain Williams slept right through the alarm. Enemy planes were on their way to attack! Men rushed to their battle stations. And then a Negro mess boy discovered that their chaplain was not with them. He hurried down into officer-country and burst into the chaplain's cabin. "Chaplain! Chaplain!" he shouted, "General alarm has rung!" In a moment Chaplain Williams was aroused and on his feet. The mess boy, seeing that the Chaplain was following, rushed on about 30 feet in advance shouting in reassurance: "The Chaplain is coming! The Chaplain is coming!"

"That," said Williams, "is a tribute I shall always cherish, for it was meant not only for me but also for the cross I wore and the office I filled."<sup>4</sup>

Two tributes come from men in high places whose office permitted them unusual opportunity to observe directly the services many chaplains in the Navy were rendering. The first is from Admiral Chester Nimitz, who in the closing remarks of an address delivered at the annual meeting of the General Commission on Army and Navy Chaplains in Washington, D. C., on 1 May 1946 said:

My own esteem for the chaplains is not so much based upon deeds of valor as it is appreciation for their routine accomplishments. No one will ever know how many young men were deferred from acts of desperation by a heart-to-heart talk with the "Padre."

"Man cannot live by bread alone," to be sure, and neither can man's spiritual needs be wholly satisfied by ritual. By his patient, sympathetic labors with the men, day in, day out, and through many a night, every chaplain I know contributed immeasurably to the moral courage of our fighting men.

None of that effort appears in the statistics. Most of it was necessarily secret between the pastor and his confidant. It is for that toil in the cause of God and country that I honor the chaplains most.

<sup>4</sup> From personal interview with Chaplain Williams.

The second word of appreciation is from Secretary for Defense James V. Forrestal who, in the closing paragraph of a speech delivered before the delegates and their friends at the annual convention of the Military Chaplains Association in New York, 12 May 1948, remarked:

I would like to repeat a very deep personal belief that I hold, out of what I saw of the last war of the tremendous leadership and the tremendous help and assistance that the chaplains gave to the men on the beaches, to the men on board ship in that war. I question whether there is any calculus that can measure those accomplishments. I saw them in the most simple and humble surroundings, and I should like to pay tribute to you and have you leave this convention of yours with the satisfaction that you have made a great and enduring contribution to the building and the maintenance of American character.<sup>5</sup>

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<sup>5</sup> *Military Chaplain*, July–August 1948, page 9.

And lastly there is another tribute paid to the members of the Chaplain Corps by the Honorable John W. McCormick, Majority Leader of the House of Representatives, delivered before the House on 4 December 1945 and printed in the *Congressional Record* of that date. The closing paragraph of Mr. McCormick's speech makes a fitting close to this history.

The Navy Chaplain Corps is splendidly organized, and has functioned brilliantly in helping to bring victory to this Nation. Many of the men who compose the Corps are returning to civilian church life and are bringing home with them a faith immeasurably deepened by the experiences they have shared with other veterans, a hope kindled and inspired by the men they saw die for our future. These clergy ex-veterans will continue to enrich the religious life, and therefore the social life, of our Nation. I propose that we salute them with the Navy's traditional "Well Done!"

# APPENDIX I

## CHART GIVING COMPARATIVE SUMMARY OF STATISTICS FROM CHAPLAINS' ANNUAL REPORTS FOR THE YEARS INDICATED

	1939	1940	1941	1942	1943	1944	1945 <sup>1</sup>	1946 <sup>2</sup>
<i>Summary of religious activities</i>								
Number of Divine Services held:								
On own ship or station.....	5, 759	6, 885	9, 341	33, 376	154, 736	397, 428	349, 464	107, 617
Attendance.....	1, 249, 953	927, 400	1, 512, 050	4, 883, 208	23, 612, 857	33, 225, 582	29, 530, 554	6, 839, 459
Communicants.....	51, 213	68, 643	89, 432	625, 143	3, 321, 100	7, 058, 322	4, 843, 465	1, 169, 336
On other ships or stations.....	1, 794				12, 357	35, 791	58, 593	8, 700
Attendance.....	73, 845				1, 317, 622	3, 020, 674	3, 090, 869	610, 716
Communicants.....	9, 083				209, 537	716, 851	632, 298	93, 655
Conducted by civilians.....	665	421			3, 341		6, 562	2, 280
Attendance.....	60, 824	30, 052			354, 795		746, 927	131, 452
Conducted by chaplains.....					35, 031		79, 558	18, 919
In civilian churches.....	574	497	594	2, 248	4, 010	17, 075	1, 742, 188	4, 063
Attendance.....	105, 918	89, 237	92, 845	373, 879	1, 109, 728	816, 172	1, 772, 460	637, 555
Number of:								
Baptisms.....	724	2, 481	2, 221	2, 620	15, 042	14, 793	15, 096	4, 821
Adults.....					14, 173			
Children.....					869			
Men and women joining church.....	268	255	244	1, 164	8, 281	8, 072	13, 821	2, 494
Marriages.....	430	480	397	3, 347	11, 542	9, 963	12, 523	5, 385
Funerals.....	756	674	652	3, 405	4, 753	13, 710	14, 952	1, 933
Church parties leaving ship.....	1, 444	1, 385	1, 494	2, 195	3, 991		2, 101	4, 119
Attendance.....	32, 668	33, 415	50, 415	323, 786	118, 733	245, 300	294, 884	78, 589
Special services in which chaplain participated.....	614	725	759		5, 494	13, 028	39, 631	10, 572
<i>Summary of secular activities</i>								
Number of:								
Lectures, rehearsals, discussion groups, song fests, etc.....	2, 121	1, 696			22, 243	40, 683	80, 866	67, 217
Attendance.....	287, 142	172, 232	448, 900		3, 038, 801	2, 836, 748	3, 247, 843	2, 214, 560
Addresses to civilian groups.....	523	427			3, 543	12, 049	11, 144	2, 166
Attendance.....	85, 258	83, 076			1, 047, 673	1, 135, 104	862, 141	347, 758
Study classes conducted.....	1, 577				6, 761	32, 183	64, 630	9, 346
Attendance.....	18, 655				99, 669	424, 509	605, 736	69, 704
Entertainments other than movies.....		832	1, 051		10, 714	52, 285	15, 536	9, 935
Attendance.....	291, 334	276, 873	455, 803		3, 831, 379	4, 013, 582	2, 952, 082	302, 541
Sightseeing parties conducted.....	868	357	489		802	8, 537	5, 820	2, 188
Attendance.....	18, 944	17, 048	21, 400		388, 813	154, 935	295, 149	83, 552
Personnel visited: In hospitals, sick bays and brigs.....	140, 263	142, 641	225, 000	567, 853	3, 002, 111	5, 470, 565	5, 314, 502	1, 529, 904
Letters written regarding personnel.....	33, 805	36, 185	62, 400	91, 75	228, 714	559, 741	1, 264, 698	499, 928
Relief cases handled.....		11, 580	13, 689	34, 644	157, 734	161, 184	105, 588	53, 778

<sup>1</sup> Number of chaplains reporting, 2,243.

<sup>2</sup> Number of chaplains reporting (including terminal reports), 1,125.



## APPENDIX II

### SEPARATIONS (S) FROM AND ACCESSIONS (A) TO THE CHAPLAIN CORPS<sup>1</sup>

December 1941–August 1945

	1941		1942		1943		1944		1945	
	(S)	(A)	(S)	(A)	(S)	(A)	(S)	(A)	(S)	(A)
January.....			1	7		80	7	54	3	29
February.....				31		99	2	48	4	39
March.....			3	12	7	107	1	73	7	71
April.....				37	2	72	3	37	4	65
May.....			2	46	3	102	5	33	3	55
June.....			2	58	4	128	3	22	7	59
July.....			5	37	7	163	5	177	5	103
August.....				33	3	111	1	29		52
September.....			3	60	3	55	10	37		
October.....			2	49	6	94	6	37		
November.....			1	90	2	40	1	34		
December.....	5	12	2	83	5	44	2	39		
Total separations.....	5	12	21	543	42	1,095	46	620	33	472
Total accessions.....										2,742

Corrections have been made in the statistics for the following eight who entered the chaplains' school from active duty in the Navy: L. B. Craft, R. G. Metters, S. A. Glasgow, J. J. McGowan, E. L. Wade, T. W. Kopp, C. P. Erdman, and W. J. Mcagher.

<sup>1</sup> Statistics for accessions have been compiled from registrations of incoming classes at the chaplains' school.

### STATISTICAL SUMMARY

Chaplains on duty to 8 September 1939 (listed in volume I).....	471
Accessions from 8 September 1939–7 December 1941...	105
Accessions from 7 December 1941–31 August 1945....	2,742
Accessions from 31 August 1945–31 December 1945....	47
	<hr/> 3,365
Less duplications (indicated below under a and b) for period of war.....	12
	<hr/> 2,353

(a) The following two USN Retired chaplains were recalled to active duty:

	First entry	Second entry
B. R. Patrick.....	1902	1942
Lester Pritchett.....	1930	1942

(b) The following 10 reentered the chaplaincy:

	First entry	Second entry
M. A. Hally.....	1930	1940
W. T. Holt.....	1920	1941
B. F. Huske.....	1917	1941
J. F. Hagen.....	1918	1942
P. L. Mitchell.....	1917	1942
V. H. Morgan.....	1928	1942
D. S. Robinson.....	1917	1942
J. L. Alexander.....	1917	1943
T. M. Mark.....	1917	1943
G. F. X. Murphy.....	1917	1943

<sup>2</sup> The biographical and service-record sketches of these 3,353 chaplains were published by the United States Government Printing Office in 1948 under the title *United States Navy Chaplains, 1778–1945*.

## APPENDIX III

### TABLE SHOWING COMPARISON OF ACTUAL STRENGTH OF CHAPLAIN CORPS WITH QUOTA

(1 chaplain for 1,250 personnel)

31 January 1942-31 August 1945

	1942 quota	Act.	Percent	1943 quota	Act.	Percent	1944 quota	Act.	Percent	1945 quota	Act.	Percent
January.....	460	205	0.44	1,376	801	0.59	2,452	1,821	0.75	3,102	2,374	0.77
February.....	491	236	.48	1,453	900	.62	2,499	1,867	.76	3,124	2,409	.77
March.....	532	245	.46	1,520	1,000	.66	2,621	1,939	.74	3,148	2,473	.78
April.....	577	282	.48	1,593	1,070	.68	2,719	1,973	.73	3,176	2,534	.79
May.....	619	326	.53	1,668	1,169	.70	2,824	2,001	.71	3,205	2,586	.81
June.....	674	382	.57	1,767	1,293	.73	2,899	2,020	.70	3,223	2,638	.81
July.....	754	414	.55	1,922	1,449	.76	2,949	2,192	.75	3,248	2,736	.84
August.....	846	447	.53	2,017	1,557	.77	2,988	2,220	.75	3,248	2,787	.86
September.....	966	504	.51	2,110	1,609	.76	3,017	2,247	.75			
October.....	1,251	551	.44	2,202	1,697	.77	3,042	2,278	.75			
November.....	1,208	640	.53	2,288	1,735	.76	3,062	2,311	.75			
December.....	1,312	721	.55	2,367	1,774	.75	3,076	2,348	.76			

## APPENDIX IV

### DENOMINATIONAL REPRESENTATION WITHIN CHAPLAIN CORPS AT TIME OF JAPAN'S SURRENDER 15 AUGUST 1945

(Including the names of 19 chaplains already ordered to the Chaplains' School)

Denomination	USN	USNR	Total	Denomination	USN	USNR	Total
Baptist:				Moravian.....	1		1
(North).....	15	116	131	Nazarene.....		2	2
(South).....	15	162	177	Presbyterian:			
Catholic.....	40	744	784	(USA).....	21	303	324
Christian Reformed.....		6	6	(US).....	4	124	128
Christian Science.....		1	1	(UP).....	1	34	35
Church of Brethren.....		1	1	(Associate Reformed).....		3	3
Church of God.....		1	1	(Bible).....		15	15
Congregational-Christian.....	8	114	122	(Cumberland).....		2	2
Disciples of Christ.....	4	49	53	(Orthodox).....	1	2	3
Evangelical.....	1	4	5	Protestant Episcopal.....	15	174	189
Evangelical Missionary Cove-				Quaker.....		1	1
nant.....		3	3	Russian Orthodox Greek Catho-			
Evangelical and Reformed.....	1	36	37	lic.....		1	1
Jewish.....		42	42	Reformed.....	2	14	16
Latter Day Saints (Mormon).....		6	6	United Brethren.....		12	12
Lutheran.....	14	205	219	Unitarian.....	3	11	14
Lutheran (Missouri Synod).....	5	7	12	Universalist.....		4	4
Methodist.....	36	419	455	Totals.....	187	2,624	2,811
Methodist:							
(African).....		1	1				
(Free).....		2	2				
(Primitive).....		1	1				
(Wesleyan).....		2	2				

Appendix A of *United States Navy Chaplains, 1778-1945*, volume III of this series, contains a classification of the ecclesiastical affiliations of 3,353 chaplains including the 2,811 here indicated.

# APPENDIX V

## ROSTER OF 294 REGULAR NAVY CHAPLAINS ON DUTY 31 DECEMBER 1946

The following roster of 294 Regular Navy chaplains on duty 31 December 1946 is arranged alphabetically by rank. The asterisk indicates those who transferred from the Reserve to the Regular Navy.

### Rear Admiral (Chief of Chaplains) (1):

Thomas, W. N. . . . . Meth.

### Captain (32):

Ackiss, E. L. . . . . Bap. (S).  
 Albert, F. L. . . . . Bap. (S).  
 Brooks, J. H. . . . . Meth.  
 Cuthriell, W. F. . . . . Bap. (N).  
 Dittmar, C. A. . . . . U. Presby.  
 Dumstre, H. . . . . Ref.  
 Forsander, J. P. . . . . Bap. (N).  
 Gatlin, H. G. . . . . Meth.  
 \*Gerhart, L. F. . . . . U. Luth.  
 Glunt, H. G. . . . . Presby. (USA).  
 Groth, E. H. . . . . Luth.  
 Hamilton, F. R. . . . . Cong.  
 Harp, E. B. . . . . Ref.  
 Hugues, J. F. . . . . R. C.  
 Johnson, J. E. . . . . Presby. (USA).  
 Leonard, M. M. . . . . Bap. (N).  
 Linaweaver, P. G. . . . . P. E.  
 Mansfield, C. H. . . . . Presby. (USA).  
 Markle, G. LaC. . . . . Presby. (USA).  
 Marken, R. R. . . . . Disc.  
 Meehling, F. W. . . . . R. C.  
 Miller, R. E. . . . . Meth.  
 Miller, T. C. . . . . Disc.  
 Moore, J. W. . . . . Presby. (USA).  
 Neyman, C. A. . . . . Bap. (N).  
 Peterson, H. M. . . . . Presby. (USA).  
 Petzold, M. H. . . . . Meth.  
 Rafferty, W. H. . . . . Bap. (N).  
 Salisbury, S. W. . . . . Presby. (USA).  
 Stephens, B. D. . . . . Meth.  
 Truitt, R. W. . . . . Meth.  
 Workman, R. D. . . . . Presby. (USA)

### Commander (68):

Andrews, E. C. . . . . Bap. (S).  
 Arendt, E. H. . . . . Cong.  
 \*Barnes, E. R. . . . . Meth.  
 \*Bennett, F. D. . . . . Cong.  
 Bennett, S. B. . . . . Meth.  
 Bishop, R. E. . . . . Meth.  
 \*Bonner, R. L. . . . . Bap. (S).  
 \*Boslet, J. R. . . . . R. C.  
 \*Brewster, E. R. . . . . Meth.  
 Burke, F. A. . . . . R. C.  
 Cook, A. R. . . . . Meth.  
 \*Cook, O. B. . . . . R. C.  
 \*Curtis, R. A. . . . . Meth.  
 Davis, J. E. . . . . Cong.  
 \*Davis, L. K. . . . . Bap. (N)  
 Day, H. M. . . . . Bap. (S)  
 Dickman, P. W. J. . . . . Luth.  
 Dreith, J. F. . . . . Luth. (MoSy).  
 Faulk, R. W. . . . . Meth.

### Commander—Continued

\*Gans, M. P. . . . . R. C.  
 Gorski, V. J. . . . . R. C.  
 Hachert, C. J. . . . . R. C.  
 \*Hagen, J. F. . . . . Presby. (USA).  
 \*Hindman, L. S. . . . . Presby. (USA).  
 \*Hoffman, W. H. . . . . R. C.  
 Hohenstein, R. C. . . . . Luth. (MoSy).  
 Howe, H. W. . . . . Bap. (N).  
 \*Hults, C. L. . . . . P. E.  
 Irwin, W. G. . . . . Meth.  
 Kelly, D. F. . . . . R. C.  
 Kuhn, W. J. . . . . P. E.  
 LeMoine, R. E. . . . . P. E.  
 Mahler, W. A. . . . . R. C.  
 Mannion, J. P. . . . . R. C.  
 \*Martin, A. O. . . . . Meth/Cong.  
 \*McClellan, H. H. . . . . U. Presby.  
 \*McDonald, D. H. . . . . R. C.  
 \*McPhee, P. R. . . . . Bap. (N).  
 \*McQuaid, A. F. . . . . R. C.  
 \*Meachum, L. W. . . . . Bap. (S).  
 \*Meehan, D. F. . . . . R. C.  
 Murphy, J. P. . . . . R. C.  
 \*Nelson, C. W. . . . . P. E.  
 \*O'Brien, J. E. . . . . R. C.  
 \*O'Leary, F. T. . . . . R. C.  
 \*Parker, J. F. . . . . Bap. (S).  
 Peck, W. S. . . . . Presby. (USA).  
 \*Perkins, K. D. . . . . P. E.  
 \*Peterson, A. . . . . Unit.  
 Redman, E. F. . . . . Luth.  
 \*Reilly, T. H. . . . . R. C.  
 Rosso, G. A. . . . . R. C.  
 Schmieder, L. R. . . . . R. C.  
 Schwyhart, R. M. . . . . Bap. (N).  
 Sitler, C. M. . . . . Luth.  
 \*Smart, F. F. . . . . P. E.  
 \*Smith, R. L. . . . . U. Presby.  
 \*Stultz, I. W. . . . . Unit.  
 Tower, H. H. . . . . Meth.  
 Twitchell, M. H. . . . . Meth.  
 Volbeda, F. . . . . Presby. (US).  
 \*Weise, J. W. . . . . Meth.  
 \*Wheaton, J. K. . . . . R. C.  
 \*Winter, W. W. . . . . Presby. (US).  
 Wood, H. C. . . . . Presby. (USA).  
 \*Wright, D. E. . . . . U. Luth.  
 Vuebhens, E. P. . . . . Luth.  
 Young, M. N. . . . . Meth.

### Lieutenant Commander (90):

\*Albrecht, H. C. W. . . . . Luth. (MoSy).  
 \*Alley, J. A. . . . . Disc.  
 \*Anderson, S. E. . . . . Bap. (S).  
 Beatty, C. D. . . . . Meth.

*Lieutenant Commander—Continued*

*Beck, M. G.	Luth. (MoSy).
*Best, C.	P. E.
*Beukema, H. J.	Ref.
*Bosserman, E. E.	Luth.
Bouterse, M. J.	Bap. (S).
*Brooks, W. E.	Bap. (N).
*Buckingham, H. W.	Bap. (N).
*Canty, J. C.	R. C.
*C Coc R. W.	Cong.
*Covert, C. J.	R. C.
*Craven, J. H.	Bap. (S).
*Curry, M. A.	P. E.
*Czelusniak, A. J.	R. C.
*Davies, T. C.	Presby. (USA).
Dillon, D. A.	R. C.
*Doerschug, F. G.	Presby.
*Dunn, W. M.	Meth.
*Fitzgerald, J. C.	R. C.
*Ford, E. J.	R. C.
*Frame, C. A.	Meth.
*Gendron, A. L.	R. C.
*Hammons, J. W.	Meth.
*Helmich, E. C.	Moravian.
*Herald, C. A.	R. C.
Herrmann, O. D. F.	Luth. (MoSy).
*Hester, J. D.	Bap. (N).
*Hewitt, F. D.	Bap. (S).
*Hollingsworth, J. E.	Bap. (S).
*Holmes, N. B.	Chr. Science.
*Huff, R. H.	Bap. (S).
*Ingvaldstad, O.	Luth.
*Jones, G.	Bap. (N).
*Kelly, J. W.	Bap. (S).
*Kelly, J. P.	R. C.
*Klass, F. J.	R. C.
*Kleckner, J. M.	Luth.
*Kulinski, A. M.	R. C.
*Lloyd, P. A.	R. C.
*MacNeill, H. A.	Bap. (N).
*Markley, J. H.	Meth.
*Marks, J. R.	Meth.
*McComas, R. F.	Meth.
*McDonald, J. D.	R. C.
*McManus, H. T.	R. C.
*McManus, R. F.	R. C.
Maddox, O. P.	Bap. (S).
*Meagher, W. J.	R. C.
*Michaels, E. T.	R. C.
*Micheli, P. F.	R. C.
*Moody, C. LeG.	Cong.
*Moon, L. G.	Bap. (N).
*Moorman, J. P.	Meth.
*Morton, P. C.	Presby. (US).
*Mullins, T. J.	R. C.
*Noce, W. S.	P. E.
*Novick, J.	Bap. (S).
*Read, A. A.	Cong.
*Reaves, J. E.	Meth.
*Reed, A. R.	Meth.
*Ricker, R. W.	Meth.
*Rotrige, H. J.	R. C.

*Lieutenant Commander—Continued*

*Salyer, O. B.	Meth.
*Sassaman, R. S.	U. Luth.
*Schnurr, H. J.	R. C.
*Severtson, T. S.	Luth.
*Seymour, H. A.	Meth.
*Sharp, D. A.	Cong.
*Shears, S. H.	Meth.
*Shilling, J. H.	Meth.
*Slattery, E. A.	R. C.
*Sporrer, O. E.	R. C.
*Stephenson, M. O.	Meth.
*Sullivan, J. A.	R. C.
*Tubbs, J. J.	Meth.
*Vaughan, R. A.	Meth.
*Vitz, R. H.	Evan. Ref.
*Vosseler, L. C. M.	U. Luth.
*Wade, E. L.	Presby. (Orth).
*Walter, J. H.	R. C.
*Wells, H. H.	Bap. (S).
*Whitman, J. A.	Bap. (N).
*Wickham, F. H.	Presby. (USA).
*Wiese, O. F. L.	Cong.
*Wintersteen, P. B.	Unit.
*Wolf, W. L.	U. Luth.
*Wright, G. A.	Evan.

*Lieutenant (80):*

*Anderson, A. R.	Bap. (N).
*Austin, H. E.	Bap. (N).
*Bentley, P. C.	P. E.
*Bradley, P. F.	R. C.
*Brink, F. W.	Presby. (USA).
*Bonner, R. A.	Bible Presby.
*Brosius, G. R.	Luth.
*Brown, H. S.	P. E.
*Boyer, A. C.	Luth.
*Bryant, W. R.	Presby.
*Budd, A. C.	Meth.
*Burns, J. J.	R. C.
*Cahill, R. A.	R. C.
*Cassady, F. W.	U. Breth.
*Cassady, K. R.	U. Breth.
*Caughey, D. R.	Presby. (USA).
*Cleaves, R. D.	Bap. (N).
*Clifford, C. W.	R. C.
*Davis, W. J.	Bap. (S).
*Dierks, W. T.	Luth. (MoSy).
*Doll, R. P.	R. C.
*Ernstmeyer, M. S.	Luth. (MoSy).
*Feider, G.	Luth.
*Fenstermacher, H. F.	Evan. Ref.
*Ferris, J. S.	Meth.
*Garrett, F. L.	Meth.
*Greenlaw, E. D.	Cong.
*Harter, R. L.	Presby. (USA).
*Hartung, C. C.	Meth.
*Hemphill, E. J.	Meth.
*Horvath, S. G.	R. C.
*Hughes, B. F.	Meth.
*Iley, C. H.	Meth.
*Insko, M. C.	Meth.
*Jordan, D. M.	Meth.



*Lieutenant—Continued*

*Kapalczynski, E. J.	R. C.
*Kettlitz, W. H.	Presby. (USA).
*Lindquist, L. M.	P. E.
*Lonergan, V. J.	R. C.
*Long, J. R.	R. C.
*Lyons, E. V.	Presby. (USA).
*Marchino, L. H.	R. C.
*McPherson, J. B.	Presby. (USA).
*Marley, C. V.	Presby. (USA).
*Maxwell, H. F.	Cong.
*Meginniss, B. A.	P. E.
*Meier, K. I.	Meth.
*Menges, H. F.	Bap. (S).
*Miller, E. D.	Bap. (N).
*Morton, F. R.	U. Luth.
*Northrup, C. V.	Bap. (N).
*Oliver, A. M.	Meth.
*Owings, H. E.	P. E.
*Paul, J. W.	Meth.
*Peterson, K. G.	Luth.
*Phillips, L. R.	Cong.
*Pipho, E. W.	Luth.
*Prickett, A. D.	Bap. (S).
*Reeves, G. P.	Cong.
*Rennie, W. A.	Prim. Meth.
*Reuter, J. A.	R. C.
*Richter, T. J.	Luth.
*Ruleman, R. N.	Meth.
*Sargent, G. H.	Meth.
*Schneck, R. J.	U. Luth.
*Sneary, E. D.	Meth.
*Stamper, R. L.	Presby. (US).
*Stevenson, W. R.	Presby. (USA).
*Stretch, R. N.	P. E.
*Swinson, J. L.	Meth.
*Thomas, G. E.	Meth.
*Trodd, J. P.	R. C.

*Lieutenant—Continued*

*Tuxbury, V. W.	Bap. (N).
*Vanderpoel, G. E.	Bap. (N).
*Vierling, W. J.	Luth.
*Watts, J. E.	Presby. (US).
*Wheeler, G. H.	Meth.
*Wilkinson, D. E.	Presby. (US).
*Williams, J. A.	Presby. (USA).
*Wilson, R. K.	Meth.

*Lieutenant (junior grade) (25):*

*Andresen, S. H. F.	Meth.
*Day, R. A.	Bap. (N).
*Elwood, C.	Luth.
*Emerson, J. E.	Bap. (S).
*Fenning, R. C.	Luth. (MoSy).
*Harrison, R. M.	Meth.
*Hawkins, E. M. T.	Meth.
*Heyl, R. P.	R. C.
*Hunter, J. D.	Meth.
*Lang, R. F.	Meth.
*Lewis, J. W.	Luth.
*Lipscomb, J. W.	Bible Presby.
*Martin, G. L.	Meth.
*Meade, H. E.	R. C.
*Metzger, E. W.	Meth.
*Morten, W. R.	Luth.
*Oglesby, G. A.	Meth.
*Palmer, W. S.	Meth.
*Pfeiffer, C. G.	Meth.
*Schutz, A. J.	Meth.
*Sobel, S.	Jewish.
*Sodt, W. G.	Luth.
*Swanson, E. S.	Luth.
*Tennant, W. G.	Meth.
*Weidler, E. R.	Evan. Ref.

See appendix VIII of this volume for list of chaplains who entered the Corps after 1 January 1947.

# APPENDIX IV

## ROSTER OF RESERVE EXTENDEES

The following 192 Reserve chaplains were on extended service on 31 December 1946

E. I. Abendroth.....	Presby. (USA).	N. H. Flowers.....	Presby. (USA).
B. C. Alexander.....	Meth.	J. P. Forsander, Jr.....	Bap. (N).
H. A. Allwardt.....	Luth.	C. C. French.....	Meth.
E. W. Andrews.....	Luth.	A. M. Fricberg.....	Luth.
R. J. Baird.....	R. C. (CPPS).	J. F. Garrity.....	R. C.
G. L. Barger.....	Luth.	E. D. Gates.....	Cong.
F. T. Barkman.....	Bap. (N).	J. M. Geary.....	R. C.
A. J. Barnston.....	Jewish	A. J. Goldammer.....	R. C.
L. L. Bennett.....	Disc.	J. L. Goldberg.....	Jewish
G. K. Berg.....	Luth.	F. M. Graf.....	R. C.
A. Bielski.....	R. C.	N. F. Gruber.....	R. C. (CP).
N. L. Blythe.....	Bap. (S).	A. J. Grygiel.....	R. C.
W. L. Bost.....	Presby. (USA).	H. F. Hanlin.....	Disc.
N. V. Brink.....	Meth.	E. J. Harkin.....	R. C.
E. S. Brown, Jr.....	Luth.	D. W. Herb.....	Luth.
C. L. Bruland.....	Luth.	E. G. Holborow, Jr.....	U. Presby.
B. Bruns.....	Ref.	R. J. Holmes.....	R. C.
L. W. Burk.....	R. C.	A. B. Horlacher.....	Meth.
T. J. Burke.....	R. C.	J. R. Hotchkiss.....	Meth.
C. C. Butler.....	R. C. (OFM Cap).	R. D. Hotelling.....	Bap. (N).
J. T. Callahan.....	R. C.	R. G. Hutcheson, Jr.....	Presby. (US).
H. McK Carpenter.....	Meth.	C. E. Izard.....	Bap. (S).
E. L. Carter.....	Meth.	G. W. Jenkins.....	Presby. (USA).
O. C. Cartford.....	Luth.	O. W. Jones.....	Meth.
J. Caylor.....	Bap. (S).	P. J. J. Juba.....	R. C.
T. A. Clayton.....	R. C.	A. J. Juntunen.....	Luth.
A. J. Clements.....	Meth.	D. R. Kabele.....	U. Luth.
J. J. Coffey.....	R. C.	C. F. Karnasiewicz.....	R. C.
G. R. J. Combs.....	Presby. (USA).	F. J. Keenan.....	R. C. (CM).
M. F. Connolly.....	R. C.	G. P. Keller.....	Meth.
J. J. M. Conway.....	R. C.	A. Keimel.....	Cong.
S. B. Cooper.....	Bap. (S).	D. W. Kennedy.....	Meth.
J. F. Coppedge, Jr.....	Meth.	J. T. Keown.....	R. C. (CSSP).
J. M. Coyle.....	R. C.	W. M. Kirkland.....	Bap. (S).
J. M. Crandall.....	Bap. (N)	F. J. Klesh.....	R. C.
H. H. Cummings.....	Presby. (US).	C. B. Knight.....	R. C.
J. J. Daly.....	R. C. (MM).	D. J. Kosky.....	R. C.
T. J. Daly.....	Luth.	L. J. Kostka.....	R. C. (CPPS).
J. M. Danielsen.....	Bap. (S).	M. G. Kuolt.....	Luth. (MoSy).
R. L. Deal.....	Meth.	H. J. Laffey.....	R. C.
T. H. Denman.....	Meth.	F. E. Lahr.....	Evan <sup>a</sup> and Ref.
A. L. Dominy.....	Bap. (N).	E. Lamb.....	Bap. (S).
W. R. Doran.....	R. C.	J. P. Lambertson.....	Meth.
L. A. Doty.....	Meth.	H. B. Land, Jr.....	Bap. (S).
W. F. Doyle.....	R. C.	F. J. Landdeck.....	Luth.
M. Drew, Jr.....	Presby. (USA).	R. E. V. Laplace.....	R. C. (OSB).
F. F. Driftmier.....	Cong.	C. W. Lawler.....	R. C.
R. D. Driscoll.....	Presby. (USA).	M. E. Leach.....	Presby. (USA).
T. V. Edwards.....	R. C.	E. J. LeCompte.....	Presby. (USA).
L. A. Ehret.....	Evan. and Ref.	H. E. LeMay.....	Cong.
A. P. Elliott.....	R. C.	C. H. Loveland.....	Meth.
C. W. Ellison.....	Meth.	W. L. McBlain.....	R. C.
E. N. Fay, Jr.....	Evan. and Ref.	J. F. McCarthy.....	R. C.
G. J. Finnegan.....	R. C.	B. J. McDonnell.....	R. C.
E. J. Finnin.....	R. C.	J. T. McLaughlin.....	R. C.

M. T. McNeil, Jr.	Cong.	R. T. Richardson	Meth.
M. J. H. MacInnes	R. C.	B. J. Ridgley	Meth.
B. D. Mahedy	R. C. (CP).	R. R. Rives	Presby. (USA).
T. F. Maher	R. C. (SJ).	J. W. Robb	Free Meth.
P. J. Marron	R. C. (OSA).	R. L. Ruhlen	Meth.
E. R. Martineau	R. C. (OSB).	H. A. Ryan	R. C.
R. A. Matzke	Disc.	J. W. Schauer, Jr.	Evan. and Ref.
H. E. Mayo	Meth.	G. A. Schulze	Meth.
W. J. Menster	R. C.	L. I. Somers	Evan. and Ref.
T. S. Miller	Meth.	W. J. Spinney	R. C.
B. L. Milton	Presby. (US).	A. P. Spohn	Luth.
R. M. J. Minton	R. C.	J. A. Stapleton	R. C.
V. H. Morgan	Cong.	H. V. Stockman	R. C. (SJ).
W. K. Morley	P. E.	S. A. Stowater	Unit.
E. J. Murphy	R. C.	E. R. Sullivan	R. C.
R. L. Murphy	Bap. (S).	W. F. Summers	Presby. (US).
J. W. Myrose	Presby. (USA).	C. A. Szczesny	R. C.
G. J. Naughten	R. C. (OFM).	R. J. Talty	R. C.
P. Nicholas	Presby. (USA).	M. G. Tennyson	P. E.
B. E. Nichols	Bap. (S).	G. W. Thompson	Bap. (N).
H. R. Norwood	Bap. (N).	W. C. Thompson	Presby. (USA).
A. Novak	Bap. (S).	J. F. Tocik	R. C. (SC).
H. P. O'Bryan	R. C.	R. T. Tormey	R. C.
T. J. Odium	R. C.	P. W. Travis	Bap. (N).
J. A. O'Donnell	R. C. (OP).	J. A. Trewolla	Disc.
J. J. O'Leary	R. C. (CSSR).	R. H. Trower	Luth.
C. A. O'Neill	R. C.	J. J. Twiss	R. C.
J. J. O'Neill	R. C.	L. J. Vineyard	R. C.
W. J. Organ	Presby. (USA).	R. L. Wallace	Bible Presby.
C. L. Parker	P. E.	W. J. Walsh	R. C.
P. D. Parsons	Disc.	W. C. Wheeler	Cong.
W. W. Penn	Meth.	H. P. White	Meth.
A. L. Peterson	Cong.	J. A. Whitescl.	Meth.
J. W. Pfahler	Luth.	J. E. Wieber	R. C.
B. T. Poznanski	R. C.	W. A. Wiggins, Sr.	Bap. (S).
E. X. Praino	R. C. (CP).	F. R. Wilson	P. E.
C. LaV. Raley	Bap. (S).	A. J. Wolf	R. C.
D. S. Rankin	R. C. (SM).	F. H. E. Wood	Presby. (USA).
P. J. Raynor	Presby. (USA).	J. W. Worthington	Meth.
P. J. Redmond	R. C. (OP).	P. P. Young	Meth.
P. W. Reigner	Presby. (US).	J. D. Zimmerman	P. E.

## APPENDIX VII

### CHRONOLOGICAL LIST OF UNITED STATES NAVY CHAPLAINS

Arranged alphabetically by years

8 September 1939–31 December 1945

The names of Reserve chaplains are listed according to the year in which they were called to active duty, and not according to the year of commission. The following abbreviations are used:

USN—indicates chaplains who began active duty in the Regular Navy.

To USN—Reserve chaplains who transferred to the Regular Navy.

CS—Chaplains' School. The numerals which follow refer to the number and year of the class. Example, CS, 10–43, indicates a member of class #10 of 1943.

A year date after a name indicates time of previous service in the Navy.

Abbreviations for two denominations after a name means that the person concerned changed his affiliation from the first to the second while in the service. A similar chronological list of Navy chaplains who served from 1778 to 8 September 1939 is to be found in volume I of this series. The biographical and service-record sketches of each of these chaplains were published by the Government Printing Office in 1948 under the title *United States Navy Chaplains, 1778–1945*, as volume III of this series.

Bap. (N)..... Baptist (Northern).  
 Bap. (S)..... Baptist (Southern).  
 Bap. (Orth.)..... Baptist (Orthodox).  
 Ch. of Breth..... Church of Brethren.  
 Ch. of God..... Church of God.  
 Chris. Miss. Alliance..... Christian Missionary Alliance.  
 Chris. Ref..... Christian Reformed.  
 Chris. Science..... Christian Science.  
 Cong..... Congregational-Christian.

Disc..... Disciples of Christ.  
 Evan..... Evangelical.  
 Evan. Miss. Covenant..... Evangelical Missionary Covenant.  
 Evan. Ref..... Evangelical and Reformed.  
 Indep. Fund..... Independent Fundamentalist.  
 Jewish..... Jewish.  
 L. D. S..... Latter Day Saints (Mormon).  
 Luth..... Lutheran.  
 Luth. (MoSy)..... Lutheran Missouri Synod.  
 Meth..... Methodist.  
 Meth. (African)..... Methodist (African).  
 Meth. (Free)..... (Free).  
 Meth. (Primitive)..... (Primitive).  
 Meth. (Wesleyan)..... (Wesleyan).  
 Moravian..... Moravian.  
 Nazarene..... Nazarene.  
 Presby. (US)..... Presbyterian (United States).  
 Presby. (USA)..... Presbyterian (United States of America).  
 Presby. (Asso.)..... Presbyterian (Associate Reformed).  
 P. E..... Protestant Episcopal.  
 Quaker..... Quaker.  
 R. C..... Roman Catholic.  
 Russian Orth..... Russian Orthodox, Greek Catholic Church of America.  
 Ref..... Reformed.  
 U. Breth..... United Brethren.  
 U. Presby..... United Presbyterian.  
 Unit..... Unitarian.  
 Univ..... Universalist.



# STATE OF NATIONAL EMERGENCY

8 September 1939–7 December 1941

The numbers in parentheses after the year date indicates total received

1939			
Davis, James E., USN.....	Cong.	Holt, William T., 1920, USN.....	P. E.
1940 (30)		Hults, Chester L., to USN.....	P. E.
Arendt, Eric H., USN.....	Cong.	Jones, Enoch R. L., Jr.....	P. E.
Barkman, Floy T.....	Bap. (N).	Kamler, Alfred F.....	R. C.
Brewster, Earl R., to USN.....	Meth.	Kelly, Donald F., to USN.....	R. C.
Collins, William E.....	R. C.	Kelly, John P., to USN.....	R. C.
Cook, Abner R., USN.....	Meth.	Kennedy, Wallace L.....	Presby. (Bible).
Cook, Ozias B., to USN.....	R. C.	Lambdin, Charles H.....	Meth.
Craft, Luther B., CS. 10-43.....	Meth.	Larkin, John C.....	R. C.
Cunningham, James F.....	R. C.	Magyar, John A.....	Presby. (USA).
Day, Howard M., USN.....	Bap. (S).	McDonald, David H., to USN.....	R. C.
deForest, William J.....	P. E.	McGann, Francis L.....	R. C.
Dillon, Donald A., USN.....	R. C.	McGarrity, John J.....	R. C.
Doscher, William F.....	Luth.	McLaughlin, John T.....	R. C.
Forgy, Howell M., USN.....	Presby. (USA).	McNally, Herbert P.....	R. C.
Hally, Michael A., 1930.....	R. C.	McPhee, Peter R., Jr., to USN.....	Bap. (N).
Hanson, Hjalmar F.....	Luth.	McQuaid, Arthur F., to USN.....	R. C.
Hindman, Lloyd S., to USN.....	Presby. (USA).	Meachum, Lonnie W., to USN.....	Bap. (S).
Hohenstein, Raymond C., USN.....	Luth.	Metters, Robert G., CS, 9-42, USN.....	P. E.
Kuhn, William J., USN.....	P. E.	Moody, Joseph N.....	R. C.
LeMoine, Roy E., USN.....	P. E.	Nee, Paul A.....	R. C.
Martin, Alvo O., to USN.....	Meth. Cong.	Nelson, Charles W., to USN.....	P. E.
Murray, Burchard V.....	R. C.	Nicholas, Philip.....	Presby. (USA).
O'Callahan, Joseph T.....	R. C.	O'Brien, Joseph E., to USN.....	R. C.
Peck, Walter S., USN.....	Presby. (USA).	Odlum, Thomas J.....	R. C.
Schmidder, Lawrence R., USN.....	R. C.	O'Leary, Francis T., to USN.....	R. C.
Stultz, Irving W., to USN.....	Unit.	Olton, Robert M.....	P. E.
Tennyson, Merrill G.....	P. E.	O'Neill, Charles A.....	R. C.
Tower, Hansel H., USN.....	Meth.	O'Neill, John J.....	R. C.
Wallace, Edward A.....	R. C.	Parker, Charles L.....	P. E.
Witwer, Albert M., Jr.....	Meth.	Parker, John T., Jr.....	Bap. (N).
Young, Merle N., USN.....	Meth.	Parker, Joseph F., to USN.....	Bap. (S).
1941 (74)		Pennington, Edgar L.....	P. E.
Babb, William H.....	R. C.	Perkins, Kenneth D., to USN.....	P. E.
Barnes, E. Richard, to USN.....	Meth.	Peterson, Abbot Jr., to USN.....	Unit.
Blomquist, Reuben T.....	P. E.	Reardon, Daniel L.....	R. C.
Boud, John William.....	Mormon.	Russell, Seth W.....	Meth.
Burns, Joseph A.....	R. C.	Shalay, James L.....	Luth.
Chrisman, Charles D.....	Presby. (Bible).	Shearer, Leon A.....	P. E.
Claypool, James V.....	Meth.	Sheehy, Maurice S.....	R. C.
Creviston, Lawrence P.....	R. C.	Shilling, John H., to USN.....	Meth.
Curt, Pancras C.....	Presby. (USA).	Spahn, Irwin E.....	R. C.
Curtis, Ralph A., to USN.....	Meth.	Straus, Herbert C.....	Jewish.
Davis, Lewis K., to USN.....	Bap. (N).	Thomas, Louis O.....	P. E.
Durocher, Justin C.....	R. C.	Townsend, Paul W.....	Meth.
Farell, John P.....	R. C.	Wagner, John P.....	R. C.
Finnin, Edward J.....	R. C.	Wells, Henry H., Jr., to USN.....	Bap. (S).
Fulton, James W., Jr.....	Presby. (US).	Wheaton, John K., to USN.....	R. C.
Gans, Milton P., to USN.....	R. C.	Williams, Frank R.....	Presby. (USA).
Gerhart, Luther F., to USN.....	Luth.	Williams, William D.....	Meth.
Gill, Jerome P.....	R. C.	Winter, William W., to USN.....	Presby. (US).
Hoffman, William H., to USN.....	R. C.	Wintersteen, Prescott B., to USN.....	Unit.
		Woloch, John F.....	R. C.
		Zimmerman, John D.....	P. E.
		Zinn, Willen R.....	Disc.

# DURATION OF HOSTILITIES

7 December 1941–31 August 1946

All chaplains who entered the naval service after Pearl Harbor, with the exception of Chaplains M. J. Bouterse and C. D. Beatty (whose applications for the Regular Navy were pending on 7 December 1941), were Reserves. The following is a list of chaplains who did not attend the Chaplains' School when they first reported for duty. The chaplains who later attended are indicated by the abbreviation CS with the number of the class. The two retired chaplains, B. R. Patrick and L. "C" Pritchett, who were recalled to active duty, are included.

## 1941 December (12)

Bouterse, Matthew J., USN..... Bap. (S).  
 Coc, Robert W., Jr., to USN..... Cong.  
 Drury, Clifford M..... Presby. (USA).  
 Glasgow, Samuel A., CS, 16–42 (M)..... Bap. (S).  
 Hodgkins, Henry B..... P. E.  
 Huske, Bartholomew F., 1917..... P. E.  
 Kleckner, John M., to USN..... Luth.  
 Knudsen, Carl..... Cong.  
 McGowan, John J., CS, 1–42 (A)..... R. C.  
 Miller, Cecil R..... Meth.  
 Wade, Edwin L., CS, 1–42 (A)..... Presby. (Orth.).  
 Wright, Dewitt E..... Luth.

## 1942 January (7)

Armstrong, Joseph G., III..... P. E.  
 Bentley, Cyril E..... P. E.  
 Eckard, Glenn S..... Luth.  
 Glenn, Charles L..... P. E.  
 Goldberg, Joshua L..... Jewish.  
 McCartney, Albert J..... Presby. (USA).  
 Patrick, Bower R. (Ret.), 1902, USN..... Bap. (N).

## February (7)

Camerman, Joseph E..... R. C.  
 Canty, Joseph C., to USN..... R. C.  
 Fitzgerald, Joseph C., to USN..... R. C.  
 Foley, Maurice J..... R. C.  
 Phillips, Alphonse J..... R. C.  
 Powers, William J. P..... R. C.  
 Sharp, David A., Jr..... Cong.

## March (4)

Lockhart, Malcolm W..... P. E.  
 Sullivan, Jerome J..... R. C. (SJ).  
 White, Robert J..... R. C.  
 Whitman, James A..... Bap. (N).

## April (3)

Buswell, Karl P..... Presby. (USA).  
 Hess, Milton J..... Mormon.  
 Hodge, Richard W..... R. C.

## May (3)

Jacobson, Erling R..... Luth.  
 Pritchett, Lester (Ret.), 1930, USN..... Cong.  
 Tollefson, Gordon V..... Luth.

## June (3)

Buckingham, Herbert W., to USN..... Bap. (N).  
 Kopp, John W., CS, 19–43..... Bap. (S).  
 Morgan, Victor H., 1928..... Cong.

## November (1)

Erdman, Calvin P., CS, 30–44..... Presby. (USA)

## 1943 January (1)

Meagher, William J., CS, 20–43..... R. C.

## February (1)

Kane, John Stephen..... R. C.

# SCHOOL ENROLLMENT

Beginning with 2 February 1942, all newly appointed chaplains were sent to a Chaplains' School for indoctrination before being assigned to active duty, with the few exceptions noted above. The School, first located at Norfolk, was changed to Williamsburg, Va., on 17 March 1943. Class No. 6, 1942, was held at Fort Schuyler, N. Y. The first classes to enter the School were designated by letters. Subsequent to their departure, numbers were substituted for letters.

The following abbreviations have been used:

#—Class leader, beginning with Class No. 3, 1943.

(S)—Seminarians. These were men who had just graduated from a theological seminary and had entered the chap-

laincy without any or little practical experience following their graduation. Their indoctrination course was a month longer than that prescribed for the nonseminarians.

To USN—Indicates Reserve chaplains who transferred to the Regular Navy and were on duty 31 December 1946.

V-12—Seminarians who entered the Corps through the V-12 program.

In a few instances chaplains who entered with one class were graduated with a later class. The numbers in parentheses following the year date or the class number indicates the total. A year date after an individual's name indicates the time when the chaplain first entered the Corps.

## 1942 (519)

### I-42 (A) 2 February-5 March (8)

Burke, Daniel J.	R. C.
Donnelly, James J.	R. C.
Faust, Milton B.	Presby. (USA).
Frazee, John E.	Cong.
Holmes, Norman B., to USN.	Chris. Science.
McGowan, John, 1941	R. C.
Wade Edwin L., 1941, to USN.	Presby. (Orth).
Williams, Merritt F.	P. E.

### 2-42 (B) 23 February-14 April (18)

Ballinger, F. J.	R. C.
Beatty, Charles D., USN.	Meth.
Bowen, Ambrose E.	R. C.
Castle, J. C., Jr.	Presby. (USA).
Cordes, Dietrich B.	Meth.
Dillon, Gerald F.	R. C.
Doerschug, Francis G., to USN.	Presby. (USA).
Feeley, John J.	R. C.
Harris, Edwin B.	Evan.
Kelly, Francis W.	R. C.
Keough, M. F.	R. C.
McClellan, Harvey H., to USN.	U. Presby.
McManus, R. F., to USN.	R. C.
Meahan, Daniel F., to USN.	R. C.
Reardon, T. M.	R. C.
Redmond, P. J.	R. C.
Shea, G. W. J.	R. C.
Weldon, C. J.	R. C.

### 3-42 (C) 16 March-9 May (8)

Driscoll, Roland D.	Presby. (USA).
Gilmer, Graham, Jr.	Presby. (USA).
McKeon, Francis M. J.	R. C.
O'Connor, Raymond A.	R. C.
Pryor, Thomas P.	R. C.
Stephenson, Marion O., to USN.	Meth.
Wheeler, Wilbur F. N.	R. C.
Willard, Warren W.	Bap. (N).

### 4-42 (D) 6 April-30 May (20)

Bennett, Fred D., to USN.	Cong.
Berninger, Richard J.	R. C.
Bonner, Roy L., to USN.	Bap. (S).
Chandler, Edgar H. S.	Cong.
Croke, Paul S.	R. C.
Dohman, Francis J.	R. C.

Doody, Michael J.	R. C.
Dunn, Will-Mathis, to USN.	Meth.
Erlacher, Gordan V.	R. C.
Fitzgerald, James J.	R. C.
Flowers, Jefferson M.	Bap. (S).
Giunta, Joseph H.	Unit.
Kolck, Charles W.	R. C.
Lundquist, Ranius A.	Luth.
McKelway, Alexander J.	Presby. (US).
Moon, Leslie G., to USN.	Bap. (N).
Rabun, Joseph A.	Bap. (S).
Shea, Thomas T.	R. C.
Slatery, Edward A., to USN.	R. C.
Weise, John W., to USN.	Meth.

### 5-42 (E) 20 April-12 June (14)

Brown, Benjamin B.	P. E.
Combs, Kermit S.	Bap. (S).
Covert, Charles J., to USN.	R. C.
Cowan, William J.	R. C.
Edgar, Paul C.	Presby. (US).
Foley, John P.	R. C.
Gallagher, Frederick A.	R. C.
Gehring, Frederick P.	R. C.
Jones, Glyn, to USN.	Bap. (N).
Kelly, James W., to USN.	Bap. (S).
Lumpkin, William W.	P. E.
Rotrige, Henry J., to USN.	R. C.
Sovik, Ansgar E.	Luth.
Sterling, Donald M.	Cong.

### 6-42 (Fort Schuyler) 1 May-12 June (30)

Beckham, Bennie T.	Bap. (S).
Coyle, James M.	R. C.
Cunneen, Arthur J.	R. C.
Darling, Norman J.	Meth.
Dierksheide, William A.	Luth.
Donlon, Patrick M.	R. C.
Embry, Hugh C.	Meth.
Fey, Louis A.	R. C.
Foley, Charles J.	R. C.
Galaty, Gordon B.	P. E.
Garlington, Gordon F.	Presby. (US).
Hewitt, Fenelon D., to USN.	Bap. (S).
Hilberry, Howard J.	Meth.
Jarman, William J.	Disc.
Keeler, Waldo F.	Meth.
Keenan, Francis J.	R. C.
La Barre, George P.	P. E.
Loughlin, John V. E.	R. C.

Loungway, Ferdinand J.	Cong.	Ruslander, Selwyn D.	Jewish.
McFall, James W.	Presby. (US).	Samdel, Samuel	Jewish.
O'Neill, William R.	R. C.	Smith, Daniel U.	Ref.
Payne, Herbert M.	Luth.	Smith, Maurice W.	R. C.
Quigley, John J.	R. C.	Weaver, Oliver C.	R. C.
Raynal, Charles E., Jr.	Presby. (US).	White, Leonard F.	R. C.
Reikas, Joseph J.	R. C.	White, Rowland H.	Presby. (USA).
Sears, Sidney H., to USN	Meth.	Wright, George A., to USN	Evan.
Smith, Roderic L.	U. Presby.		
Sullivan, Francis V.	R. C.		
Tindall, Ray C.	Bap. (S).		
Westwood, Horace F.	Unit.		

7-42 (F) 25 May-17 July (13)

Anthony, Edwin T.	Cong.
Blackwood, Andrew W.	Presby. (USA).
Conerty, Thomas I.	R. C.
Grice, Philip H.	Meth.
Hannon, Stephen V.	R. C.
Hendricks, Walter A.	Presby. (USA).
Isbell, Thomas C.	Bap. (N).
Johnson, Francis T.	Meth.
Lynch, Joseph P.	R. C.
Lyons, Jesse H.	Meth.
Owen, George B.	Cong.
Reilly, Thomas H., to USN	R. C.
Zaun, Allan A.	Presby. (USA).

8-42 (G) 8 June-7 August (15)

Barr, Walter S., Jr.	Presby. (US).
Best, Earl V.	Meth.
Burke, James P.	R. C.
Combs, George R. J.	Presby. (USA).
Ehret, Lester A.	Evan. and Ref.
Gaffney, James J.	R. C.
Kcul, Richard J.	R. C.
McMahon, Leonard A.	R. C.
Mitchell, John T.	R. C.
Reed, Aln R., to USN	Meth.
Schultz, Michael J.	Bap. (S).
Shindler, Raymond C.	Luth.
Shontz, Raymond A.	Evan. and Ref.
Thaden, Benjamin H.	Ref.
Van Winkle, Charles S.	Disc.

9-42 (H) 6 July-28 August (38)

Andrus, Robert G.	Presby. (USA).
Ayers, Stephen E.	Cong.
Baird, Robert J.	R. C.
Bobb, Paul F.	Presby. (US).
Buck, Charles H.	P. E.
Chatten, Arthur R.	Luth.
Cummins, George W.	Bap. (S).
De Pagter, Miles J.	Meth.
Dickey, Charles L.	Presby. (USA).
Dowd, Thomas P.	R. C.
Dunleavy, Thomas P.	R. C.
Fallon, Thomas J.	R. C.
Flowers, Norman H.	Presby. (USA).
Fonash, Joseph S.	R. C.
Greenadyk, Albertus	Presby. (USA).
Hester, James D., to USN	Bap. (N).
Kulinski, Arthur M., to USN	R. C.
Maloney, Paul V.	R. C.
Mark, Julius	Jewish
Metters, Robert G., 1941, to USN	P. E.
Milstead, Andrew D.	P. E.
Moody, Clarence LeG., Jr., to USN	Cong.
O'Connor, Daniel F. X.	R. C.
O'Donnell, Michael J.	R. C.
Olander, Otto K.	Luth.
Olander, Paul H. W.	Cong.
Railsback, David H.	Bap. (N).
Rice, James P. F.	R. C.
Riley, Loyal T.	Luth.
Rudin, Jacob P.	Jewish.

10-42 (P) (S) 15 June-11 September (25)

Alley, James A., to USN	Disc.
Allmon, Richard H.	Bap. (S).
Anderson, William P.	Presby. (US).
Bishop, Joseph P.	Presby. (USA).
Boer, Harry R.	Chris. Ref.
Burcham, Hugh D.	Presby. (USA).
Butler, James M.	Presby. (USA).
Carley, Robert H.	Presby. (USA).
Chamberlin, Roy B.	Cong.
Crawley, James W.	Meth.
Crothers, Samuel D.	Presby. (USA).
Dasher, Olin G.	Luth.
Frame, Clovis A., to USN	Meth.
Frantz, Mark H.	Luth.
Gilkey, James C., Jr.	Cong.
Glasser, Arthur F.	Bap. (Orth.).
Goff, James E.	Presby. (USA).
Hoy, William I.	Presby. (US).
Matzke, Robert A.	Disc.
McComas, Robert F., to USN	Meth.
Moorman, Julian P., to USN	Meth.
Paine, Charles F., Jr.	Meth.
Salyer, Oswald B., to USN	Meth.
Sillars, Rodger A.	Presby. (USA).
Vaughan, Robert A., to USN	Meth.

\* 11-42 (P) Prime. (S) Dates varying with each individual from 24 June-25 November (15)

Anderson, Roy B.	Bap. (N).
Barksdale, Edwin J.	Meth.
Bennett, Lawrence L.	Disc.
Beukema, Henry J., to USN	Ref.
Bryant, Edwin W.	Bap. (S).
Gardner, William N., Jr.	Bap. (S).
Jordan, William I., to USN	Disc.
Kennedy, William T.	Presby. (USA).
Loew, Cornelius R.	Evan. and Ref.
MacKenzie, Donald N.	Bap. (N).
Makin, Thomas H.	Presby. (US).
Novick, John, to USN	Bap. (S).
Ricker, Richard W., to USN	Meth.
Silseth, Mayhard J. L.	Luth.
Wolf, John D.	Meth.

12-42 (I) 17 August-16 October (33)

Alexander, Robert L.	Presby. (US).
Best, Cyril, to USN	P. E.
Brown, Benjamin F.	Presby. (US).
Burns, Frank J.	R. C.
Burrus, Llewellyn C.	U. Breth.
Carter, James L.	Cong.
Conroy, Thomas J.	R. C.
Conway, Anthony J.	R. C.
Cook, Maurus F.	R. C.
Cope, Edward T.	R. C.
Delaney, Robert E.	R. C.
Doggett, Marshall W.	Presby. (US).
Duplissiey, Frederick J.	Cong.
Farr, Glenn L.	Bap. (N).
Fitzgerald, Henry M.	R. C.
Garity, Joseph F.	R. C.
Hurley, Roderick L.	R. C.
Kalbfleish, George H.	Evan. and Ref.
Kavanagh, Cyril R.	R. C.
Le Gault, Eugene B.	R. C.
Lewis, Willis J.	Presby. (US).



Long, Chalmers G. . . . . Presby. (US).  
 Miller, Theodore E. . . . . Bap. (S).  
 O'Connor, William T. . . . . R. C.  
 Paulmenn, Edwin J. . . . . R. C.  
 Pieri, Paul C. . . . . R. C.  
 Read, Alden A., to USN . . . . Cong.  
 Schomer, Balthasar V. . . . . R. C.  
 Seymour, Howard A., to USN . . Meth.  
 Sprinkle, Henry C. . . . . Meth.  
 Thompson, George W. . . . . Bap. (N).  
 Whelan, Raymond A. . . . . R. C.  
 Woodall, Isidore O. . . . . Presby. (USA).

13-42 (J) 7 September-1 November (31)

Armstrong, Andrew T. . . . . Presby. (USA).  
 Beck, Max G., to USN . . . . . Luth.  
 Bracewell, Ross W. . . . . Meth.  
 Brody, Thomas V. . . . . R. C.  
 Brown, Philip M. . . . . P. E.  
 Clewell, William L. . . . . Luth.  
 Donohoe, Francis P. . . . . R. C.  
 Hanks, Vernon K. . . . . Meth.  
 Hoglan, George W. . . . . Presby. (USA).  
 Kuykendall, William F. . . . . Presby. (USA).  
 Lynch, Edward M. . . . . R. C.  
 Martin, John A. . . . . Cong.  
 McCleave, Paul B. . . . . Presby. (USA).  
 McCorkle, William H. . . . . Presby. (US).  
 McDonald, Joseph D., to USN . . R. C.  
 McHale, Clement C. . . . . R. C.  
 McMurray, Jan A. . . . . Presby. (US).  
 Reaves, James E., to USN . . . Meth.  
 Sammon, Howard E. . . . . R. C.  
 Sayre, Francis B., Jr. . . . . P. E.  
 Schneichel, Roy B. . . . . Luth.  
 Schnurr, Herman J., to USN . . R. C.  
 Scott, Thomas K. . . . . R. C.  
 Severtson, Thomas S., to USN . Luth.  
 Singer, Wilson H. . . . . Meth.  
 Smith, Leo A. . . . . R. C.  
 Tillson, Lewis A. . . . . Cong.  
 Tocik, John F. . . . . R. C.  
 Vosylius, John V. G. . . . . R. C.  
 Wallick, Charles C. . . . . Cong.  
 Wilder, Lesley . . . . . P. E.

14-42 (K) 21 September-13 November (29)

Albrecht, Herbert C. W., to USN . Luth.  
 Bachman, Joseph K. . . . . Presby. (USA).  
 Brocklebank, Charles A. W. . . P. E.  
 Conway, Thomas M. . . . . R. C.  
 Demers, Arthur J. . . . . R. C.  
 Friedrich, Gerhard W. . . . . Bap. (N).  
 Hagen, John F., 1918 . . . . . Presby. (USA).  
 Herlihy, Timothy F. . . . . R. C.  
 Johnson, Robert G. . . . . Bap. (N).  
 Kerwin, Paschal E. . . . . R. C.  
 Lawler, Charles W. . . . . R. C.  
 MacLeod, Harry C. . . . . R. C.  
 Marks, James K., to USN . . . Meth.  
 McClain, William F. . . . . Presby. (USA).  
 McCormick, Frank L. . . . . Presby. (USA).  
 Michaels, Emmett T., to USN . . R. C.  
 Milne, William P. . . . . Bap. (S).  
 Monckton, Edward P. . . . . R. C.  
 Morton, Paul C., to USN . . . Presby. (US).  
 Nolan, Francis DeS. W. . . . . R. C.  
 Safford, Maxwell DeW. . . . . U. Presby.  
 Shoemaker, Edwin A. . . . . Presby. (USA).  
 Starnes, Charles N. . . . . Meth.  
 Sullivan, Edward R. . . . . R. C.  
 Trevitt, Fred B. . . . . Presby. (USA).  
 Wagner, Sylvester J. . . . . R. C.  
 Walker, Raymond E. . . . . Cong.  
 Wallace, Anthony T. . . . . R. C.  
 Weikart, Raymond M. . . . . P. E.

15-42 (L) 5 October-29 November (25)

Aldrich, Donald B. . . . . P. E.  
 Booth, Morton L. . . . . Presby. (USA).  
 Calhoun, Robert J. . . . . Luth.  
 Callahan, George H. . . . . R. C.  
 Conway, Joseph J. M. . . . . R. C.  
 Duffy, Patrick R. . . . . R. C.  
 Finnigan, James J. . . . . R. C.  
 Forrey, Louis W. . . . . R. C.  
 Grulkowski, Nicephore I. . . . R. C.  
 Holiday, Samuel P. . . . . P. E.  
 Kelly, Leonard A. . . . . R. C.  
 Lake, Walter J. . . . . Bap. (N).  
 McBlain, William L. . . . . R. C.  
 McDonald, Francis J. . . . . R. C.  
 Neill, William C. . . . . Presby. (US).  
 Perry, Robert M. . . . . Presby. (USA).  
 Reid, Milton P. . . . . Presby. (US).  
 Robinson, Daniel S., 1918 . . . Cong.  
 Shannon, Eugene R. . . . . P. E.  
 Stokes, James C. . . . . Meth.  
 Tennesen, Milo M. . . . . R. C.  
 Webster, Giles A. . . . . R. C.  
 Wheeler, Wendell C. . . . . Cong.  
 Wickersham, Raymond G. . . . Presby. (US).  
 Wood, George H. . . . . Univ.

16-42 (M) 19 October-13 December (25)

Anderson, Seth E., to USN . . . Bap. (S).  
 Barras, Gabriel J. . . . . R. C.  
 Bielski, Anthony . . . . . R. C.  
 Blough, William H. . . . . Luth.  
 Burne, Martin J. . . . . R. C.  
 Craven, John H., to USN . . . Bap. (S).  
 Crawley, Joseph T. . . . . Meth.  
 DuBoise, Clyde H. . . . . Presby. (US).  
 Everheart, William E. . . . . Presby. (USA).  
 Gathin, Laurel G. . . . . Bap. (S).  
 Gilmore, Ruben E. . . . . Cong.  
 Glasgow, Samuel A., 1942 . . . Bap. (S).  
 Huff, Richard H., to USN . . . Bap. (S).  
 Hunter, James S. . . . . Cong.  
 Kingman, Thorndyke G. . . . . Meth.  
 Lemons, Leland C., to USN . . Bap. (S).  
 Lyons, Joseph W. . . . . R. C.  
 Mayo, Harold E. . . . . Meth.  
 McGowan, Lee E. . . . . Bap. (S).  
 Missler, Norbert J. . . . . R. C.  
 Quillian, Joseph D. . . . . Cong.  
 Richards, Glen Y. . . . . L. D. S.  
 Robinson, Charles B. . . . . Presby. (USA).  
 Ruhl, Edward U. . . . . R. C.  
 Thrift, William B. . . . . U. Presby.

17-42 (N) 2 November-27 December (20)

Bosserman, Elmer E., to USN . . Luth.  
 Eggert, Charles M. . . . . R. C.  
 Finan, Arthur P. . . . . R. C.  
 Griffin, Dale F. . . . . Bap. (N).  
 Harkin, Edward J. . . . . R. C.  
 Herrin, Woodrow W. . . . . Bap. (S).  
 Howe, Gaylon L. . . . . Meth.  
 Jackson, Iynes B. . . . . Meth.  
 Janes, Budde F. . . . . Presby. (USA).  
 Keown, Joseph T. . . . . R. C.  
 Kleis, Sander J. . . . . Meth.  
 Lyons, William N. . . . . Bap. (N).  
 MacInnes, Gordon A. . . . . Presby. (USA).  
 Praino, Edward X. . . . . R. C.  
 Rasmussen-Taxdal, Henry . . . P. E.  
 Riedel, Charles C. . . . . R. C.  
 Robinson, Ralph C. . . . . Luth.  
 Traver, Roland M. . . . . Bap. (N).  
 Truschess, Elmer P. . . . . Luth.  
 Vossler, Lawrence C., to USN . . Luth.

Adams, Charles W.	P. E.
Arthur, Thomas C.	Presby. (USA).
Beard, Delemon L.	Presby. (USA).
Bridges, Ralph A.	P. E.
Cahill, Francis J.	R. C.
Cole, Elbert C.	Meth.
Cole, Luther M.	Disc.
Corum, Frederick M.	Presby. (USA).
Crandall, Robert L.	P. E.
Curry, Matthew A., to USN	P. E.
Czelusniak, Adolph J., to USN	R. C.
Dorman, William J.	Bap. (S).
Driscoll, Thomas P.	R. C.
Edmunds, William J.	Meth.
Hope, Vincent J.	R. C.
Jackson, Anthon G.	L. D. S.
Joyce, James E.	R. C.
Knapp, Paul.	R. C.
Kyle, John M.	R. C.
Larson, Clarence A.	Luth.
Leaf, Philip A.	Luth.
Mullins, Thomas J., to USN	R. C.
Newton, John A.	R. C.
Pfrangle, Robert A.	Presby. (US).
Reuter, Joseph A., to USN	R. C.
Schmidt, Carl P.	Luth.
Shumaker, Edwin F.	P. E.
Smith, Herbert R.	Cong.
Sparling, John P.	Meth.
Sporrer, Otto E., to USN	R. C.
Swain, Donald Y.	Presby. (USA).
Walsh, Edwin W.	R. C.
Webb, Merritt H.	Meth.
Widolff, Morand A.	R. C.
Wieber, Joseph E.	R. C.
Woodward, Homer B.	Bap. (S).

## 19-42 (Q) 30 November-24 January (33)

Cahill, Timothy J.	R. C.
Connair, Roger J.	R. C.
Cooley, Charles R.	Cong.
Crist, Bertrand R.	Cong.
Cronin, Robert J.	R. C.
Doyle, James J.	R. C.
Elliott, Paul R.	Bap. (N).
Ellwell, Cecil D.	Nazarene.
Gjerde, Ludolph S.	Luth.
Gootee, Louis T.	R. C.
Henrich, Rudolph M.	R. C.
Herold, Carl A., to USN	R. C.
Knight, Charles B.	R. C.
Lello, Jellison N.	Cong.
Martin, John Q.	P. E.
Martin, Theodore O.	R. C.
Martin, William L.	R. C.
May, Lynde E.	P. E.
McClelland, James G.	U. Presby.
McClung, William I.	Bap. (S).
McHugh, Lawrence R.	R. C.
McNeill, Thomas F.	R. C.
Minton, Robert M. J.	R. C.
Mitchell, Perry L., 1917	Bap. (S).
Noll, Clayton O.	R. C.
Phillips, Charles W.	Disc.
Post, Harold F.	Presby. (USA).
Riley, William C.	Meth.
Strange, Donald J.	R. C.
Thomas, Henry B.	P. E.
Thomason, Benjamin W.	Bap. (S).
Wolf, Warren L., to USN	Luth.
Wren, Leonard J.	R. C.

## 20-42 (R) 14 December-7 February (41)

Anderson, Robert A.	Meth.
Andress, Harold L.	P. E.

Briggs, Joseph B.	R. C.
Brooks, William E., Jr., to USN	Bap. (N).
Brown, Forest R.	Cong.
Brown, Lawrence L.	P. E.
Coffey, John J.	R. C.
Cunningham, Bernard V.	R. C.
Daley, Oscar L.	Presby. (USA).
Dobias, Frank J.	R. C.
Evans, George L., to USN	P. E.
Faye, Edwin N., Jr.	Evan. and Ref.
Ferges, Mark.	Bap. (S).
Fowler, Leonard W.	Cong.
Glazebrook, Francis H., Jr.	Presby. (USA).
Hamilton, John B.	Presby. (USA).
Hanna, Bernard C.	R. C.
Haskins, Stuart C.	Cong.
Ingvaldstad, Orlando, Jr., to USN	Luth.
Justus, Karl B.	Meth.
Kabele, David R.	Luth.
Kecnan, Joseph J.	R. C.
LeMay, Harold E.	Cong.
Lindner, Newell D.	P. E.
Lundquist, Amos T.	Luth.
Manhard, Edward P.	R. C.
McClain, John R.	Presby. (USA).
McConnell, James H.	R. C.
Miller, Hugh McH	Presby. (USA).
Morrison, Coleman B.	R. C.
Murphy, Edward J.	R. C.
Nauss, Earl F.	Cong.
Norstad, Fredric M.	Luth.
Pelphrey, Joseph G.	Bap. (S).
Russ, Charles T.	Cong.
Ryan, Francis X.	R. C.
Stark, Walter H.	Cong.
Thompson, Roy DeV	Cong.
Wall, Broadus E.	Bap. (S).
Westbrook, John H.	Cong.
Wickham, Faber H., to USN	Presby. (USA).

## 21-42 (S) 22 December-21 February (42)

Alexander, Robert C.	P. E.
Becker, Michael R.	P. E.
Bladek, Bruno J.	R. C.
Bordenet, John P.	R. C.
Brown, Herbert S., to USN	P. E.
Brown, James H.	Meth.
Carberry, James J.	R. C.
Clements, Albert J.	Meth.
Cooper, Watt M.	Presby. (US).
Cowan, John P.	R. C.
Cummings, John	Cong.
Daly, John J.	R. C.
Dwyer, Andrian J.	R. C.
Freegard, Charles E.	R. C.
Goff, Russell V.	Bap. (S).
Goshorn, Donald H.	Presby. (US).
Gray, Lloyd J.	Bap. (S).
Greenow, George J.	Luth.
Hargate, Arthur W.	P. E.
Helvey, Orin G.	P. E.
Hutchinson, Russell S.	U. Presby.
Kelly, Carl R.	U. Presby.
Kempker, George M.	R. C.
Labbe, Edward C.	R. C.
Lawrence, William H.	U. Presby.
McAlpine, John R.	Presby. (US).
Madsen, Charles C.	Luth.
Menster, William J.	R. C.
Nicholas, Wayne A.	Cong.
Plumb, Robert J.	P. E.
Quigley, James L.	R. C.
Rankin, Daniel S.	R. C.
Reis, Robert G.	Meth.
Rowland, Perry A.	Meth.
Sargent, Herbert A.	Bap. (S).
Simons, Victor William	Ref.

Scott, Robert W.	Presby. (USA).
Tillman, Thaddeus J.	R. C.
Tolleson, Jay D.	Bap. (S).
Wallin, Nathaniel C.	Cong.
Winn, Allan R.	Presby. (USA).
Woodall, William L.	Presby. (USA).

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1-43 (T) 11 January-7 March (32)

Addy, Alvin R.	Luth.
Appelhof, Gilbert, Jr.	P. E.
Barger, Glen L.	Luth.
Belliss, Francis C. B.	P. E.
Cassell, Joseph B.	Luth.
Condon, Donald W.	P. E.
Denham, Chester D.	Presby. (US).
Ebert, Lawrence E.	Evan. and Ref.
Egan, Raymond A.	R. C.
Ellis, Ivan C.	Bap. (N).
Erling, Bertil A.	Luth.
Farrell, Raphael A. W.	R. C.
Fishburne, Charles C., Jr.	P. E.
Forde, Edmund J., to USN	R. C.
Franz, James G.	Presby. (USA).
Gray, John A.	P. E.
Gudmunsen, Orin S.	Luth.
Humphreys, Flynn G.	Presby. (USA).
Jeffers, Merritt J.	Evan. and Ref.
Kettlitz, William H., to USN	Presby. (USA).
Klass, Francis J., to USN	R. C.
Lamb, Joseph J.	R. C.
Lokensgard, Fritjof T.	Luth.
McCarthy, John F.	R. C.
Miller, Selig J.	Jewish.
Reeves, Charles A.	Cong.
Ribble, Arthur LeB.	P. E.
Richardson, Horatio M., Jr.	P. E.
Ruhmann, Albert E.	Presby. (US).
Terkeurst, Henry D.	Ref.
Widdifield, Charles G.	P. E.
Yaeger, Carl F.	Luth.

2-43 (U) 25 January-21 March (47)

Andrews, Edwin W.	Luth.
Bradley, Thomas J.	Presby. (US).
Chastain, Francis J.	Bap. (S).
Conndon, Howard S.	Presby. (USA).
Cook, Lindley E.	Presby. (USA).
Crain, Loren O.	Meth.
Dahl, Birger.	Meth.
De Bordenave, Ernest A.	P. E.
Diehl, John R.	P. E.
Eberhardt, Charles R.	Presby. (USA).
Geary, Joseph M.	R. C.
Gendron, Anthony L., to USN	R. C.
Gordon, Robert G.	Bap. (N).
Ham, Chester W.	Meth.
Ham, Ernest A.	Disc.
Hammer, Emanuel W.	Luth.
Harbour, Richard LeR.	P. E.
Hitchcock, Oral V.	Meth.
Kingwell, Wilbur J.	P. E.
Mais, Henry G.	Meth.
Marble, Ernest T.	Univ.
Markley, John H., to USN	Meth.
McCauley, Joseph S.	R. C.
McGaffin, James B.	U. Presby.
McLeod, Robert L., Jr.	Presby. (USA).
McManus, Hugh T.	R. C.
Miller, Philip S.	Presby. (USA).
Montag, Elmo G.	Presby. (USA).
Nelson, George A.	Bap. (S).
Nelson, Raymond L.	Presby. (US).
Newsom, Otis B.	Bap. (S).
Patterson, Louis R.	Meth.

Pegnam, Francis J.	R. C.
Potter, Paul K.	Meth.
Reighard, Edward M.	Cong.
Reidlingshofer, Felix L.	R. C.
Sassaman, Robert S., to USN	Luth.
Sharkey, James J.	P. E.
Shore, Philip L., Jr.	Meth.
Smart, Frank F., to USN	P. E.
Sorlien, Syver O.	Luth.
Sydnor, Charles E.	Bap. (N).
Todd, Ralph W.	Meth.
Underhill, Harrington J.	Ref.
Wilson, Frank R.	P. E.
Wilson, Robert T.	R. C.
Woolard, Winfred H.	Disc.

3-43 (V) 8 February-4 April (42)

Ball, Charles H.	Meth.
Berkowitz, Henry J.	Jewish.
Brannon, Robert B.	Presby. (US).
Brown, William S.	P. E.
Carter, Luther C., Jr.	Presby. (US).
Crandall, Joseph M.	Bap. (N).
Davis, Benjamin L.	Bap. (S).
Fix, William T.	Presby. (US).
Gallery, John I.	R. C.
Gemmell, LeRoy A.	Presby. (USA).
#Grant, Robert E. H.	R. C.
Hammons, John W., to USN	Meth.
Hawkins, Rival J.	Disc.
Johnson, Murray O.	Meth.
Key, William B.	Bap. (N).
Kjeldahl, Ragnar	Luth.
Kosky, David J.	R. C.
Love, Andrew B.	Presby. (Assoc. Ref.).

Mann, Dean M.	Meth.
Mayberry, Donald W.	P. E.
McConnell Russell, H.	Cong.
Meiniger, Clinton B.	Disc.
Miller, Taylor E.	Meth.
Mitchell, Merle A.	Bap. (S).
Moretz, Walter J.	Luth.
Parrish, James W.	Bap. (S).
Phelan, John R.	R. C.
Platt, Donald O.	P. E.
Pyle, John W.	P. E.
Rafos, Otto T.	Cong.
Sartell, Howard V.	Bap. (Indep.).
Spaid, James R.	Luth.
Sutton, Charles E.	Meth.
Tikuiss, Vincent	R. C.
Tubbs, Joseph J., to USN	Meth.
Walker, George F.	Bap. (N).
Walkup, Elbert E.	Meth.
West, Ralph E.	Meth.
Whalen, John J.	R. C.
Wiley, Samuel S.	Presby. (US).
Wunder, Clinton	Disc.
Zachar, Albert L.	R. C.

4-43 (W) 22 February-25 April (56)

Albert, Richard W.	Luth.
Armfield, John S.	P. E.
Artz, Harold E.	Luth.
Barron, Edward R.	R. C.
Bell, Sheridan W.	Meth.
Boland, Francis J.	R. C.
Brown, Joe M.	Presby. (US)
Brown, John S.	Presby. (US).
Davies, George K.	Presby. (USA).
Day, Edward J.	P. E.
Edwards, William M.	Luth.
Feroe, Jennings G.	Luth.
Fischer, Estil H.	Bap. (N).
Flaherty, Francis N.	R. C.

Flynn, Richard A.	R. C.	Nicholson, Robert W.	P. E.
Gearan, Jeremiah F.	R. C.	Niglis, Joseph C.	R. C.
Gildea, Leo W.	R. C.	Norton, William C. A.	R. C.
#Harris, William F.	Meth.	O'Brien, Daniel B.	R. C.
Helmich, Edward C., to USN	Moravian.	Pfeifer, William F.	Luth.
Hollingsworth, John E., to USN	Bap. (S).	Porter, Harvey C.	Meth.
Hopper, Albert H.	Presby. (USA).	Potter, Truman W.	Meth.
Howard, Edwin R.	Cong.	Rasche, Robert LaF.	Cong.
Jacobs, George A.	Disc.	Ray, Archie C.	Presby. (US).
Kenealy, William J.	R. C.	Richardson, Russell T.	Meth.
Klein, Walter C.	P. E.	Rogers, Vance D.	Meth.
Knox, John E.	P. E.	Sanders, Harold G.	Bap. (S).
Kolb, John F.	P. E.	Schaper, Milton M.	Meth.
Kuehne, Cyril M.	R. C.	Schnake, Albert H.	Luth.
Legg, Donald O.	Disc.	Shepherd, Lloyd F.	Meth.
Martin, Ralph M.	Presby. (USA).	Snappe, William H.	Meth.
Melton, John W., Jr.	Presby. (US).	Spinney, William J., to USN	R. C.
Menoch, John	Presby. (USA).	Sullivan, Charles A.	Luth.
Micheli, Paul F., to USN	R. C.	Swanson, Harvey W. E.	Unit.
Moses, Howard V.	Meth.	Vitz, Robert H., to USN	Evan. and Ref.
Nelson, Paul V.	Luth.	White, Henry P.	Meth.
Noce, William S., to USN	P. E.	Wieland, Fidelis M.	R. C.
Nunan, Thomas R.	Presby. (US).	Withrow, Floyd	U. Presby.
O'Connor, Leslie L.	Presby. (US).	Wofford, James B.	Bap. (S).
O'Meara, Hubert P.	R. C.		
Reddan, Patrick E.	R. C.		
Rice, Allen B.	Meth.		
Shackelford, Clarence H.	Presby. (USA).		
Shulman, Charles E.	Jewish		
Slosser, William J.	Presby. (USA).		
Smith, Mahlon H., Jr.	Meth.		
Stewart, Virgil P.	P. E.		
Strong, William T.	Presby. (Orth.).		
Sullivan, James A., to USN	R. C.		
Twiss, John J.	R. C.		
Venno, Maurice W.	P. E.		
Vernon, Douglas	Presby. (USA).		
Wacker, James C.	Bap. (S).		
Wierer, Robert B.	Meth.		
Wiese, Oliver F. L., to USN	Cong.		
Wilson, James F.	Meth.		
Woodson, Marshall S.	Presby. (US).		

5-43 (X) 8 March-9 May (57)

Bell, Edgar L.	Cong.	Allen, Paul C.	Bap. (N).
Berg, Roy G.	Evan.	Anderson, Elmer W.	Luth.
Bloomquist, Paul W.	Meth.	Ball, William L., Jr.	Bap. (S).
Boland, Joseph E.	R. C.	Barge, Henry L.	R. C.
Brubaker, Charles E.	Presby. (USA).	Bartley, Elbridge W., Jr.	Meth.
Buchholz, Gustavus W., Jr.	P. E.	Boyle, Laurence E.	R. C.
Chace, Henry E.	Presby. (USA).	Brown, Alfred M.	Meth.
Courage, Jack H.	P. E.	Burke, Thomas J.	R. C.
Craig, John A.	Bap. (N).	Carroll, Robert E.	Presby. (US).
Cranford, David T.	Bap. (S).	Coleman, Edward E.	Meth.
Crummey, David C.	Meth.	Cooper, Silas B.	Bap. (S).
Cyman, Francis H.	R. C.	Crouser, Clarence F.	Luth.
Doran, William R.	R. C.	Cusack, John J.	R. C.
Fickett, Harold L., Jr.	Bap. (S).	Davies, Thomas C., to USN	Presby. (USA).
Ford, Fletcher	Bap. (S).	Duggar, Ambrose C.	Bap. (S).
Freeman, Edwin R.	Meth.	Ecker, John L.	R. C.
Hayes, Joseph A.	R. C.	Farris, Berlyn V.	Meth.
Haygood, Claude M.	Bap. (S).	Fischer, Joseph N.	R. C.
Herrington, Aaron M.	Bap. (S).	Getty, Donald A.	Meth.
Hooks, Lester O.	Bap. (N).	Gibbons, Brainard F.	Univ.
Huddle, Carl M.	Luth.	Gordon, Robert G.	Bap. (N).
Jergenson, Conrad S.	Luth.	Griffith, David J.	Presby. (USA).
#Johnson, Phillip	Bap. (N).	Griswold, Hurlbut A.	P. E.
Kidd, Gordon L.	P. E.	Gruber, Nicholas F.	R. C.
Lee, Robert E.	Luth.	Hamme, Henry E.	Luth.
Lipis, Philip	Jewish.	Heintskill, Henry A.	R. C.
Lloyd, Paul A., to USN	R. C.	Hinerman, Elvin L.	Meth.
Lynch, James F.	R. C.	Homrighouse, Fredrick M.	Presby. (USA).
Manny, William L.	Meth.	Horlacher, Amos B.	Meth.
Marse, John J.	Presby. (US).	Keiser, Victor H.	Cong.
Maxwell, John L.	R. C.	Lambe, John J.	R. C.
McDermott, Charles J.	R. C.	Lane, William P.	R. C.
Morrill, Clinton L.	P. E.	Mann, Duncan E.	P. E.
		Mettling, Carl G.	Meth.
		Miller, Harlon M.	Luth.
		#MacNeill, Harold A., to USN	Bap. (N).
		McCracken, Kenneth W.	Presby. (USA).
		Novak, Alfons	Bap. (S).
		Oakley, Rufus W.	Presby. (US).
		Reeves, Willard H.	Presby. (USA).
		Smith, Harry S.	R. C.
		Smith, Roy C.	Presby. (USA).
		Strum, George C.	Luth.
		Sullivan, John J.	R. C.
		Tolo, Arthur J.	Luth.
		Tupper, Ralph E.	Bap. (N).
		Walsh, Edmund C.	R. C.
		Wiggins, William A., Sr.	Bap. (S).
		Yost, Robert DeW.	Meth.
		Zehner, Carl G.	Luth.



Bittinger, John B.	Presby. (US).	Acheson, Samuel I.	U. Presby.
Boylan, Bernard R.	R. C.	Baum, Albert G.	Jewish.
Bryant, Wylie R., to USN	Presby. (Cumber- land).	Bond, Beverly E.	Meth.
Buchholtz, Paul H.	Luth.	Bracey, John W.	Presby. (USA).
Carlsen, Verner N.	Luth.	Buckley, Clement W.	R. C.
#Carpenter, Howard McK.	Meth.	Busby, Austin J.	R. C.
Carter, Ernest L.	Meth.	Bush, Frederick F., Jr.	P. E.
Croyle, Robert R.	Meth.	Casey, Horace C.	Presby. (USA).
Darsie, William W.	Presby. (USA).	Charters, Lloyd S.	P. E.
Dawson, Lewis H.	Bap. (S).	Clark, John R., Jr.	Unit.
Fribley, Robert W.	Meth.	Clements, James P.	P. E.
George, Robert A.	P. E.	Cooke, Francis T.	Cong.
Gibson, Thomas B.	Bap. (S).	Craven, Gus J.	Presby. (US).
Green, Justus C.	Meth.	Creitz, George A.	Evan. and Ref.
Grissom, William A.	Cong.	Crowell, John McE.	Presby. (US).
Grzybek, Walter F.	R. C.	Dillon, Dennis D.	R. C.
Hann, Paul M.	Meth.	Dupuis, John M.	R. C.
Hartung, Charles C., to USN	Meth.	Fayne, Thomas M.	R. C.
Lew, Edward L.	R. C.	Frederickson, Ronald D.	Presby. (USA).
Mayo, Louis A.	Disc.	Griffiths, John E.	P. E.
Michels, Gordon A.	R. C.	Henck, Louis W.	Meth.
Nance, John B.	Disc.	Keeley, Alban F.	R. C.
Newburg, Carl S.	Presby. (USA).	Kennedy, David R.	Presby. (USA).
Oik, Alphonsus J.	R. C.	Kinsman, Frank L.	Presby. (USA).
Pactznick, Melanchton P.	Luth.	#Lambert, Robert S.	P. E.
Page, Charles E.	Cong.	Larsen, William	Luth.
Patton, Alton O.	Bap. (S).	Leppard, LeRoy D.	Bap. (S).
Pearce, George F., Jr.	Meth.	Leypoldt, Frederick C.	Ref.
Prasse, Edgar G.	Evan. and Ref.	Lindquist, Loren M., to USN	P. E.
Rechter, John M.	Luth.	McCullough, John "B"	Luth.
Schmitt, Albert S.	Meth.	McGarry, Francis J.	R. C.
Sykes, John M., Jr.	Bap. (S).	McGee, Harold F.	Meth.
Taylor, James C.	Bap. (S).	McMahon, Terrence P.	R. C.
Wynkoop, Charles K.	Luth.	Mark, Thomas M., 1917	Univ.

## 8-43 26 April-21 June (38)

#Alexander, John L., 1917	Meth.	Meas, Robert M., 1917	Presby. (USA).
Anderson, Frederick N.	Meth.	Melzer, Harold "D"	Meth.
Bina, Edwin J.	R. C.	Mood, George H.	Meth.
Bowie, George A.	Presby. (USA).	Mulligan, Edward C.	R. C.
Braund, Eric T.	Meth.	Myrose, John W.	Presby. (USA).
Buckey, Harold E.	Meth.	Nyrose, John J.	R. C.
Callan, John B.	R. C.	O'Brien, Cornelius M.	R. C.
Carr, Edwin F.	R. C.	Rankin, Stewart J.	U. Presby.
Chamberlin, Clarence A., Jr.	Meth.	Reilly, Godfrey J.	R. C.
Churchill, Francis J.	R. C.	Scheidemante, Harry J.	Presby. (USA).
Collier, Edward M.	Bap. (S).	Scott, Alexis W.	R. C.
Conway, Michael J.	R. C.	Secombe, Alfred B.	P. E.
Cooney, William J.	R. C.	Seibert, Luther Y.	Luth.
Downey, Morgan A.	R. C.	Shaw, Donald V.	Meth.
Grigg, Womble Q.	Meth.	Swartzwelder, William M.	Presby. (USA).
Hauey, Plummer R.	Presby. (USA).	Sweet, Lufay A.	Presby. (USA).
Hayes, Peter F.	R. C.	Szczepanik, John M.	R. C.
Higgins, James J.	R. C.	Thomas, William C.	Presby. (USA).
Kerr, James P.	R. C.	Tolo, Modolf W.	Luth.
Lynch, Joseph M.	R. C.	Trower, William J.	R. C.
MacQueen, Malcomb J.	Bap. (N).	Tucker, Bruce G.	Presby. (USA).
McHenry, John E.	R. C.	Walthers, James A.	Presby. (USA).
McLeod, James C.	Presby. (USA).	White, Walter H.	Bap. (N).
McVeigh, Francis J.	R. C.		
Milne, George MacL.	Cong.		
Morrill, Grant, A. Jr.	P. E.		
Mulloy, Sylvester J.	R. C.		
Murray, Alfred L.	Bap. (N).		
Naughten, Gabriel J.	R. C.		
Regan, Joseph P.	R. C.		
Ryan, Henry A.	R. C.		
Sanders, Ray H.	Meth.		
Sargent, Stanley M.	Cong.		
Scott, Harold A., to USN	Presby. (USA).		
Shea, George E.	R. C.		
Spradling, David E.	Meth.		
Warner, Glen M.	Meth.		
Weed, Lyle A.	Meth.		

## Class 10-43 24 May-18 July (46)

Adams, Philip C.	Presby. (US).
Alexander, William A.	Presby. (USA).
Anderson, Arthur R., to USN	Bap. (N).
Arthur, James W.	Meth.
Beecher, William C.	Meth.
#Boyd, Bernard H.	Presby. (US).
Cherniak, Solomon "E"	Jewish.
Clark, Gerard J.	R. C.
Craft, Luther B., 1940.	Meth.
Crotty, John F.	R. C.
Danneker, Carl J.	R. C.
Devlin, Joseph M.	R. C.
Edwards, James J.	R. C.
Foley, John L.	R. C.
Franklin, Sam H.	Presby. (USA).
Gerber, Joseph I.	R. C.

Glynn, Thomas F.	R. C.	Vineyard, LeRoy J.	R. C.
Gray, Clell C.	Meth.	Woodall, William R.	Meth.
Handran, Ralph E.	R. C.		
Howard, Joseph T.	Bap. (S).		
Jones, John L.	Meth.		
Kilpatrick, Marion C.	U. Presby.		
Kress, Justin A.	R. C.		
Lenihan, Joseph C.	R. C.		
Mackin, William H.	R. C.		
Matustik, Frank L.	R. C.		
McCormick, James D.	Presby. (USA).		
McGrath, James R.	R. C.		
McGrath, Timothy J.	R. C.		
Morrison, Davis MacN.	Presby. (US).		
Pilliod, Francis B.	R. C.		
Randall, Louis C.	Meth.		
Ray, Samuel H.	R. C.		
Sullenberger, Carl L.	Cong.		
Sullivan, Cornelius O.	R. C.		
Swartz, Louis M.	Presby. (USA).		
Thomas, Robert L.	Presby. (USA).		
Thomson, Paul V.	P. E.		
Varner, Carroll H.	Meth.		
Walsh, Philip X.	R. C.		
Walter, John Henry, to USN.	R. C.		
Ward, Thomas P.	R. C.		
Westhafer, William J.	Presby. (USA).		
White, Eric L.	Bap. (N).		
Williams, Ernest H.	P. E.		
Wold, Waldo R.	Luth.		

Class 12-43 21 June-15 August (53)

Allwardt, Henry A.	Luth.
Arnold, John F.	Bap. (S).
Barney, Roger W.	P. E.
Berg, George K.	Luth.
Berman, Morton M.	Jewish.
#Black, Franklin C.	U. Presby
Black, Raymond P.	P. E.
Burns, John T.	Presby. (USA).
Buzek, Joseph J.	R. C.
Catton, William R.	Cong.
Connolly, James C.	R. C.
Davis, Daniel K.	P. E.
Davison, Vernon	Bap. (S).
Dolan, James A.	R. C.
Dooley, Howard B.	Presby. (USA).
Duggan, Vincent J.	R. C.
Duncan, Bert L.	Bap. (S).
Eckel, Malcolm W.	P. E.
Evans, Bruce W.	Presby. (USA).
Halbmaier, John U.	R. C.
Hargraves, Leo A.	R. C.
Hartzel, Godfrey, W. J.	P. E.
Hupp, Robert P.	R. C.
Iverson, Halvor E.	Presby. (US).
Johnson, Birger J. C.	Luth.
Kelly, Thomas J.	R. C.
Kent, Ernest D.	Quaker.
Lewis, Marcus S.	Luth.
McNair, Edward	P. E.
Montgomery, John N.	Presby. (USA).
Nolan, Rudolph E.	R. C.
Obrestad, Harold L.	Luth.
Reed, John T.	Presby. (US).
Regan, John F.	R. C.
Sadlowski, Erwin L.	R. C.
Sartelle, Preston O.	Presby. (US).
Schriever, Edward J.	R. C.
Slavin, William M.	R. C.
Spiegelhalter, George B.	R. C.
Stuart, Albert R.	P. E.
Thompson, James N.	R. C.
Tittmann, George F.	P. E.
Toulman, Robert S.	R. C.
Trussell, Gerald W.	Bap. (S).
Tuxbury, Vernon W., to USN.	Bap. (N).

Beger, Melvin A.	Meth.
Bell, Ivan B.	Bap. (N).
Bentley, John R.	P. E.
Burke, James F.	R. C.
Chervenak, Aloysius J.	R. C.
Coates, Patrick W.	R. C.
Cooper, Sidney B.	Bap. (N).
Davison, Clarence E.	Presby. (USA).
Eyraud, Joseph L.	R. C.
Farrell, Charles J.	R. C.
Fraher, Daniel W.	R. C.
Gatlin, Grimes W.	Meth.
Gearty, Patrick W.	R. C.
Gittelsohn, Roland B.	Jewish.
Gregory, Kermit C.	Meth.
Gruss, Gilbert H.	R. C.
Hiss, Martin C.	R. C.
Huels, Joseph H.	R. C.
Johnson, John C.	Presby. (US).
Kelly, James J.	R. C.
Kettelle, John B.	Cong.
Knorr, Alfred F. C.	Luth.
Levinson, Burton "E"	Jewish.
Lowell, Stanley.	Meth.
Lusk, Alpheus M.	Cong.
MacInnes, Michael J. H.	R. C.
McLean, Charles E., Jr.	Presby. (US).
Mahedy, Brian D.	R. C.
Moffett, Lloyd V. C.	Meth.
Moore, Gerald T.	R. C.
Moore, James F.	Presby. (USA).
Moore, Karl H.	Bap. (S).
Murphy, Francis C.	R. C.
Nelson, Frederic N.	Cong.
Odum, Vincent L.	Meth.
Patton, Luther A.	Meth.
Pennington, Chester A.	Meth.
#Poindexter, Early W., Jr.	P. E.
Ranck, James G.	Meth.
Rawles, Ira H.	Presby. (US).
Sargent, Gerald H., to USN	Meth.
Sennott, Thomas F.	R. C.
Sheehan, John J.	R. C.
Shell, John L.	Presby. (USA).
Smith, Robert W.	Meth.
Talbott, Norbert G.	Meth.
Tobin, William D.	R. C.
Toomey, Michael A.	R. C.
Townsend, Willis B.	Presby. (USA).
Turner, Eugene A., Jr.	Cong.
Weltge, Frederick J. W.	Evan. and Ref.
Worth, Charles W.	Presby. (US).
Yavorsky, James A.	R. C.

Class 13-43 including some (S) 21 June-12 September (28)

Appleyard, Robert B.	Meth.
Austin, Henry E., to USN.	Bap. (N).
Bowman, Paul J.	Meth.
Critz, Wiley H.	Meth.
Fike, Charles E., Jr.	Meth.
Flint, Cort Ray.	Bap. (S).
Freeman, Allen "J"	Bap. (S).
Godwin, Clarence E.	Bap. (S).
Goe, Wallace C.	Bap. (S).
Holcomb, Walter L.	Meth.
Jamison, Wallace N.	U. Presby.
Peterson, Adolph L.	Cong.
Phillips, James D.	Presby. (US).
Philpott, Harry M.	Bap. (S).
Price, James L., Jr.	Presby. (US).
Priggar, William, Jr.	Bap. (N).
Ragle, Herbert D.	Meth.

Rennie, William A., to USN.	Meth. (Primitive).	Dowey, Edward A., Jr.	Presby. (USA).
Rice, Joseph S.	Presby. (US).	Ellingson, Richard H.	Luth.
Roberts, Theoderic E.	Presby. (US).	Elster, Walter L.	Luth.
Roth, Paul L.	Luth.	Evans, Robert P.	Bap. (N).
Sneary, Earl D., to USN.	Meth.	Felder, George, Jr., to USN.	Luth.
Stumpf, Samuel E.	Bap. (N).	Gee, Thomas S.	Presby. (USA).
Swinson, Jesse L., to USN.	Meth.	Harter, Richard L., to USN.	Presby. (USA).
Van Meter, Herbert E.	Cong.	Hayward, John F.	Unit.
Whallon, John M.	Presby. (USA).	Hedinger, Richard B.	Presby. (USA).
Wilkinson, David E., to USN.	Presby. (US).	Hovland, Clarence W.	Cong.
Williams, Denny DuB.	Meth.	Hulick, William A.	Presby. (USA).
		Johnson, Winfield V.	Luth.
		Jones, Robert "Q"	Bap. (N).
		Kelly, James H.	Bap. (S).
		Kennedy, Leland M., Jr.	Presby. (US).
		Kurrie, Bruce A.	Presby. (USA).
		Leinberger, Hugo.	Evan. and Ref.
		McCabe, Joseph "E"	Presby. (USA).
		McGeary, William R., Jr.	U. Presby.
		Mall, Carlton H. J.	Luth.
		Marsh, Frederick W.	Meth.
		Morgan, Raymond.	Bap. (S).
		Nofsinger, Jack R.	Bap. (N).
		Noland, Robert T.	Bap. (N).
		O'Conner, Donald R.	Meth.
		Ogden, Harold L.	Presby. (USA).
		Oliver, Algernon M., to USN.	Meth.
		Papke, Earl R.	Luth.
		Pillsbury, John.	Cong.
		Pipho, Edmund W., to USN.	Luth.
		Rainwater, Roland W.	Meth.
		Rammler, Clayton T.	Evan. and Ref.
		Reeves, George P., to USN.	Cong.
		Rice, Russell F.	Presby. (USA).
		Richardson, Leonard A., Jr.	Bap. (S).
		Roberts, David E.	Presby. (USA).
		Rose, Robert B.	Bap. (N).
		Ruleman, Robert N., to USN.	Meth.
		Samek, Frederick G.	Presby. (USA).
		Schneck, Robert J., to USN.	Luth.
		Smith, Gerald T.	Bap. (S).
		Sorensen, Halfdan W.	Luth.
		Spitzer, Julian W.	Presby. (US).
		Stamper, Robert L., to USN.	Presby. (US).
		Storey, James B.	Presby. (US).
		Torvik, Torval Gunerius.	Luth.
		Turner, Arthur B.	Bap. (S).
		Wilbur, Marvin C.	Presby. (USA).
		Williamson, Robert T.	Presby. (USA).
		Yearick, Homer F.	Evan. and Ref.

Class 14-43 5 July-29 August (48)

Adams, Francis P.	R. C.		
Allison, Winthrop T.	Presby. (USA).		
Amtoewer, Harry W.	Meth.		
Barry, Joseph T.	R. C.		
Bauman, Charles E.	R. C.		
Beane, Raymond A.	R. C.		
Bobo, John L.	Bap. (S).		
Bungarner, George W.	Meth.		
Carter, Thomas L.	R. C.		
Cashuan, John T.	R. C.		
Clifford, Charles W., to USN.	R. C.		
Cunningham, Harold R.	Meth.		
Currens, Wilbur C.	Luth.		
Diemer, Charles J.	R. C.		
Doland, Frank R.	Meth.		
Foley, Maurice W.	R. C.		
#Forst, Marion F.	R. C.		
Fox, Thomas "G"	R. C.		
Galloway, Chester A.	Presby. (USA).		
Gorman, Thomas F.	R. C.		
Hebert, Lucian A.	R. C.		
Hill, Lester A.	Cong.		
Jacobson, Nolan P.	Meth.		
Jarrett, Earl M.	R. C.		
Johnson, Arthur "S"	Luth.		
Johnson, Itys V.	Meth.		
King, Francis L.	R. C.		
Kleintjes, John B.	R. C.		
Lampe, Joseph H.	Presby. (USA).		
Landeck, Frederick J.	Luth.		
Lee, Alvin J.	Bap. (S).		
McNelis, Francis P.	R. C.		
Morton, Frank R., to USN.	Luth.		
Plauche, Martin L.	R. C.		
Propp, Harold L.	Bap. (N).		
Reddington, John A.	R. C.		
Richmond, Herschell H.	Disc.		
Romstad, Alf E.	Luth.		
Rosenberg, Leon W.	Jewish.		
Shankman, Jacob K.	Jewish.		
Sheridan, James M.	R. C.		
Smeltzer, Wallace G.	Meth.		
Smith, Charles L.	Bap. (N).		
Stanley, John J.	R. C.		
Stephenson, Charles I.	Disc.		
Wood, Raymond D.	Luth.		
Worthington, John W.	Meth.		
Zinnen, Oliver P.	R. C.		

Class 15-43 (S) 5 July-26 September (63)

Anderson, Norman G.	Luth.		
Baumann, Glenn E.	Evan. and Ref.		
Blythe, Norman L.	Bap. (S).		
Boardman, Herbert D.	Presby. (USA).		
Bollinger, Edward E., Jr.	Bap. (N).		
Brosius, George R., to USN.	Luth.		
Carlson, John E. V.	Presby. (USA).		
Caviness, Woodrow D.	Meth.		
Clayborne, Richard B.	Disc.		
Clupper, Darwin D.	U. Breth.		
Costanzo, Michael R.	Presby. (USA).		
Dillenberger, John P.	Evan. and Ref.		
Ditmer, Merlin A., Jr.	Presby. (USA).		

Class 16-43 19 July-12 September (52)

Azlein, Arthur A.	Disc.		
Bazell, Solomon M.	Jewish.		
Buckley, Neil M.	R. C.		
Chernansky, Gustav J.	Luth.		
Cunningham, Luke L.	R. C.		
Deibler, Walter E.	U. Breth.		
Downing, Michael G.	R. C.		
Druffel, Henry A.	R. C.		
Elliott, Arthur P.	R. C.		
Ellis, Neal W.	Bap. (S).		
Felton, Howard M.	Meth.		
Franklin, Marvin A., Jr.	Meth.		
Golovensky, David I.	Jewish.		
Grimm, Carl A. O.	Evan. and Ref.		
Hatch, Chalmers U.	Presby. (US).		
Holloway, Judson B.	Bap. (N).		
Hiley, Herman.	Bap. (S).		
#Jones, Allen.	Presby. (US).		
Kapalczynski, Eugene J., to USN.	R. C.		
Knott, John C.	R. C.		
Kurtz, Abram G.	Presby. (USA).		
McCabe, William J.	R. C.		
McCann, Roger L.	R. C.		
McDonald, James F.	R. C.		
Mann, Clifford J.	Meth.		

Miller, Robert S.	Unit.
Moreau, Aurelien L.	R. C.
Murray, Daniel J.	R. C.
Nelson, Victor B.	Presby. (USA).
Nicholson, Ralph H.	Meth.
Phillips, Wendell "A"	Jewish.
Regan, Michael F.	R. C.
Revering, Leo E. A.	R. C.
Rickel, Elihu H.	Jewish.
Robb, Fred E.	Presby. (USA).
Rohrs, Henry J.	Cong.
Sexton, John J.	R. C.
Sharpe, Charles N., Jr.	Presby. (USA).
Sherman, Arthur M., Jr.	P. E.
Sherry, Martin F.	R. C.
Shulman, Albert M.	Jewish.
Smith, William M.	Disc.
Soskin, Samuel D.	Jewish.
Studzinski, Lambert V.	R. C.
Swann, Sydney C., Jr.	P. E.
Tatum, Horace O.	Bap. (N).
Thomas, George E., to USN	Meth.
Upson, Charles B.	P. E.
Wagers, Charles H.	Disc.
Wagner, Paul J.	Meth.
Whitford, Clarence F.	R. C.
Zimcrlc, Joseph C.	R. C.

Class 17-43 2 August-26 September (36)

Barry, Donald L.	R. C.
Bohrer, Raymond E.	R. C.
Booth, Luther L.	Meth.
Booth, Osborne	Disc.
Bruns, Bruno	Ref.
Budd, Allen C., to USN	Meth.
Cohn, Morton J.	Jewish.
Colvin, Edwin E.	Bap. (S).
Considine, Arthur G.	R. C.
Cooper, Bertram C.	P. E.
Decker, Harold	Chris. Ref.
Donnelly, Francis J.	R. C.
Drummy, Clair C.	R. C.
Flynn, Leo J.	R. C.
Foltz, Cletus H.	R. C.
Freeman, William L.	Meth.
Griswold, Walter H.	Disc.
Holland, Charles F.	Luth.
Holtrop, Elton J.	Ref.
Jordan, Daniel M., to USN	Meth.
McCall, John T.	R. C.
Mannion, Francis P.	R. C.
Martin, Myron F.	R. C.
#Murphy, Garrett F. X., 1917	R. C.
Nels, Vincent A.	R. C.
O'Malley, John B.	R. C.
Organ, William J.	Presby. (USA).
Quinn, James A.	R. C.
Schalk, Edward L.	Presby. (USA).
Simpson, Berry B.	P. E.
Stevenson, William R., to USN	Presby. (USA).
Sullivan, Joseph M.	R. C.
Townsend, Roy W.	Presby. (USA).
Valbracht, Louis H.	Luth.
Vierling, Walter J., to USN	Luth.
Wilkes, Jack S.	Meth.

Class 18-43 16 August-10 October (43)

Allender, Byron E.	Presby. (USA).
Beale, Alfred P.	Meth.
Bean, George M.	P. E.
Berhenke, Carl H.	Luth.
Brady, Duane A.	R. C.
Breich, John D.	Meth.
Caughcy, Dnnald R., to USN	Presby. (USA).
Clayton, John R.	Meth.
Decady, John P.	R. C.

Dearing, Frank P., Jr.	P. E.
Doll, Raymond P., to USN	R. C.
Failing, Loraine A.	Luth.
Ferris, James S., to USN	Meth.
Foley, James F.	R. C.
Goode, Leonard T.	R. C.
Hobkirk, Walter R.	Presby. (USA).
Jones, Vernon L. S.	P. E.
Katt, Peter	Presby. (US).
Kobel, Joseph J.	R. C.
Lacy, Graham G.	Presby. (US).
Lancey, William L.	Meth.
Marchino, Louis H., to USN	R. C.
Muntsh, Albert J.	R. C.
Oldman, John, Jr.	Presby. (USA).
Ozalas, Michael C.	R. C.
Popell, Charles W.	R. C.
#Shute, Olin Y.	Meth.
Sielken, Marvin F. H.	Luth.
Slafkosky, Andrew L.	R. C.
Smigelskis, Michael P.	R. C.
Steele, Ralph C.	Meth.
Stock, Frederick A.	R. C.
Strassel, Malcolm B.	R. C.
Sveom, Freeman O.	Luth.
Trodd, Joseph P., to USN	R. C.
Wagner, Paul P.	R. C.
Ward, Brian R.	R. C.
Ward, William J.	R. C.
Whalen, John S.	R. C.
Whitaker, James C.	Meth.
Wicelinski, Rufus J.	R. C.
Wolf, August J.	R. C.
Wright, William E.	Disc.

Class 19-43 30 August-24 October (33)

Beery, Solomon F.	Church of God.
Bennett, Wilson	Presby. (USA).
Bodie, Thomas H.	R. C.
Bugler, Joseph T.	R. C.
Cahill, Richard A., to USN	R. C.
Coldren, Charles M., Jr.	P. E.
Coppenger, Raymond A.	Bap. (S).
Costello, John A.	R. C.
Dollenmayer, Raymond J.	Presby. (USA).
Dugan, John R.	U. Presby.
Eulberg, John J.	R. C.
Jacobson, Lloyd E.	Luth.
Keating, Robert G.	R. C.
Kelly, Gerald G.	R. C.
Kopp, John W., 1942	Bap. (S).
Lampe, Willard V.	Presby. (USA)
McAuley, James J.	R. C.
McMahon, Thomas G.	R. C.
Maier, Joseph J.	R. C.
Marlin, James W.	Meth.
#Martineau, Paul H.	R. C.
Murphy, William J.	R. C.
O'Dea, James F.	R. C.
Olberding, Evaristus B.	R. C.
Preston, Andrew C.	Presby. (USA).
Ryan, Joseph P.	R. C.
Schmitt, Peter A.	R. C.
Sheets, Davis E.	Disc.
Siskin, Edgar E.	Jewish.
Stover, Nevin B.	Luth.
Tuohy, Thomas J.	R. C.
Tyte, Wilbur H.	Meth.
Wissert, John P.	R. C.

Class 20-43 13 September-7 November (32)

Bonn, John L.	R. C.
Borrelli, Henry A.	R. C.
Calkins, LeRoy J.	R. C.
Chappell, Van N.	Meth.
Cragen, Damian B.	R. C.



Fuytack, Gervase L.	R. C.
Gallagher, Joseph P. F.	R. C.
Gill, John B., Jr.	Meth.
Gist, Joseph A.	Meth.
Hatch, Paul N.	R. C.
Hederman, Thomas J.	R. C.
Hultsch, David S.	Meth.
Kuolt, Milton G.	Luth.
LeMay, Alphonse A.	R. C.
McGoldrick, Joseph E.	R. C.
Meagher, William J., to USN	R. C.
Mixon, Randle R.	Bap. (S).
Paczocha, Ignatius J.	R. C.
Pickett, Joseph C.	Meth.
Richardson, Vernon B.	Bap. (S).
Ryan, Joseph T.	R. C.
Schadeberg, Henry C.	Meth.
Schiavone, Seraphin N.	R. C.
Skehan, Philip C.	R. C.
Turner, William H.	R. C.
Vogler, Bernard E.	R. C.
Weeks, Daniel E.	Presby. (USA).
Welch, Niles T.	R. C.
Weston, Robert T.	Unit.
Wiley, Samuel E., Jr.	R. C.
Wolf, Brendan J.	R. C.
#Zetterholm, Karl E.	Luth.

Class 21-43 27 September-21 November (24)

Bourdow, Anthony C.	R. C.
Brewer, Scott T.	Presby. (USA).
Christensen, Rex L.	L. D. S.
Cronin, Robert J.	R. C.
Goulder, Ernest P.	Meth.
Heim, Kenneth E.	P. E.
#Keimel, Arthur	Cong.
Kelly, Francis J.	R. C.
Killin, Kenneth D.	Presby. (USA).
Lechler, Louis R.	Luth.
Loneragan, Vincent J., to USN	R. C.
McManus, Thomas H.	R. C.
McShane, Roger B.	Presby. (USA).
Murphy, Henry F.	R. C.
Myers, Richard A.	Meth.
Palmer, Kenneth L.	Cong.
Scully, Bede	R. C.
Soderberg, Herman E.	Luth.
Stretch, Robert N., to USN	P. E.
Suaver, Charles F.	R. C.
Tibbitts, Forrest D.	Meth.
Varden, Joseph P.	R. C.
Wood, Frank H. E.	Presby. (USA).
Wylie, Samuel J.	Presby. (USA).

Class 22-43 11 October-5 December (43)

Archibald, Albert G.	Meth.
Bailey, Scott F.	P. E.
Bek, William B.	Luth.
#Colwell, Hollis W.	P. E.
Cooper, Clark R.	Meth.
Creighton, William F.	P. E.
Dwyer, William M.	R. C.
Fortenberry, Luther V.	Bap. (S).
Frawley, William F. R.	R. C.
Fryling, John J.	R. C.
Gresham, John	Ref.
Ireland, Raymond J.	Meth.
Kelly, Leo F.	R. C.
Kennedy, Maurus J.	R. C.
Kircher, Jerome G.	R. C.
Knapp, Urban C.	R. C.
Lee, John D., Jr.	Meth.
Leeman, Judson S.	P. E.
McCauley, Leo P.	R. C.
Maring, Joseph	R. C.
Menges, Harold F., to USN	Bap. (S).

Mers, Bernard H.	R. C.
Miller, Ernest D., to USN	Bap. (N).
Minor, Clyde G.	Bap. (N).
Munday, Daniel P.	R. C.
Norton, James E.	R. C.
O'Neill, William F.	R. C.
Ouellette, Leo J. F.	R. C.
Owings, Harry E., Jr., to USN	P. E.
Phillbin, Romual E.	R. C.
Pratt, Robert W.	Bap. (S).
Prickett, Albert D., to USN	Bap. (S).
Pruitt, Robert B.	Meth.
Reynolds, Stephen M.	Presby. (USA).
Robinson, Charles A.	R. C.
Stockman, Harold V.	R. C.
Tessier, Charles H.	R. C.
Urban, Alexius T.	R. C.
Ward, Arthur B.	P. E.
Wentzel, Bernard E.	Luth.
Whalen, Leslie G.	R. C.
Wilson, Robert S.	Cong.
Zok, Lawrence A.	R. C.

Class 23-43 11 October 1943-2 January 1944 (28)

Albertson, Cyrus G.	Meth.
Atkinson, Ralph W.	Meth.
Brehant, Lewis M.	Bap. (N).
#Bynum, Eugene McC.	Bap. (S).
Cooper, Jack	Presby. (USA).
Danberg, Neil B.	Cong.
Dierks, William T., to USN	Luth.
Ernstmeyer, Milton S., to USN	Luth.
Fagan, James H.	Meth.
Faris, William W.	Presby. (USA).
Fowler, Daniel W.	Bap. (N).
Fritz, Alfred L.	Presby. (USA).
Hambrick, Edwin G.	Meth.
Jackson, George D.	Presby. (US)
Lec, John P.	Bap. (N).
Linn, Edmund H.	Bap. (N).
Mackay, Donald M.	Meth.
McWhirter, Edgar P.	Meth.
Meier, Kermit L., to USN	Meth.
Mitchell, Thomas G.	Meth.
Myerscough, Joseph J.	Presby. (USA).
Porter, Harold T.	Meth.
Ramseth, Rudolph A.	Luth.
Schmeiser, Albert E., Jr.	Presby. (USA).
Sparks, Lemucl C.	Luth.
Stringfellow, Denver C., Jr.	Bap. (S).
Webber, Wilbur N.	Bap. (N).
Wilson, Robert K., to USN	Meth.

Class 24-43 25 October-19 December (23)

Ackley, Charles W.	Meth. (Free).
Breen, William F.	R. C.
Byrne, William L.	R. C.
Cullinan, James J.	R. C.
Desrosiers, Francis L.	R. C.
Donohue, James P.	R. C.
Edmunds, Leland N.	Presby. (US).
Fox, Charles	R. C.
Gartrell, Ethelbert H.	Presby. (US).
Juba, Peter J. J.	R. C.
Koepf, Walter E.	Luth.
LaSor, William S.	Presby. (USA)
Lynch, William L.	Bap. (S).
Maher, Thomas F.	R. C.
Mattingly, Lewis E.	Meth.
Nellipowitz, Roger	R. C.
Simon, Henry J.	R. C.
Smith, George L.	R. C.
#Smith, John R.	Presby. (US).
Stamm, Albert L.	R. C.
Stamm, Leo A.	R. C.
Swienicki, Benitus R.	R. C.
Willey, John S.	P. E.

Class 25-43 8 November 1943-2 January 1944 (22)

Butler, Robert W.	Meth.
Davis, Walter J., to USN.	Bap. (S).
Deasy, James J.	R. C.
Ehrhardt, Charles R.	Presby. (USA).
Galliger, Paul P.	R. C.
Gillmet, Lloyd R.	P. E.
Holloway, Fred M.	Presby. (USA).
Howes, Teddy T.	Meth.
Laudenslager, Wilbur M.	Luth.
Lewis, Henry D.	Meth.
McCarthy, David W.	R. C.
Murphy, Robert L.	Bap. (S).
Poulin, Philip P.	R. C.
Reilly, George W.	R. C.
Rhein, Francis B.	P. E.
Riggle, Arma G.	Luth.
Tobin, Matthew A.	R. C.
#Travis, Frank D.	Presby. (USA).
Umberger, Grant J.	U. Breth.
Walsh, Romuald J.	R. C.
Weeks, William P.	P. E.
Zgodzinski, Ronald R.	R. C.

Class 26-43 22 November-16 January (18)

Barrett, Benson C.	Meth.
Billy, "J" A.	Luth.
Burk, Lawrence W., to USN.	R. C.
Dalcy, John J.	R. C.
Farr, Harry P.	Presby. (USA).
Fifeild, Harry A.	Presby. (US).
Gannon, James J.	R. C.
Goodill, Robert D.	R. C.
Haller, Joseph S.	R. C.
#Henderson, Vernon N.	Meth.
Holmberg, Leonard W.	Luth.
Katterbenrich, Emanuel J.	Luth.
Reese, David W., Jr.	Meth.
Schneider, Herman D.	R. C.
Sheehy, John J.	R. C.
Sheldahl, Milford J.	Luth.
Wallace, John J.	R. C.
Walsh, Vincent A.	R. C.

Class 27-43 6 December 1943-30 January 1944 (17)

Belford, Lee A.	P. E.
#Butt, Holt F.	P. E.
Caldwell, Charles W.	Meth.
Follansbee, Merrill M., Jr.	Presby. (USA).
Glasser, James C.	Meth.
Hamerson, John L. A.	Presby. (USA).
Horvath, Stephen G., to USN.	R. C.
Johnson, Leonard K.	Luth.
Kelly, Eugene B.	R. C.
Kimmel, Elmer LeR.	Meth.
Lorenz, Joseph F.	R. C.
Mullendore, Franklin K., Jr.	Presby. (USA).
Rosenberger, Frank A.	Evan. and Ref.
Scholl, Richard T.	Meth.
Springfield, Worley T.	Meth.
Williams, John A., to USN.	Presby. (USA).
Wooldridge, Oscar B., Jr.	Meth.

Class 28-43 20 December-13 February (27)

Boyle, Regis J.	R. C.
Casey, Francis J.	R. C.
Curtis, John L.	Bap. (S).
Davidson, Adam H., Jr.	Presby. (US).
Elliott, Calvin H., Jr.	P. E.
Elliott, Robert E.	Meth.
Falque, Ferdinand C.	R. C.
Fenstermacher, Harry F., to USN.	Evan. and Ref.
Forsythe, Paul J.	Bap. (S).
Grant, Joseph P.	Bap. (S).

Holland, Jerome P.	R. C.
Kerrigan, Dennis R.	R. C.
Kring, Walter D.	Presby. (USA).
Lifschitz, Emanuel L.	Jewish.
Lynch, John F.	R. C.
McCabe, Ward D.	Presby. (USA).
O'Callaghan, Louis T.	R. C.
O'Donnell, Kenan W.	R. C.
Patterson, Gail A.	Bap. (N).
Reardon, John J.	R. C.
Richter, Thomas J., to USN.	Luth.
Robinson, Charles M., Jr.	Presby. (US).
Rubenstein, Byron T.	Jewish.
Ruggles, Wilbur D.	P. E.
Schulze, Gustave A.	Meth.
#Tinklenberg, Anthony A.	Ref.
Tschantz, Joseph J.	R. C.

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Class 1-44 3 January-27 February 1944 (18)

Carroll, Thomas F.	P. C.
Cloutier, Clement J.	R. C.
Colyer, Clifford H.	Meth.
D'Angelo, Samuel E.	R. C.
Donohoe, John M.	R. C.
Eppert, Earl C.	Disc.
Gosnell, Harold "C"	P. E.
Hammond, Joseph F.	R. C.
Kendall, Ernest P.	Meth.
McLaughlin, James D.	R. C.
Nicolaus, Eugene T.	R. C.
O'Brien, Michael D.	R. C.
Orr, Willfred "I"	Cong.
Osborne, Francis M.	R. C.
Picifier, Henry W.	Luth.
#Pick, Louis	R. C.
Senft, Cletus A.	Luth.
Tinklenberg, Richard J.	Presby. (USA).

Class 2-44 17 January-12 March (15)

Burns, John J., to USN.	R. C.
Collins, Claude R.	Meth.
Culley, Erwin G.	Presby. (US).
Follard, James F.	R. C.
Kleman, Sylvester H.	R. C.
McPherson, John B., to USN.	Presby. (USA).
Manwell, Richard F.	Cong.
Massengale, Robert G.	Meth.
Morrison, William A.	Presby. (USA).
Murray, Philip G.	Bap. (N).
Ruderman, Samuel S.	Jewish.
#Sanders, Paul S.	Meth.
Scafly, Harold J.	R. C.
Schmidling, Charles S.	Luth.
Smith, Marlin E.	Meth.

Class 3-44 31 January-26 March (21)

Adrian, Stephen J.	R. C.
Brink, Frederick W., to USN.	Presby. (USA).
Bryan, Richard A.	Presby. (USA).
Daly, Robert L.	R. C.
Elsca, Elmer	Presby. (USA).
Ferguson, Robert R.	Presby. (USA).
Finger, Homer E., Jr.	Meth.
Haggard, Gerstle M.	Meth.
Harper, John H.	Presby. (US).
Hemphill, Edward J., to USN.	Meth.
Kofflin, John D.	R. C.
Lawrence, Edgar F.	Presby. (USA).
McGratty, Arthur R.	R. C.
Masteron, Patrick J.	R. C.
#Mertz, William N.	Meth.
Nelson, Daniel J.	R. C.
Onorato, John F.	R. C.

Porter, William S.	Presby. (US).
Putnam, Raymond G.	Cong.
Upchurch, Percy B.	Bap. (S).
Wickersham, George W.	P. E.

Class 4-44 14 February-9 April (20)

Bogumil, Emil C.	R. C.
Bradley, Paul F., to USN	R. C.
Butler, Avery H.	Meth.
Campbell, John F.	R. C.
Estes, Carel O.	Bap. (S).
Harris, Charles D.	Presby. (USA).
Horejs, Charles J.	Presby. (USA).
Irwin, Allen L.	Cong.
Kearns, Bernard	R. C.
Kelly, John F.	R. C.
Lavery, Vincent B.	R. C.
#Looney, Edward P.	R. C.
Lutz, James W.	R. C.
McDonough, Louis V.	R. C.
Malone, John J.	R. C.
Sheridan, John E.	R. C.
Sherrill, Owen M.	Bap. (S).
Smith, John H.	R. C.
Tanscy, Arthur W.	R. C.
Warr, Samuel G.	Presby. (USA).

Class 5-44 28 February-23 April (28)

Bayne, Stephen F., Jr.	P. E.
Cadden, John P.	R. C.
Corbin, John C.	Presby. (USA).
Dallmann, Bertram H.	Luth.
Daly, Peter J.	R. C.
Durishin, John F.	R. C.
Gallagher, Donald S.	R. C.
Hamann, Edwin J.	R. C.
Hardman, George D.	P. E.
Lindemann, Walter J.	Presby. (USA).
Lowden, William G.	Meth.
McInenly, Joseph F.	R. C.
#McMillen, Gervase C.	R. C.
Manger, Vincent	R. C.
Masterson, Harold J.	R. C.
Montplaisir, Roland A.	R. C.
Nelson, Stanley	Bap. (N).
Nolan, William F.	R. C.
Peterson, Karl G., to USN	Luth.
Poznanski, Boguslaus T.	R. C.
Przewoznik, John A.	R. C.
Robers, Vincent G.	R. C.
Schroeder, John R.	Bap. (N).
Shanahan, Joseph P.	R. C.
Shannon, Philip P.	R. C.
Taylor, William A.	Bap. (S).
Tegler, Frederick H.	Presby. (USA).
Weiers, Wilfred W.	R. C.

Class 6-44 13 March-7 May (27)

Allen, Ezra L.	Meth.
Carlson, Harold M.	Evan.
Carper, Wood B., Jr.	P. E.
Clark, Edward L.	Bap. (S).
Creech, Donald G.	Disc.
#Czajkowski, Wencelous "A"	R. C.
Dutton, Rolland N.	Bap. (N).
Gilligan, Martin T.	R. C.
Gluck, Joseph C.	Bap. (N).
Grant, William J.	R. C.
Hoover, Paul R.	Luth.
Iley, Charles H., to USN	Meth.
Kennedy, Francis B.	R. C.
Lamb, Joseph P.	R. C.
LeBeau, Walter L.	R. C.
Long, Andrew C.	P. E.
Moore, Joseph P.	R. C.

Paul, James W., to USN	Meth.
Piening, Bernard H., Jr.	R. C.
Praisner, Aloysius F.	R. C.
Schulte, Maurice J.	R. C.
Showalter, Norbert F.	R. C.
Soerheide, Lester J.	Presby. (USA).
Van Handel, Erwin J.	R. C.
Waldrop, Robert S.	Presby. (USA).
Wheeler, George H., to USN	Meth.
Wright, John A.	P. E.

Class 7-44 13 March-4 June (26)

Ashey, Philip H.	Meth.
#Brown, Lloyd G.	Presby. (USA).
Carr, Daniel L.	Bap. (N).
Cleaves, Richard D., to USN	Bap. (N).
Corbin, Harry F., Jr.	Disc.
Deihl, Ralph I., Jr.	Presby. (USA).
Gallbreath, John H.	U. Presby.
Gartett, Francis L., to USN	Meth.
Gaskell, Benton S.	Cong.
Gensel, John	Luth.
Imbrie, Greer S.	Presby. (USA).
Kesler, Robert H.	Meth.
Lahr, Franklin E.	Evan. and Ref.
Leather, Jack	P. E.
Lyons, Earle V., Jr.	Presby. (USA).
Marsh, Jeff R.	Meth.
Moffett, James P. G.	Presby. (US).
Murray, George H.	Presby. (USA).
Robinson, Stewart P.	Presby. (USA).
Samuelson, John A.	Meth.
Sprunt, David W.	Presby. (US).
Stovall, James L.	Meth.
Underwood, James H.	Presby. (USA).
Wiest, Walter E.	Presby. (USA).
Williams, Oliver K.	Presby. (USA).
Wilson, George S.	Presby. (USA).

Class 8-44 27 March-21 May (20)

Andrus, Charles E.	Presby. (USA).
Cobbs, Howard C.	Presby. (USA).
Corrigan, Maurice F.	R. C.
#Dempsey, Leo A.	R. C.
Farrell, Chauncey V.	Presby. (US).
Finch, William C.	Meth.
Griffin, John P.	R. C.
Heaton, James F.	Bap. (S).
Kecfe, Joseph M.	R. C.
Kochler, Norman E., Jr.	Presby. (USA).
Laffey, Howard J.	R. C.
McAllister, Carl E.	Bap. (N).
McArdle, Joseph K.	R. C.
Marley, Cecil V., to USN	Presby. (USA).
Mitchell, Salvatore P.	R. C.
Remias, Joseph L.	R. C.
Sruba, Joseph I.	R. C.
Sullivan, Gregory N.	R. C.
Weems, Chester L.	P. E.
Winn, George H., Jr.	Presby. (USA).

Class 9-44 10 April-4 June 1944 (16)

Amundson, James M.	Luth.
Connolly, James D.	R. C.
Dineen, Joseph V.	R. C.
Dougherty, Linus M.	R. C.
Fanning, Francis J.	R. C.
Fritz, Herbert P.	Luth.
Gallagher, Joseph T.	R. C.
Greenlaw, Earle D., to USN	Cong.
#Linger, Ora A.	Bap. (S).
Petre, William R.	Meth.
Rice, Leo F.	R. C.
Stump, Levi R.	Bap. (N).
Tatum, Candler E.	Meth.

Travis, Candler E. . . . . Presby. (US).  
Walker, James E. . . . . Presby. (USA).  
Wendling, Louis E. . . . . R. C.

Class 14-44 19 June-13 August (14)

Class 10-44 24 April-18 June (21)

Balgenorth, Joseph F. . . . . R. C.  
Boerman, Jacob. . . . . Ref.  
Casey, James V. . . . . R. C.  
Chihak, Anthony W. . . . . R. C.  
Coburn, John B. . . . . P. E.  
Erickson, Paul F. . . . . Evan.  
Gallagher, Raymond J. . . . . R. C.  
Irwin, Merle S. . . . . Presby. (USA).  
Jude, Thomas R. . . . . R. C.  
Jurek, Francis A. . . . . R. C.  
Korn, Bertram W. . . . . Jewish.  
Palubicki, Gregory J. . . . . R. C.  
Price, James W. . . . . Presby. (USA).  
Rankin, James W. . . . . Presby. (USA).  
Rees, David I. . . . . Presby. (USA).  
Schwener, Henry J. . . . . R. C.  
Snyder, Herman E. . . . . Jewish.  
#Vincent, William N. . . . . Presby. (USA).  
Walsh, Clement J. . . . . R. C.  
Welch, Ross T. . . . . Meth.  
Woodman, William S. . . . . Presby. (USA).

Class 11-44 8 May-2 July (15)

#Cookson, Milton A. . . . . P. E.  
Gabbamonte, Francis A. . . . . R. C.  
Hallissy, Timothy J. E. . . . . R. C.  
Houpt, Oscar W. . . . . Luth.  
Johnsen, Henry McC. . . . . Meth.  
Lechtenberg, Walter A. . . . . R. C.  
Mullen, Donald F. . . . . R. C.  
Newell, Francis T. . . . . R. C.  
Polish, Jacob. . . . . Jewish.  
Stone, Robert L. . . . . Presby. (USA).  
Stump, John P. . . . . Luth.  
Swanson, Franklin A. . . . . Luth.  
Tucker, Dunstan W. J. . . . . R. C.  
Wayland, John T. . . . . Bap. (S).  
Willis, George J. . . . . Presby. (Orthodox).

Class 12-44 22 May-16 July (18)

Abernathy, George R. . . . . Bap. (S).  
Braun, Harold E. . . . . Meth.  
Bright, Harry E., Jr. . . . . Meth.  
Byrne, John J. . . . . R. C.  
Daw, Carl P. . . . . Bap. (S).  
Downey, John P. . . . . R. C.  
Geier, Gerard H. . . . . R. C.  
Graham, Malcolm W. . . . . Presby. (US).  
Lemon, Marion W. . . . . Presby. (USA).  
Lizik, Francis S. . . . . R. C.  
MacLeod, Norman M., Jr. . . . . Cong.  
Quinn, Robert J. . . . . R. C.  
#Sell, Ralph W. . . . . Luth.  
Spohn, Arnold P. . . . . Luth.  
Stoeve, Olaf A. . . . . Cong.  
Theobald, Donald K. . . . . Presby. (USA).  
Walsh, William J. . . . . R. C.  
Wright, Gerald H. . . . . U. Presby.

Class 13-44 5 June-30 July (8)

Burke, John J. . . . . R. C.  
#Carroll, James D. . . . . R. C.  
Cassidy, Joseph J. . . . . R. C.  
Cunningham, Augustus M. . . . . Meth.  
Kellher, Cornelius J. . . . . R. C.  
Lund, Earl J. . . . . Luth.  
Phillips, Lawrence R., to USN. . . . . Cong.  
Topmiller, Malo A. . . . . R. C.

Birky, Henry G. . . . . Meth.  
Crawley, Richard F. . . . . Meth.  
Derr, Edward C. . . . . Bap. (S).  
Dickinson, Leon A., Jr. . . . . Cong.  
Greenburg, William . . . . . Jewish.  
Hartz, Edwin R. . . . . Meth.  
Judge, William F. . . . . P. E.  
Kraemer, Edgar S. . . . . Presby. (US).  
Kreitman, Benjamin . . . . . Jewish.  
O'Toole, John A. . . . . R. C.  
Seawright, Kenneth C. . . . . Presby. (US).  
Talmán, Simon A. . . . . Presby. (USA).  
Weaver, William K., Jr. . . . . Bap. (S).  
#Wright, William C. . . . . Presby. (USA).

Class 15-44 3 July-27 August (24)

Banghart, Willard E. . . . . Meth.  
Bischofberger, George. . . . . R. C.  
#Current, Robert W. . . . . Meth.  
Daly, Thomas J. . . . . Luth.  
Deal, Robert L. . . . . Meth.  
DeJong, Lloyd G. . . . . Presby. (USA).  
Graf, Frank Martin. . . . . R. C.  
Halbert, Herschel O., Jr. . . . . P. E.  
Hefner, Raymond J. . . . . R. C.  
Houghton, Herbert R. . . . . Meth.  
McMahon, Robert E. . . . . R. C.  
Meengs, Willard G. . . . . Ref.  
Merth, Joan P. . . . . R. C.  
Million, Rowe B. . . . . Bap. (N).  
Mottley, William G. . . . . R. C.  
Murphy, Paul J. . . . . R. C.  
Noble, Addison G. . . . . P. E.  
Norwood, Herman R. . . . . Bap. (N).  
O'Leary, John J. . . . . R. C.  
Radford, Stewart W. . . . . Presby. (USA).  
Sammel, John F. . . . . Luth.  
Tite, Bradford H. . . . . P. E.  
Vaught, Mark F. . . . . Meth.  
Wilkinson, Daniel D. . . . . Presby. (US).

Class 16-44 (S) 3 July-24 September (30)

Allen, William K., Jr. . . . . Presby. (US).  
Baldwin, Walter P., Jr. . . . . Presby. (US).  
Below, Ralph W. . . . . Bap. (S).  
Brown, Kenneth V. . . . . Presby. (USA).  
Cassada, Florian W., to USN. . . . . U. Breth.  
Colenbrander, Harold A. . . . . Ref.  
Courtney, Robert H. . . . . Meth.  
Elliot, Mahlon H., V-12. . . . . Meth.  
Evans, David S., Jr. . . . . Meth.  
Garman, Quentin P. . . . . Luth.  
Greenwalt, Jack C. . . . . Presby. (USA).  
Heuer, Bernard E. . . . . Luth.  
#Hinshaw, George R. . . . . U. Breth.  
Humphreys, David M. . . . . Presby. (USA).  
Humphreys, John M. . . . . U. Presby.  
Imes, Ralph B. . . . . Meth.  
Jenkins, Robert E. . . . . Bap. (N).  
Jones, Barney L. . . . . Meth.  
McManus, Harold L. . . . . Bap. (S).  
Maschmeier, Ralph F. . . . . Evan. and Ref.  
Myers, Francis B. . . . . Luth.  
Myers, Paul E. . . . . Meth.  
Penn, William W. . . . . Meth.  
Poerschke, Robert E. . . . . Bap. (S).  
Shetley, Jack McK. . . . . Disc.  
Smith, Kenneth I. . . . . Bap. (N).  
Snyder, Richard L. . . . . Cong.  
Thompson, Mark R. . . . . Presby. (USA).  
Todd, David H. . . . . Presby. (USA).  
Williams, John R., Jr. . . . . Presby. (US).



Class 17-44 17 July-10 September (36)

Allender, Edwin R.	Disc.
#Ancker, Mitchell T.	Presby. (USA).
Bernards, Solomon S.	Jewish.
Blackstone, James H., Jr.	Presby. (USA).
Bloom, Howard E.	Bap. (N).
Brown, James R.	Meth. (African).
Burr, Francis P.	Disc.
Cole, Franklin P.	Cong.
English, Arnold J.	R. C.
Finnegan, Gerard J.	R. C.
Flood, Harold D.	Meth.
Foster, William H., Jr.	Presby. (US).
Galland, Benoit R.	R. C.
Gregg, Moses E.	Presby. (US).
Hanley, Richard H. J.	R. C.
Hearn, Kester M.	Meth.
Jacobson, David	Jewish.
Jones, Oliver W.	Meth.
Kearns, Aubrey B.	R. C.
Kenealy, William J.	R. C.
Lacour, Lawrence L.	Meth.
Leach, Miles E.	Presby. (USA).
Long, John R., to USN	R. C.
Lynch, Alan C.	Disc.
McKechnie, David R.	Cong.
McPheeters, Chilton C.	Meth.
Moorhead, Marion F.	Bap. (S).
Nesse, Marvin E.	Luth.
Nostrand, George F.	P. E.
O'Connor, Paul L.	R. C.
O'Neill, James A.	R. C.
Patterson, Samuel C.	Presby. (US).
Ray, Stanley I.	Presby. (USA).
Sanders, James T.	Bap. (S).
Seburg, Clarence T.	Luth.
Wilson, Robert L.	Bap. (S).

Class 18-44 (S) 17 July-8 October (46)

Anderson, John F., Jr.	Presby. (US).
Armes, John G.	Presby. (Orthodox).
Askes, John B.	Presby. (USA).
Becker, Ernest A., Jr.	Cong.
Beverluis, Nicholas H.	Chris. Ref.
Burns, Benjamin F.	Disc.
Campbell, Jay M.	U. Presby.
Carmichael, Oliver W.	Presby. (Reformed)
Cooke, Raymond J.	Meth.
Cothen, Grady C.	Bap. (S).
Cowles, Samuel M., Jr.	Presby. (USA).
Dakan, Everett A.	Cong.
Gerberding, George H.	Luth.
Gibson, Thomas M.	Presby. (USA).
Hearn, William M.	Bap. (N).
Hutchkiss, James R.	Meth.
Howie, Carl G.	Presby. (US).
Johnson, Robert C.	Presby. (USA).
Kicklighter, Robert W.	Bap. (S).
Klug, Eugene F.	Luth.
Knight, James A.	Meth.
#Leonard, William B., Jr.	Presby. (Orthodox).
McGuire, Douglas L.	Meth.
Martin, James A., Jr.	Bap. (S).
Moore, Stanley J.	Meth.
Mueller, Charles H., Jr.	Indep. Fund.
Nelson, John R.	Meth.
Northrup, Clarence V., to USN	Bap. (N).
Ohden, Herman R.	Presby. (USA).
Parkinson, William W.	Meth.
Pflueger, Henry G.	Luth.
Raynor, Paul J.	Presby. (USA).
Renley, Ernest W.	Presby. (USA).
Shotwell, Willis A.	Bap. (N).
Simons, William W.	Bap. (N).
Snively, Jerald H.	Cong.
Staley, Robert K.	Presby. (USA).

Thompson, Thoralf G.	Luth.
Towner, Robert W.	Bap. (N).
Vanderpoel, George E., to USN	Bap. (N).
Vore, Duane N.	Cong.
Watts, John D. W.	Bap. (S).
Whitley, Oliver R.	Disc.
Willey, Donzel C.	Meth.
Williams, Robert M.	Presby. (US).
Wolf, George E.	Luth.

Class 19-44 31 July-24 September (31)

Bennett, Eldin L.	U. Presby.
Clements, Paul V.	Meth.
Conlon, Joseph P.	R. C.
Drew, Monroe, Jr.	Presby. (USA).
Dunbar, Daniel J.	Bap. (N).
Erb, Edgar G.	Bap. (N).
Guinivan, Thomas W.	U. Breth.
#Hackett, Felix E.	R. C.
Hackwell, Robert L.	P. E.
Harro, Stewart W.	Presby. (USA).
Henely, Robert E.	R. C.
Herdson, George C.	Bap. (S).
Hulan, LeRoy S.	Disc.
Hurst, Clyde J.	Bap. (S).
Johnson, Rauzelle M.	Meth.
Lustig, Victor J. W.	R. C.
McGovern, Edward J.	R. C.
Maxwell, Henry F., to USN	Cong.
Miller, Elwin A.	Luth.
Morris, Irvin N.	Presby. (USA).
Nicholson, Raymond W.	Presby. (USA).
Nodel, Julius J.	Jewish.
Patton, Theodore	P. E.
Reigner, Paul W.	Presby. (US).
Riordan, Thomas W.	R. C.
Sharpe, Joseph F.	R. C.
Stevens, James S.	Meth.
Stillpass, Leo J.	Jewish.
Swain, Edward G.	Presby. (USA).
Tidwell, George W.	Bap. (S).
Whitehead, Claude W., Jr.	Meth.

Class 20 44 31 July-22 October (9)

Cassady, Kermit R., to USN	U. Breth.
Hoff, Cameron P.	Luth.
Hopewell, William J.	Indep. Fund.
Hume, William	Presby. (USA).
Merrill, John F.	Presby. (USA).
#Newquist, David C.	Bap. (N).
Phifer, Ernest C.	Meth.
Shephard, Samuel G.	Bap. (S).
Stevens, William W.	Bap. (N).

Class 20 (S) 44 (1)

Pitts, Howard S.	Meth.
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Class 21-44 14 August-8 October (17)

Allen, Charles R.	P. E.
Anderson, Bjarna T.	Luth.
Barron, Vance	Presby. (US).
Boyer, Arthur C., to USN	Luth.
Brown, Charles V.	Cong.
Brown, Walter L.	Presby. (US).
Davis, Benjamin J.	Meth.
Doty, Lloyd A.	Meth.
Glass, Samuel E.	U. Presby.
Junker, Curtis W. V.	P. E.
#Knoll, Lawrence H.	Luth.
Nealis, Donald S.	R. C.
O'Neill, Edward P.	R. C.
Rogers, William F.	Cong.
Shrader, Edward F.	Meth.
Way, Clyde E.	Meth.
Workman, William G.	Meth.

Class 22-44 28 August-22 October (7)

Barbour, John J.	Cong.
Bramble, William K.	R. C.
Fitch, Robert E.	Cong.
Insko, Myron C., to USN.	Meth.
Meginniss, Benjamin A., Jr., to USN.	P. E.
Nyc, William E.	Luth.
Terhune, Cornelius A.	Presby. (USA).

Class 22 (S)-44 28 August-19 November (5)

Bowling, Harley C., Jr.	Meth.
Enst, Karl H. V-12.	Presby. (USA).
Pierce, Donald R.	Bar. (N).
Skilton, James H. V-12.	Presby. (US).
Tufft, John R. V-12.	Presby. (USA).

Class 23-44 11 September-5 November (16)

Bartz, Harold V.	Meth.
Bennett, Erwin D.	Meth.
Ebright, Arlon O.	Meth.
Fleming, Francis J.	R. C.
Holden, Robert J.	Unit.
Hotaling, Edgar G.	Bap. (N).
Juntunen, Aarne J.	Luth.
Marquette, George W.	Meth.
Patrick, Melvin E.	U. Breth.
Pilchik, Ely E.	Jewish.
Sarchett, Lester E.	Meth.
Steffenson, Alvin D.	Meth.
Sullivan, Edward A.	R. C.
Sullivan, Paul B.	R. C.
#Ungersma, Aaron J.	Presby. (USA).
Van Derbeck, Holmes N.	Presby. (USA).

Class 23 (S)-44 11 September-3 December (3)

Hubner, John S.	Meth.
Talley, Charles O., Jr.	Bap. (S).
Wright, Sargent J. V-12.	Meth.

Class 24-44 25 September-19 November (17)

Callahan, Hubert H.	Disc.
Childs, Andrew A.	Meth.
Crosswell, Gower, Jr.	Presby. (US).
Dyett, Edmond G.	Presby. (USA).
Hopkins, Joseph M.	U. Presby.
Lindsey, Haldean S.	Meth.
McCarthy, Daniel J.	R. C.
Nelson, Dotson McG., Jr.	Bap. (S).
Peterson, Orville C. T.	Meth.
Ruff, Charles S.	Presby. (US).
Scannell, Daniel I.	R. C.
Smith, James H.	Bap. (S).
Stelling, Herbert P.	Luth.
Tarplee, Cornelius C.	P. E.
#Wallace, Francis E.	R. C.
Watts, John E., Jr., to USN.	Presby. (US).
Winter, Gibson.	P. E.

Class 24 (S)-44 25 September-17 December (1)

Olson, John F.	Meth.
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Class 25-44 9 October-3 December (17)

Barnston, Alfred J.	Jewish.
Barwell, Walter S.	Meth.
Brenneman, Marshall E.	Luth.
Corley, John P.	R. C.
Cronan, Edward P.	R. C.
Godfrey, Edward M.	R. C.
Heermans, Harry W.	P. E.
Hughes, John B.	R. C.
Lamar, Tracy H., Jr.	P. E.
Lane, John J.	R. C.

Lowry, Madison D.	Meth.
Minnick, Chauncey F.	P. E.
O'Neill, John J.	R. C.
Quirk, John M.	R. C.
#Radcliffe, Robert W.	Meth.
Washburn, Harold G.	Bap. (N).
Wiest, Lawrence G.	R. C.

Class 25 (S)-44 9 October-31 December (6)

Barton, Jesse H., Jr., V-12.	Meth.
Bentley, Philip C., to USN.	P. E.
Benton, Charles R.	Meth.
Bonner, Robert A., to USN.	Presby. (Orthodox).
Koebuck, Claude V.	Bap. (S).
Schmitz, Richard P.	Evan. and Ref.

Class 26-44 23 October-17 December (10)

Berry, Reginald A.	Nazarene.
Bridewell, Joseph A.	Meth.
#Doty, Richard "S"	Meth.
Edwards, Norman O.	Meth.
Hughes, Benjamin F., to USN.	Meth.
Loper, Joseph N.	Meth.
McLean, James F.	R. C.
Rasche, Walter C.	Evan. and Ref.
Sinclair, Donald K.	Cong.
Volkman, Samuel (n).	Jewish.

Class 26 (S)-44 23 October-14 January 1945 (4)

Boye, Lee O.	Meth.
Garner, Thomas D.	Evan. and Ref.
Larsen, Henry M.	Bap. (S).
Tyree, William E.	Meth.

Class 27-44 6 November-31 December (12)

Ash, Clyde W.	Meth.
Ellison, Chauncey W.	Meth.
#Fowler, Frederick C.	Presby. (USA).
Lewis, Earle R.	Meth.
McDonald, Donald S.	R. C.
McSwain, Horace R.	Meth.
Mangum, Wallace T.	Meth.
Myers, Chauncie K.	P. E.
Ridgley, Benjamin J.	Meth.
Scaife, Lauriston L.	P. E.
Seniavsky, Alexander G.	Russian Orth.
Tallman, Ben L.	Presby. (USA).

Class 27 (S)-44 6 November-30 January 1945 (4)

MacQueen, David A.	Bap. (N).
Montgomery, Robert P.	Presby. (USA).
Rock, William A., Jr.	Meth.
Whitcomb, John C.	Cong.

Class 28-44 20 November-14 January 1945 (13)

Alling, Roger.	P. E.
Austin, Leroy C.	Cong.
Burt, John H.	P. E.
Govern, Raymond F.	R. C.
Holland, William J.	Presby. (USA).
McCluskey, Joseph P., Jr.	Meth.
#McLarty, James B.	Meth.
McMurray, Edgar W.	Bap. (N).
Martineau, Edward R.	R. C.
Meade, Harold E., to USN.	R. C.
Rives, Richard R., Jr.	Presby. (USA).
Wine, Roland T.	R. C.
Weiskel, Frank M.	Cong.

Class 28 (S)-44 20 November-11 February 1945 (5)

Bratcher, Robert G.	Bap. (N).
McCachran, Robert L.	Presby. (USA)

Marston, Robert E. . . . . Meth.  
 Moore, Allan G. . . . . Presby. (USA).  
 Thomas, Daniel C. . . . . Presby. (USA).

Class 29-44 4 December-28 January 1945 (9)

Barnard, Lloyd W. . . . . Meth.  
 Donaldson, Lorin LaV. . . . . Presby. (Orthodox).  
 Evans, Joseph C. . . . . Meth.  
 Henderson, William G. . . . . Bap. (S).  
 Lucier, Charles V. . . . . R. C.  
 MacColl, James R. . . . . P. E.  
 #Nielsen, Howard F. . . . . Meth.  
 Patterson, Alexander B. . . . . P. E.  
 Wagner, Joseph H. . . . . Meth.

Class 29 (S)-44 4 December-27 February 1945 (4)

Davidson, Lee W., Jr. . . . . Meth.  
 Ellis, Marshall J. . . . . P. E.  
 Parkman, Joseph D. . . . . Cong.  
 Sodi, William G., Jr., to USN . . . . . Luth.

Class 30-44 18 December-11 February 1945 (17)

Andresen, Soren H. F., to USN . . . . . Meth.  
 Baalson, Elmo O. . . . . Luth.  
 Blackler, Carl E. . . . . Bap. (N).  
 Butler, Charles C. . . . . R. C.  
 DeJong, Peter . . . . . Ref.  
 Enloe, Roger P. . . . . Presby. (USA).  
 #Erdman, Calvin P., 1942. . . . . Presby. (USA).  
 Flaherty, Louis M. . . . . R. C.  
 Fowler, Ernest M. . . . . Meth.  
 Keller, Gustave P. . . . . Meth.  
 Kerstetter, Ralph L. . . . . Luth.  
 Menders, August F. . . . . R. C.  
 Nusbaum, Guy G. . . . . Presby. (USA).  
 Potter, Francis E. . . . . Ref.  
 Talty, Raymond J. . . . . R. C.  
 Tomlinson, Philip H. . . . . Bap. (S).  
 Youngs, Robert W. . . . . Presby. (USA).

Class 30 (S)-44 18 December-11 March 1945 (10)

Boyd, Leonard T. . . . . Presby. (USA).  
 Hunter, Jackson D., to USN . . . . . Meth.  
 Kerr, Norman S. . . . . Bap. (S).  
 Moore, Raymond W. . . . . Meth.  
 Norman, William E. . . . . Bap. (S).  
 Parham, Thomas D., Jr. . . . . Presby. (USA).  
 Patrick, Henry L., V-12. . . . . Presby. (Assoc.  
 Ref.).  
 Robert, Frank W. . . . . P. E.  
 Ruetz, Franklin J., Jr. . . . . P. E.  
 Thomas, John R. . . . . Presby. (USA).

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Class 1-45 1 January 1945-25 February 1945 (7)

Binkley, William A. . . . . Bap. (N).  
 Brengartner, Robert E. . . . . R. C.  
 Haine, Cuthbert E. . . . . Meth.  
 Harris, Joseph R. . . . . Presby. (USA).  
 Leaf, Donald S. . . . . Luth.  
 Schulz, Carl R., to USN . . . . . Luth.  
 #Smith, Herrick A. . . . . Meth.

Class 1 (S)-45 1 January-25 March (2)

King, Stanley H. . . . . Cong.  
 Schutz, Adam J., Jr., to USN . . . . . Meth.

Class 2-45 15 January-10 March (5)

Beckman, Elmer E. . . . . Meth.  
 Davis, Howard S. . . . . P. E.

#Hunt, Robert M. . . . . Presby. (USA).  
 Skinner, James E. D. P. . . . . P. E.  
 Williams, Robert E. . . . . Meth.

Class 2 (S)-45 15 January-7 April (2)

Esaias, John R., Jr. . . . . Meth.  
 McIver, Malcolm C., Jr. . . . . Presby. (US).

Class 3-45 29 January-24 March (5)

Bost, Warren L. . . . . Presby. (USA).  
 #Dahlquist, John A. . . . . Luth.  
 Johnson, Solomon K. . . . . Presby. (USA).  
 Lime, John C. . . . . Presby. (USA).  
 Raum, George M. . . . . Meth.

Class 3 (S)-45 29 January-21 April (8)

Dominy, Arthur L., V-12. . . . . Bap. (N).  
 Forsander, John P., Jr., V-12. . . . . Bap. (N).  
 Grant, Worth C. . . . . Bap. (S).  
 Lawson, Harold B. . . . . Presby. (USA).  
 Pfeiffer, Charles G., V-12, USN . . . . . Meth.  
 Simmons, Elbert R. . . . . L. D. S.  
 Watkins, Jack B. . . . . L. D. S.  
 Whitaker, Robert H. . . . . P. E.

Class 4-45 12 February-7 April (17)

Beamer, James R. . . . . Luth.  
 Bellon, John E. . . . . R. C.  
 Cummins, James W. . . . . Bap. (S).  
 Egerton, Hagbard O. . . . . Luth.  
 Frazier, Charles C. . . . . Luth.  
 #Geary, Alger W. . . . . Bap. (N).  
 Heitmann, George J. . . . . Luth.  
 Hudson, Heyward W. . . . . Bap. (S).  
 Kelly, Lawrence "B". . . . . Bap. (N).  
 Lewis, James W. . . . . Luth.  
 Long, James R., to USN . . . . . Luth.  
 Shaw, Robert M. . . . . P. E.  
 Skiles, Elvin L. . . . . Bap. (S).  
 Stowater, Seattle A. . . . . Unit.  
 Waggoner, John G. . . . . Cong.  
 Weber, Oscar, to USN . . . . . Luth.  
 Wilson, Charles L. . . . . Disc.

Class 4 (S)-45 12 February-5 May (4)

Hutcheson, Richard G., Jr., V-12. . . . . Presby. (US).  
 McDowell, Noah L. . . . . Bap. (S).  
 Sleeth, Ronald E., V-12. . . . . Meth.  
 Smith, Robert W. . . . . Indep. Fund.

Class 5-45 26 February-21 April (12)

Ahern, Patrick H. . . . . R. C.  
 Bell, William G. . . . . Presby. (USA).  
 Brown, Edward G. . . . . P. E.  
 Dyc, James W. . . . . Presby. (USA).  
 Finnegan, Bernard J. . . . . R. C.  
 Gray, Everett D. . . . . U. Presby.  
 Hubbard, Harry C. . . . . Bap. (S).  
 #Lukens, Alexander M. . . . . P. E.  
 Morley, Walter K. . . . . P. E.  
 Reese, Lawrence M. . . . . Luth.  
 Turner, Joseph D. E. . . . . Presby. (USA).  
 Whitfield, Lawrence K. . . . . Meth.

Class 5 (S) 45 26 February 19 May (6)

Doxsey, William G. . . . . Presby. (USA).  
 Galey, Roger D., Jr., V-12. . . . . U. Presby.  
 Hunter, Thomas H., V-12. . . . . Presby. (USA).  
 Rav, Milton U., V-12. . . . . Meth.  
 Taylor, Lynn E., V-12. . . . . Presby. (USA).  
 Young, David T. . . . . Presby. (USA).

## Class 6-45 12 March-5 May (15)

Bennett, Benjamin F., Jr.	Bap. (S).
Broadway, Benjamin F.	Bap. (S).
Boone, Norman U.	Meth.
Penning, Robert C., to USN	Luth.
Fuller, David O.	Bap. (N).
#Hall, George J.	P. E.
Hodgens, Hubert W.	U. Presby.
Koska, Leonard J.	R. C.
O'Donnell, James A.	R. C.
Palmer, Wendell S., to USN	Meth.
Richardson, Winthrop H.	Cong.
Richelle, Bob G.	Bap. (S).
Stroup, Herbert W., Jr.	Luth.
Walters, Ralph H.	Presby. (USA).
Wayland, Ewing T.	Meth.

## Class 6 (S)-45 12 March-2 June (15)

Bragstad, Glenn W.	Luth.
Bruland, Clifton L.	Luth.
Cardford, Olaf C.	Luth.
DeLair, Edward R.	U. Presby.
Gangsei, Lyle B.	Luth.
Gronneberg, Irvin C.	Meth.
Lugabill, Richard B.	Bap. (N).
Miller, Hugh F.	Luth.
Nelson, Theodore M.	Luth.
Nordby, Walter H.	Luth.
Opsal, Bern C.	Luth.
Reynard, Frederic E.	Bap. (N).
Smith, Louis C.	Luth.
Wagoner, Walter D.	Cong.
Westby, Frithjof O. M.	Luth.

## Class 7-45 26 March-19 May (25)

#Alty, Glenn V.	Meth.
Briner, Lewis A.	Evan.
Brock, Wendell C.	Indep. Fund.
Brown, Samuel E.	Presby. (US).
Cusack, Joseph P.	R. C.
Devereaux, Charles P.	Bap. (N).
Dwyer, James G.	R. C.
Estill, Allen S.	Disc.
Frost, John E.	P. E.
Gideon, Eruse Eugene	Meth.
Hayes, Jack W.	Bap. (S).
Herrick, Carl W.	Presby. (US).
Huber, George H.	Meth.
Kessacker, William F.	Presby. (USA).
Kellison, John M.	Presby. (USA).
Lemly, Robert M.	Presby. (US).
Morgan, Homer LeR.	Meth.
Nesvig, Milton L.	Luth.
Nuttall, William I.	R. C.
Rice, Roger M., Jr.	Presby. (US).
Sloan, Edwin G.	Presby. (USA).
Tennant, William G., to USN	Meth.
Touhsaent, Wilson E.	Luth.
Wellmaker, Ben H.	Bap. (S).
Zerwas, Jack LaV.	Presby. (USA).

## Class 7 (S)-45 26 March-16 June (16)

Adams, Garnet O., Jr.	Evan. and Ref.
Alexander, Ben C., V-12	Meth.
Broadley, Joseph M., V-12	Presby. (USA).
Caruth, Wade C., V-12	Meth.
Childress, Elmer H.	Bap. (S).
Emerson, James E., V-12	Bap. (S).
Felty, Beverly, V-12	Meth.
Kidd, Paul J.	Luth.
Kirk, Nevin M.	Evan. and Ref.
Morten, Walter R., Jr., to USN	Luth.
Neymeyer, Robert E.	Luth.
Shannon, James G.	Luth.

Smith, Robert O., V-12	Meth.
Somers, Lester L., to USN	Evan. and Ref.
Uber, Thomas Barclay	Luth.
Woods, William A., V-12	Meth.

## Class 8-45 9 April-2 June (17)

Boll, Peter	Ref.
Carney, Edward J.	R. C.
Chase, James S.	Bap. (N).
Fenelon, Thomas F.	R. C.
Griswold, William R.	Bap. (N).
Grove, Ralph M.	U. Presby.
Hansen, Lewis W.	Luth.
Head, Donald W.	Cong.
Heyl, Richard P., to USN	R. C.
Kruschwitz, Stanley A.	Meth.
Nielsen, David (N)	Cong.
O'Leary, Joseph D.	R. C.
#Peeters, Richard T.	R. C.
Porter, Harry A.	Bap. (N).
Swets, William "A"	Ref.
Tulley, Edward M.	R. C.
Vogel, Charles D.	U. Presby.

## Class 8 (S)-45 9 April-30 June (11)

Anderson, Lyle A., Jr.	Bap. (N).
Ault, Wallace V.	Bap. (N).
Baar, William H.	Luth.
Bachmann, Clarence C.	Luth.
Campbell, Collin H.	U. Presby.
Cutter, Addison W.	Meth.
Eaton, Olney E.	Luth.
Johnson, Donald B.	Bap. (N).
Reibet, Stanley R., V-12	U. Presby.
Trower, Ross H.	Luth.
Ware, Jack W.	Presby. (USA).

## Class 9-45 29 April-16 June (30)

Bright, Charles H., Jr.	Meth.
Butz, Alvin H., Jr.	Luth.
Chaunce, Robert G.	Meth.
Clayton, Thomas A.	R. C.
Emanuel, Samuel P.	Meth.
Grimes, John E.	R. C.
Hamblin, John F., Jr.	P. E.
#Hawkins, Elmo M. T., to USN	Meth.
Hogan, William F.	R. C.
Hotelling, Robert D.	Bap. (N).
Jensen, Carl O.	Meth.
Kokoszka, William J.	R. C.
Landrum, John W.	Bap. (S).
Lipscomb, James W., to USN	Presby. (Bible)
May, Ernest V.	Meth.
McDonnell, Bernard J.	R. C.
Murray, Charles F.	R. C.
Reddington, Thomas M.	R. C.
Reed, Raymond J.	Meth.
Rhinesmith, John G.	Meth.
Roney, Herman F.	Meth.
Ruder, Frederick A.	Meth.
Smith, Taylor C.	Bap. (S).
Starnes, Homer J.	Bap. (S).
Stirling, James (n)	P. E.
Tierney, Bernard J.	R. C.
Townsend, Dwight G.	Meth.
Travis, Paul W.	Bap. (N).
Van Sickle, Harold G.	Meth.
Warman, John B.	Meth.

## Class 9 (S)-45 23 April-14 July (7)

Carver, Earl C.	Meth.
Landes, Herbert P.	U. Breth.
Lau, Frank W.	Luth.
Ostrander, Donald H.	Presby. (USA).



Seldomridge, Amos L. .... Evan. and Ref.  
 Stone, Chick G. .... Bap. (N).  
 Webster, Thomas A. .... Meth.

# Class 10-45 7 May-30 June (28)

Andel, Joseph U. .... R. C.  
 Bell, Robert P. .... Cong.  
 Bulla, Charles A. .... R. C.  
 Burr, Beryl L. .... Bap. (N).  
 Buschmann, Joseph P. .... R. C.  
 Cervin, Russell A. .... Evan. Miss. Cove-  
 nant.  
 Conn, Worth B. .... Meth.  
 Connolly, Matthew F. .... R. C.  
 Davis, Darrell A. .... Evan.  
 Donohue, Thomas E. .... R. C.  
 Gesell, Cranston R. .... Luth.  
 Golding, John T. .... P. E.  
 Hauser, Ellwood L. .... Luth.  
 Kasle, Leonard (n) .... Jewish.  
 Landrum, Charles L. .... Presby. (US).  
 McCoy, Patrick L. .... R. C.  
 Miller, Charles W. .... Meth.  
 Mroczka, Stanley A. .... R. C.  
 Rice, Herbert L. .... Evan. and Ref.  
 Sheffield, John C. .... Meth.  
 Shephard, Kenneth S. .... U. Presby.  
 Singleton, Maurice J. .... R. C.  
 #Stapleton, James A. .... R. C.  
 Stuttevant, Peter M. .... P. E.  
 Swasko, Andrew .... Luth.  
 Vallem, Ivan H. .... Luth.  
 Weissert, Valentine P. .... Luth.  
 Winkler, Frederick A. .... R. C.

# Class 10 (S)-45 7 May-28 July (7)

Baus, Joseph W. .... Presby. (USA).  
 Beynon, Lee J., Jr. .... Bap. (N).  
 Dexter, Arwayne A. .... Bap. (N).  
 Kinzer, Bernard H. .... Bap. (N).  
 Konz, Harold L. .... Evan. and Ref.  
 Peoples, Charles LaM. .... Bap. (N).  
 Senter, Mark H. .... Indep. Fund.

# Class 11-45 21 May-14 July (19)

Adams, Anthony C. .... R. C.  
 Day, Edgar A., to USN. .... Bap. (N).  
 Doyle, William F. .... R. C.  
 Everhart, William L. .... Presby. (USA).  
 French, Carlton C. .... Meth.  
 Heyl, Edwin R. .... R. C.  
 Jensen, Gilbert A. .... Luth.  
 Kennedy, Joseph R. .... Disc.  
 Krueger, Ralph M. .... Luth.  
 LeCompte, Everett J. .... Presby. (USA).  
 Martin, George LeR., to USN. .... Meth.  
 Nalley, Virgil G. .... Disc.  
 #Neal, Fred W. .... Cong.  
 Oklevik, Peder N. .... Luth.  
 Redman, Richard F. .... R. C.  
 Reeves, John H. .... Disc.  
 Reeves, William G., Jr. .... Meth.  
 Sharp, Robert C. .... Meth.  
 Wissing, John L. .... R. C.

# Class 11 (S)-45 14 May-11 August (1)

Riley, Jo M. .... Disc.

# Class 12-45 4 June-28 July (14)

Cooper, Dale "G", Jr. .... Presby. (USA).  
 Crawford, Arthur C. .... P. E.  
 Dana, Joseph C. .... Presby. (USA).  
 Evans, Garrett H. .... Meth.  
 #Jablonowski, Richard W., Jr. .... Presby. (US).

Johnson, Warren H. .... Presby. (USA).  
 Karnasiewicz, Charles F. .... R. C.  
 Kelly, Joseph A. .... R. C.  
 Lawson, Robert W. .... Unit.  
 Lipscomb, Clyde B. .... Bap. (S).  
 Meiring, Stanley A. .... R. C.  
 Strang, Glenn D. .... Presby. (USA).  
 Swanson, Robert D. .... Presby. (USA).  
 Whitesel, John A. .... Meth.

# Class 12 (S)-45 4 June-25 August (9)

Carpenter, Malcolm A., V-12. .... Meth.  
 Chambers, Samuel D., Jr., V-12. .... Presby. (USA).  
 English, Carl D. .... Bap. (S).  
 Harris, Oscar J. .... Bap. (S).  
 Kirkland, William M. .... Bap. (S).  
 Land, Henry B., Jr. .... Bap. (S).  
 Nolte, Robert A. .... Evan. and Ref.  
 Paulson, Stanley F. .... Bap. (N).  
 Voss, Henry R. .... Evan. and Ref.

# Class 13-45 18 June-11 August (23)

Bagley, Roy I. .... Meth.  
 Barnett, Harry F. .... Presby. (US).  
 Conly, Edwin L. .... P. E.  
 Engle, Kline dA. .... P. E.  
 Fleming, Samuel C. W. .... P. E.  
 Jenkins, George W. .... Presby. (USA).  
 Kemmerle, Llewellyn, G. .... Presby. (USA).  
 Klesh, Francis J. .... R. C.  
 Knox, Ernest. .... Presby. (Cumber-  
 land).  
 Laplace, Robert E. V. .... R. C.  
 Matthews, James W. .... Meth.  
 McCarthy, Joseph F. .... R. C.  
 Miller, Richard W. .... Meth.  
 Miller, Theodore S. .... Meth.  
 Nichols, Bronnie E. .... Bap. (S).  
 Nowakowski, Boniface. .... R. C.  
 Sturtevant, Francis T. .... Cong.  
 Svendsen, Edwin A. .... Luth.  
 Szczesny, Charles A. .... R. C.  
 Thompson, William C. .... Presby. (USA).  
 Wayman, Thomas M. .... Presby. (USA).  
 Wells, Harry T. .... Meth.  
 Williams, Donald E. .... Presby. (US).

# Class 13 (S)-45 18 June-8 September (13)

Brown, Jonathan C., Jr. .... Bap. (S).  
 Brown, Robert McA. .... Presby. (USA).  
 Collins, Alvin O. .... Bap. (S).  
 Compton, Carl E. .... Bap. (S).  
 Cook, Stephen L. .... Presby. (US).  
 Duncan, Thomas C. .... Presby. (US).  
 Gordon, Richard E. .... Bap. (S).  
 Herndon, Thomas O. .... Bap. (S).  
 Luce, Thomas F. .... Presby. (USA).  
 McConnell, Harold H., Jr. .... U. Presby.  
 Robbins, William A. .... Meth.  
 Willets, Robert H. .... Bap. (S).  
 Wise, Arthur K. .... Bap. (N).

# Class 14-45 2 July-25 August (18)

Brown, Robert A. .... Presby. (USA).  
 Byerley, Clifford M. .... Meth.  
 Callahan, James T. .... R. C.  
 #Carter, Richard P. .... Cong.  
 Duffy, Peter F. .... R. C.  
 Eckmann, Lawrence J. .... R. C.  
 Enyedi, George J. .... Ref.  
 Fleming, James B. .... R. C.  
 Harden, Jesse "D" .... Disc.  
 Jackson, Robert W. .... P. E.  
 Loveland, Clarence H. .... Meth.  
 Madigan, Edward T. .... R. C.

O'Bryan, Henry P. . . . . R. C.  
 Roth, Allen H. . . . . Luth.  
 Sexton, Virgil W. . . . . Meth.  
 Theobald, Walter M. . . . . Meth.  
 Watt, James R. . . . . Presby. (USA).  
 Williams, Palmer D. . . . . Cong.

Stevens, Lee G. E. . . . . P. E.  
 Toomey, William J. . . . . R. C.  
 Torney, Richard T. . . . . R. C.  
 #Van Antwerp, Eugene I. . . . . R. C.  
 Yanow, Albert (n) . . . . . Jewish.

Class 16 (S)-45 30 July-20 October (20)

Allmon, Joseph T. . . . . Bap. (S).  
 Boertje, Paul A. . . . . Chris. Ref.  
 Bonhall, Robert LeR. . . . . P. E.  
 Calhoun, Noel A. . . . . Presby. (USA).  
 DeHority, George H. . . . . Presby. (USA).  
 Dohrmann, Leonard B. . . . . Evan. and Ref.  
 Gilbert, Lawrence E. . . . . Presby. (US).  
 Gray, Douglas W. . . . . Presby. (USA).  
 Hawkins, Harold L. . . . . Bap. (S).  
 Jones, Ray C. . . . . Cong.  
 Lawrence, William D. . . . . Bap. (N).  
 McCandless, Kenneth B. . . . . Presby. (USA).  
 Moran, John L., Jr. . . . . Bap. (S).  
 Oerter, Robert N. . . . . Presby. (USA).  
 Patton, Robert L. . . . . Meth.  
 Rodman, John R., V-12. . . . . Presby. (USA).  
 Saunders, Fuller B. . . . . Bap. (S).  
 Talley, Joseph A. . . . . Bap. (S).  
 Wartes, Arthur J. . . . . Presby. (USA).

Barrow, Emmitt C. . . . . Meth.  
 Frieberg, Arthur M. . . . . Luth.  
 Gamble, Connolly C. . . . . Presby. (US).  
 Geren, William H. . . . . Bap. (S).  
 Greek, Ross A. . . . . Presby. (USA).  
 Harris, Birt D., Jr. . . . . Luth.  
 Kaye, Philip A. . . . . Meth.  
 Morey, Dean A. . . . . Presby. (USA).  
 Olmon, Luther E. . . . . Luth.  
 Pearson, Neal (n), Jr. . . . . Luth.  
 Ramsey, Ramon Y. . . . . Presby. (USA).  
 Rich, Thomas L., Jr. . . . . Bap. (S).  
 Robb, John W. . . . . Meth. (Free).  
 Ruhlen, Ralph L. . . . . Meth.  
 Smith, Alvin D. . . . . Presby. (USA).  
 Smith, Richard G. . . . . Disc.  
 Whiterabbit, Mitchell (n), V-12. . . . . Evan. and Ref.  
 Williams, Harrison E. . . . . Bap. (N).  
 Winn, Albert C. . . . . Presby. (US).  
 Wroten, James D., Jr. . . . . Meth.

Class 15-45 16 July-8 September (12)

Booch, Harold L. . . . . Cong.  
 Braden, Arthur W. . . . . Disc.  
 Camp, Richard P. . . . . Bap. (N).  
 #Hartman, George W. . . . . Evan.  
 Kerr, Daniel E. . . . . Presby. (USA).  
 Moen, Clayton B. . . . . Luth.  
 Peterson, Oliver E. . . . . Bap. (N).  
 Rauscher, Russell T. . . . . P. E.  
 Rogers, Carl W. . . . . Bap. (S).  
 Schauer, John W., Jr. . . . . Evan. and Ref.  
 Thomas, John W. . . . . Bap. (N).  
 Trevolla, James A. . . . . Disc.

Class 17-45 13 August-6 October (23)

Brewerton, Peter H. . . . . R. C.  
 Campbell, Charles T. . . . . Presby. (USA).  
 Cook, John H. . . . . Meth.  
 Dale, James E. . . . . R. C.  
 Dowd, John A. . . . . U. Breth.  
 Holmes, James J. . . . . R. C.  
 Holmes, Richard J. . . . . R. C.  
 Hoover, Philip C. . . . . R. C.  
 Keeley, John A. . . . . R. C.  
 Kirkpatrick, Dow N. . . . . Meth.  
 Luke, Thomas J. . . . . Meth.  
 Lwowski, Valentin A. . . . . R. C.  
 McNeil, Murray T., Jr. . . . . Cong.  
 Muir, Robert M. . . . . Presby. (USA).  
 Rankin, Robert P. . . . . Meth.  
 Redwine, P. . . . . Bap. (S).  
 Reilly, Daniel P. . . . . R. C.  
 Rushford, Park T. . . . . Bap. (N).  
 Shands, Otis N., Jr. . . . . Bap. (S).  
 Shurtleff, Paul McL. . . . . Presby. (USA).  
 Stewart, Kenneth A. . . . . Disc.  
 Swanson, Eugene S., to USN . . . . . Luth.  
 Wilmer, Richard H., Jr. . . . . P. E.

Class 15 (S)-45 16 July-6 October (11)

Baar, James W. . . . . Ref.  
 Bartish, James D. . . . . Luth.  
 Bean, William K. . . . . Bap. (S).  
 Byrum, Roy D. . . . . Meth.  
 Driftmier, Frederick F. . . . . Cong.  
 Elwood, Carl, to USN. . . . . Luth.  
 Groom, John L. . . . . Bap. (N).  
 Hart, Tristen A. . . . . Presby. (USA).  
 Holmes, Robert W. . . . . Meth.  
 Lamb, Elroy . . . . . Bap. (S).  
 Young, Philip P. . . . . Meth.

Class 17 (S)-45 13 August-3 November (9)

Badger, Briant G. . . . . L. D. S.  
 Canaday, Wilbur D., Jr. . . . . Cong.  
 Huff, Harold S., V-12. . . . . Meth.  
 McKeefery, William J. . . . . Presby. (USA).  
 Metzger, Ernest W., to USN . . . . . Meth.  
 Milton, Byron L. . . . . Presby. (US).  
 Summers, William F. . . . . Presby. (US).  
 Watson, Ira B., Jr. . . . . Presby. (US).  
 Wharton, Conway T., Jr. . . . . Presby. (US).

Class 16-45 30 July-22 September (23)

Boon, Harold W. . . . . Chris. Miss. Alliance.  
 Brink, Newell V. . . . . Meth.  
 Carter, Alvin L. . . . . Presby. (USA).  
 Casazza, David J. . . . . R. C.  
 Connell, Daniel J. F. . . . . Presby. (US).  
 Crockett, Duncan R. . . . . Presby. (US).  
 Cummings, Harold H. . . . . P. E.  
 Douglass, Charles H. . . . . R. C.  
 Edwards, Thomas V. . . . . R. C.  
 Grygiel, Andrew J. . . . . Presby. (USA).  
 Hale, Titus M. . . . . Disc.  
 Hanlin, Harold F. . . . . Presby. (USA).  
 Hickey, Rufus G. . . . . Meth.  
 Lambertson, John P. . . . . P. E.  
 Montgomery, David K. . . . . Bap. (S).  
 Robbins, Ray F. . . . . Meth.  
 Seckinger, Ernest W. . . . . Jewish.  
 Sobel, Samuel, to USN.

Class 18-45 27 August-20 October (12)

Buhler, Donald F. . . . . Meth.  
 Carson, Harry C. . . . . Presby. (USA).  
 Dibley, Joseph C. . . . . Meth.  
 Doughty, Carlton B. . . . . Meth.  
 Engstrom, Paul H. . . . . Meth.  
 Hackney, James P. . . . . Bap. (S).  
 Holborow, Edward G., Jr. . . . . U. Presby.  
 #Kimball, Robert M. . . . . Cong.  
 Okland, Elmer N. . . . . Luth.

Ridley, Roy B.	Meth.
Van Arsdale, Werdie S., Jr.	Disc.
Weidler, Edwin R., to USN	Evan. and Ref.

Class 18 (S)-45 27 August-3 November (7)

Blackford, John C.	Meth.
Davidson, Harrison, Jr.	Meth. (Wesleyan).
Dosch, Walter Lewis, V-12	Presby. (USA).
Irey, William	Presby. (USA).
Kennedy, Deane W.	Meth.
Riddle, Earl W.	Meth.
Smith, William E.	Bap. (S).

Class 19-45 10 September-3 November (33)

Abendroth, Emerson I., V-12	Presby. (USA).
Applebee, Wendell T., Jr., V-12	Cong.
Barton, Edwin M., V-12	Meth.
Bash, Gerald S.	Disc.
Bear, Orval L., V-12	Meth.
Boyer, Tracy K., V-12	Bap. (N).
Caylor, Ellsworth E., V-12	U. Presby.
Caylor, John (n) Jr., V-12	Bap. (S).
Coppedge, James F., Jr.	Meth.
Danielson, John M., V-12	Bap. (S).
Denman, Thomas H.	Meth.
Ellison, Addison D., Jr.	Presby. (US).
Estes, Morrison (n), V-12	Meth.
Goldammer, Arthur J.	R. C.
Harrison, Robert M., to USN	Meth.
Izard, Carroll E., V-12	Bap. (S).
Lang, Robert F., to USN	Meth.
Marron, Peter J.	R. C.
Mitchell, Carlton I., V-12	Bap. (S).

Moke, Norbert A.	Ref.
Nichols, Lloyd C.	U. Breth.
#Nyman, Eugene B.	Bap. (N).
Oglesby, Glynn A., V-12, to USN	Meth.
O'Neill, Edward C.	R. C.
Ramberg, August J.	Meth.
Smith, Benjamin E., V-12	Bap. (S).
Smith, James R., V-12	Disc.
Sullivan, Daniel G.	R. C.
Trefz, Edward K.	Presby. (USA).
Tyler, Henry H., V-12	Disc.
Voll, Bernard F., V-12	Meth.
Wackerbarth, Henry P.	Ref.
Wallace, Raymond L.	Presby. (Bible).

V-12 Students Who Entered the Naval Chaplaincy In the Months Indicated

*October 1945 (9)*

Brown, Edgar S.	Luth.
Garnett, William B.	P. E.
Gilbert, Bertram C.	Luth.
Herb, Donald W.	Luth.
Kulp, John C.	Meth.
Malotte, Charles A.	Disc.
Morentz, Paul E.	Luth.
Pfahler, John W.	Luth.
Raly, Coleman L.	Bap. (S).

*November (5)*

Frost, Eugene A.	Cong.
Gates, Edward D.	Cong.
McCoy, Charles S.	Meth.
McDowell, Kenneth G.	Meth.
Parsons, Preston D.	Disc.

# APPENDIX VIII

## LIST OF CHAPLAINS ATTENDING POSTGRADUATE SCHOOLS FROM 1947-1950

Name	Denomination	Date of appointment
1946 (3):		
Pigott, Charles S....	Baptist (S).....	29 January.
Snelbaker, Kenneth J.	Evan. Un. Br....	24 February.
Caper, Keene H....	Presby. (USA)...	4 March.
1947 (25):		
*Kennedy, William T.	.....do.....	9 April.
*Elliott, Calvin H....	Episcopal.....	Do.
*Remias, Joseph L....	Catholic.....	Do.
*Brenneman, Marshall E.	Lutheran.....	Do.
Flitton, Herbert H., Jr.	Un. Presby.....	Do.
Power, Bashford S....	Methodist.....	Do.
*Spohn, Arnold P....	Lutheran.....	17 June.
*Trower, Ross H....	.....do.....	Do.
*Berry, Reginald A....	Nazarene.....	Do.
*Galey, Roger D....	Un. Presby.....	Do.
Jolly, Donald W....	.....do.....	Do.
*Morgan, Raymond..	Baptist (S).....	Do.
*Keeley, John A....	Catholic.....	18 August.
*Madigan, Edward T.	.....do.....	Do.
*Radcliffe, Robert W.	Methodist.....	19 February.
Weissberg, Milton...	Jewish.....	10 September.
*Deal Robert L....	Methodist.....	Do.
*Ray, Milton U....	.....do.....	Do.
Marzilli, Raphael...	Catholic.....	Do.
Shoup, Robert E....	Evan. Un. Br....	Do.
Howland, Barker C....	Baptist (N).....	13 November.
Forney, Fredric J....	Disc. of Christ...	Do.
Nerthling, Edwin J....	Un. Lutheran....	Do.
Dennis, Arthur W....	Methodist.....	Do.
Nunn, Jack E....	Baptist (S).....	Do.
Wolfgram, Ernst A., Jr.	Lutheran.....	13 January.
*Schmitt, P. A....	Catholic.....	13 April.
Hopkins, Ralph W....	Methodist.....	Do.

Name	Denomination	Date of appointment
1948 (29):		
Power, J. Glenn....	Methodist.....	13 April
Collins, Thomas L. H.	Lutheran.....	Do.
Hermann, T. C....	.....do.....	Do.
Lavin, Henry T....	Catholic.....	15 June.
Widman, J. A....	.....do.....	Do.
*Szozesny, Charles A.	.....do.....	Do.
Cloonan, J. F....	.....do.....	Do.
Chalfant, P. W....	Methodist.....	Do.
*Hutcheson, Richard G.	Presby. (US).....	10 August.
Sheridan, Eugene J..	Catholic.....	Do.
Webb, Charles E....	.....do.....	Do.
Mershon, Carroll M.	Un. Presby.....	Do.
Chase, Richard P....	Baptist (N).....	Do.
Killeen, Patrick A...	Catholic.....	12 October.
Keaney, Kearn J....	.....do.....	Do.
O'Leary, Daniel J....	.....do.....	Do.
Rosback, George F....	.....do.....	Do.
Rademacher, Glen A.	.....do.....	Do.
Hayes, Jack W....	Baptist (N).....	Do.
Schnick, Homer L....	Baptist (S).....	Do.
Zoller, John E....	Methodist.....	30 November.
Abucevich, John....	Catholic.....	Do.
Fay, John P....	.....do.....	Do.
*Bakker, Peter J....	Baptist (N).....	Do.
*Davis, Benjamin J...	Methodist.....	Do.
*Hearn, William M....	Baptist (N).....	Do.
1949 (2):		
Griffin, Cornelius J..	Catholic.....	Selected.
*Brown, Jonathan C., Jr.	Baptist (S).....	Do.

\* Indicates those who were Reserve chaplains in World War II and whose papers were not submitted for transfer to the Regular Navy prior to 15 September 1946. They reentered the corps as lieutenants (junior grade) regardless of the rank previously held.



# APPENDIX IX

## LIST OF CHAPELS AS OF 1 SEPTEMBER 1947

In 1947 the Chaplains Division compiled a list of existing chapels at Navy and Marine facilities. Chapels of permanent construction are designated as "P" and those of temporary as "T". In a number of instances some building or part of a building was con-

verted into a chapel. Such are indicated by the word "Converted". In other instances two chapels under the same roof, one used by the Catholics and one by the Protestants, are listed as separate chapels.

### NAVAL DISTRICTS WITHIN CONTINENTAL UNITED STATES

#### FIRST NAVAL DISTRICT

Place	Seating capacity	Type of construction	Chapel or converted	Date of construction
NAS, Quonset Point, R. I. ....	600	P	Chapel. ....	2/3/46.
NAS, Brunswick, Maine. ....	200	P	do. ....	2/46.
NTS, Newport, R. I. ....	750	P	Converted. ....	1930.
NB, Portsmouth, N. H. ....	200	P	Chapel. ....	1943.
NH, Chelsea, Mass. ....	349	P	do. ....	7/22/45.

#### THIRD NAVAL DISTRICT

NH, St. Albans, Long Island, N. Y. ....	350	T	Chapel. ....	8/20/44.
NAD, Earle, Red Bank, N. J. ....	200	P	do. ....	7/15/45.
Sub B., New London, Conn. ....	402	P	do. ....	12/3/44.
NAS, Floyd Bennett Field, N. Y. ....	60	T	do. ....	12/25/43.

#### FOURTH NAVAL DISTRICT

NAS, Atlantic City, N. J. ....	150	T	Converted. ....	1946.
NAS, Lakehurst, N. J. ....	225	P	Chapel. ....	1932.
Philadelphia, Pa.: .....	70	T	do. ....	
NB and RS. ....	256	P	do. ....	11/1/42.
Det. Bks. ....	40	T	do. ....	1947.
NH. ....	35	T	Converted. ....	1942.
	35	T	do. ....	1942.
	25	T	do. ....	1946.

#### FIFTH NAVAL DISTRICT

Norfolk, Va.: .....				
NS. ....	750	P	Chapel. ....	2/42.
	500	P	do. ....	2/42.
	300	P	Chapel <sup>1</sup> . ....	2/45.
Armed Forces Staff College. ....	130	T	Converted. ....	
NAS. ....	300	P	Chapel. ....	Fall 43.
	300	P	do. ....	Spring 44.
AAS, Oceana, Va. ....	240	T	do. ....	6/45.
NSYd, Portsmouth, Va. ....	128	P	Converted. ....	10/39.
NH, Portsmouth, Va. ....	192	T	Chapel. ....	1944.
Mine Depot, Yorktown, Va. ....	300	P	Converted. ....	10/44.
Naval School, Bainbridge, Md. ....	576	T	Chapel <sup>1</sup> . ....	Spring 43.

<sup>1</sup> Not in use.

## FIFTH NAVAL DISTRICT—Continued

Place	Seating capacity	Type of construction	Chapel or converted	Date of construction
Camp Lejeune, N. C.:				
M. Bks. ....	650	P	Chapel. ....	10/42.
Tent City. ....	600	P	do. ....	10/42.
Montford Point. ....	400	P	do. ....	1/43.
MCAS, Cherry Point, N. C. ....	400	P	do. ....	8/42.
MAAS, Oak Grove, N. C. ....	540	P	do. ....	6/47.
MAAS, Bogue, N. C. ....	395	P	do. ....	2/45.
	100	T	Chapel <sup>1</sup> . ....	4/47.
	100	T	do. ....	4/45.

## SIXTH NAVAL DISTRICT

NB, Charleston, S. C. ....	200	T	Chapel. ....	10/14/42.
MC Rec. Depot, Parris Island, S. C. ....	400	T	do. ....	1919.
	320	P	do. ....	1942.

## SEVENTH NAVAL DISTRICT

NAS, Jacksonville, Fla. ....	808	P	Chapel. ....	12/15/42.
	746	P	do. ....	12/15/42.
NS, Green Cove Springs, Fla. ....	200	P	do. ....	10/26/47.
NAS, Banana River, Fla. ....	400	P	do. ....	10/30/45.
NAS, Miami, Fla. ....	400	P	do. ....	12/45.
USCG, Mayport, Fla. ....	144-180	P	do. ....	7/17/47.
NH, Key West, Fla. ....	160		Converted. ....	5/23/47.

## EIGHTH NAVAL DISTRICT

Corpus Christi, Tex.:				
NAS. ....		T	Chapel. ....	1941.
NAAS, Cabiness Field. ....		T	do. ....	1944.
NAAS, Cuddihy Field. ....		T	Not in use. ....	1944.
NAAS, Kingsville Field. ....		T	do. ....	1944.
NAAS, Rodd Field. ....		T	do. ....	1943.
NAAS, Waldron Field. ....		T	do. ....	1944.
NAS, Pensacola, Fla. ....		T	Chapel. ....	1918.
NTC, Gulfport, Miss. ....		T	Not in use. ....	1944.
NATTC, Memphis, Tenn. ....		T	do. ....	1942.
NTTC, Norman, Okla. ....		T	do. ....	1942.
NAS, Houma, La. ....		T	do. ....	1944.

## NINTH NAVAL DISTRICT

NH, Great Lakes, Ill. ....	117	T	Chapel. ....	1920.
NAD, Hastings, Neb. ....	130	T	Converted. ....	1943.
NAS, Glenview, Ill. ....	200		Chapel. ....	1945.
NAS, Olathe, Kansas. ....	200		do. ....	7/44.

<sup>1</sup> Not in use.

# ELEVENTH NAVAL DISTRICT

Place	Seating capacity	Type of construction	Chapel or converted	Date of construction
San Diego, Calif.:				
NH.....	500	T	Chapel.....	12/6/44.
NAS.....	696	T	do.....	1/12/46.
NS.....	300	T	do.....	3/15/45.
NTC.....	600	P	do.....	12/42.
	575	T	do.....	12/42.
MCB.....	275	P	do.....	2/6/43.
NAAS, Ream Field, San Ysidro, Calif.....	85	T	Converted.....	10/45.
NTDC, Camp Elliott, San Diego, Calif.....	696	T	Chapel.....	11/20/42.
	696	T	do.....	4/44.
USMC Tra. and Repl. Com., Camp Pendleton.....	100	T	Converted.....	1943.
	696	T	Chapel.....	12/24/45.
MCAS, El Toro, Calif.....	300	T	Converted.....	1/19/45.
N Ammunition and Net Dept., Seal Beach, Calif.....	80	T	Chapel.....	4/43.
NS, Terminal Is., San Pedro, Calif.....	500	P	do.....	9/23/45.
NH, Corona, Calif.....	250	T	Converted.....	7/45.
NTDC, NS, Port Huene, Calif.....	696	T	Chapel.....	10/2/44.
NAS, El Centro, Calif.....	150	T	do.....	2/45.
NAS, Santa Ana, Calif.....	300	T	Remodeled.....	1944.
	696	T	Chapel.....	6/13/44.
NAAS, Miramar, Calif.....				

# TWELFTH NAVAL DISTRICT

NS, Treasure Is., San Francisco, Calif.....	450	T	Chapel.....	7/18/43.
NSYd, Mare Island, Calif.....	200	P	do.....	1901.
NAS, Moffett Field, Calif.....	250	P	do.....	1944.
NH, Oakland, Calif.....	400	T	do.....	10/4/44.
NAS, Alameda, Calif.....	600	P	do.....	4/11/43.
NAS, Oakland, Calif.....	200	T	do.....	1945.
N Advance Base, Pers. Dep, San Bruno.....	500	T	do. <sup>1</sup> .....	1945.
Naval Magazine, Port Chicago.....	125	T	do. <sup>1</sup> .....	1942.
N Amph Tra B., Morro Bay, Calif.....	100	T	do. <sup>1</sup> .....	1943.
NH, NTDC, Shoemaker, Calif.....	350	P	do. <sup>1</sup> .....	1945.
N Rec. Bks, Shoemaker, Calif.....	750	T	do. <sup>1</sup> .....	1944.
Rec. Brks., Shoemaker, Calif.....	750	T	do. <sup>1</sup> .....	1944.
	125	T	do. <sup>1</sup> .....	1943.
Camp Parks, Calif.....	125	T	do. <sup>1</sup> .....	1943.

# THIRTEENTH NAVAL DISTRICT

NB, Bremerton, Wash.....	110	T	Chapel.....	1938.
NH, Seattle, Wash.....	200	P	do.....	1944.
NAS, Whidbey Island, Wash.....	100	T	Converted.....	1944.
NAS, Seattle, Wash.....	80	P	do.....	1936.
NAS, Tillamook.....		P	do.....	1943.

<sup>1</sup> Not in use.

# POTOMAC RIVER NAVAL COMMAND

Place	Seating capacity	Type of construction	Chapel or converted	Date of construction
NavSch, NRL, Anacostia, D. C.	456	P	Chapel	10/44.
NCA, Washington, D. C.	400		do.	5/24/25.
NPG, Dahlgren, Va.	200		do.	2/17/46.
NAS, Patuxent River, Md.	60	T	do.	2/17/46.
RecSta, Washington, D. C.	380	P	do.	Purchased 1943.
	190	T	do.	7/43.
MarBrks, Quantico, Va.	65	T	do.	7/43.
	300	T	Converted	
NNMC, Bethesda, Md.	30	P	do.	
	30	P	do.	

# SEVERN RIVER NAVAL COMMAND

U. S. Naval Academy, Annapolis, Md.	2, 347	P	Chapel	1905.
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# NAVAL DISTRICTS OUTSIDE CONTINENTAL UNITED STATES

## TENTH NAVAL DISTRICT

NS, San Juan, Puerto Rico	250	P	Converted	1942.
NOB, Roosevelt Rds., P. R.	60	T	Chapel	1943.
NOB, Guantanamo Bay, Cuba	500	P	do.	1942.
Trinidad, British West Indies:				
Nob	360	P	Converted	1942.
	360	T	Chapel	1941.
	150	T	do.	1880.
	400	T	Converted	1942.

## FOURTEENTH NAVAL DISTRICT

Navy Housing, Pearl Harbor	200	T	Chapel	
Civilian Housing Area III, P. H.	300	T	do.	
RecSta, Navy Yard, P. H.	75	T	do.	
NH, Aiea Heights	75	T	do.	
Makalapa	150	T	do.	
NAD, Lualualei	100	T	do.	
NAF, Honolulu	80	T	do.	
NAF, Johnston Island	300	T	do.	
	150	T	do.	
NOB, Midway Islands	150	T	do.	
	180	T	do.	
NAS, Barber's Point	350	T	do.	
NAS, Ford Island	300	T	do.	
NAS, Kaneohe Bay	250	T	do.	
	150	T	do.	
MCAS, Ewa	400	T	do.	
	400	T	do.	
SubB, Navy Yard, P. H.	150	P	do.	



# FIFTEENTH NAVAL DISTRICT

Place	Seating capacity	Type of construction	Chapel or converted	Date of construction
NOB, Coco Solo, C. Z.....	250	P	Chapel.....	1942.
SubB, Balboa, C. Z. ....	200	T	.....do.....	1942.
Hqrs, 15th ND, Balboa, C. Z.....	100	T	Converted.....	6/23/46.

# SEVENTEENTH NAVAL DISTRICT

Adak, Alaska:				
NOB.....	{ 125	T	Chapel.....	1944.
	165	T	.....do.....	1943.
	120	T	.....do.....	1944.
	125	T	.....do.....	1947.
Kodiak, Alaska:				
NOB.....	{ 350	T	Converted.....	1946.
	80	T	Chapel.....	1943.
NOB, Dutch Harbor, Alaska.....	300	T	.....do.....	1942.

# OTHER AREAS OVERSEAS

## COMMANDER NAVAL FORCES, FAR EAST

Flt. Act., Sasebo, Japan.....	75	T	Chapel.....	1945.
Flt. Act., Yokosuka, Japan.....	340	T	Converted.....	1930.

## NAVAL FORCES EASTERN ATLANTIC AND MEDITERRANEAN

NAS, Port Lyautey, French Morocco.....	125	T	Chapel.....	4/15/46.
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## NAVAL FORCES PHILIPPINES

ComNavPhil, Manila.....	500	T	Chapel.....	5/45.
NAS, Sangle Point.....	100	T	.....do.....	2/27/47.
NOB, Subic Bay.....	200	P	.....do.....	1945.

## NEWFOUNDLAND AREA COMMAND

NOB, Argentia, Newfoundland.....	300	T	Chapel.....	4/1/45.
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## APPENDIX X

### LIST OF CHAPLAINS ATTENDING POSTGRADUATE SCHOOLS FROM 1947-1950

#### January-June 1947:

- Commander John Boslet, Fordham University.
- Commander Roy E. LeMoine, Virginia Theological Seminary.
- Commander V. J. Gorski, Fordham University.
- Lt. Comdr. D. A. Dillon, St. Louis University.
- Lt. Comdr. J. D. McDonald, Catholic University.
- Lt. Comdr. O. F. L. Wiese, University of Chicago.
- Lt. Comdr. J. A. Alley, Yale Divinity School.
- Lt. J. B. McPherson, Union Theological Seminary.
- Lt. Comdr. T. C. Davies, Princeton Theological Seminary.
- Lt. Comdr. H. A. MacNeill, Harvard Divinity School.

#### September 1947-June 1948:

- Commander F. T. O'Leary, Catholic University.
- Commander Milton P. Gans, Catholic University.
- Commander J. F. Dreith, Union Theological Seminary.
- Commander Harry C. Wood, Union Theological Seminary.
- Commander Hansel H. Tower, Temple University.
- Commander Frederick Volbeda, Columbia Theological Seminary.
- Commander Samuel Bennett, Southern Methodist University.
- Lt. Comdr. W. J. Vierling, Princeton Theological Seminary.
- Lt. Comdr. C. A. Herold, Fordham University.
- Lt. Comdr. R. W. Coe, Harvard Divinity School.
- Lt. Comdr. M. A. Curry, Episcopal Theological School.
- Lt. Comdr. Glynn Jones, Episcopal Theological School.
- Lt. Comdr. F. D. Hewitt, Stanford University.
- Lt. Comdr. E. A. Slattery, Boston College.
- Lt. C. C. Hartung, Yale Divinity School.

#### September 1948-June 1949:

- Commander R. W. Faulk, Union Theological Seminary.
- Commander J. P. Murphy, Catholic University.

#### September 1948-June 1949-Continued

- Commander C. W. Nelson, General Theological Seminary.
- Commander M. N. Young, University of Southern California.
- Lt. Comdr. A. M. Kulinski, Catholic University.
- Lt. Comdr. J. R. Marks, Harvard Divinity School.
- Lt. Comdr. W. J. Mcagher, Fordham University.
- Lt. Comdr. T. J. Mullins, Fordham University.
- Lt. Comdr. A. R. Reed, Pacific School of Religion.
- Lt. Comdr. R. W. Ricker, Union Theological Seminary.
- Lt. Comdr. L. C. M. Vosseler, University of Southern California.
- Lt. Comdr. P. B. Wintersteen, Harvard Divinity School.
- Lt. M. S. Ernstmeier, Harvard Divinity School.
- Lt. E. V. Lyons, Jr., University of Pennsylvania.
- Lt. R. L. Stamper, Columbia Theological Seminary.

#### Approved for September 1949-June 1950:

- Commander Paul W. Dickman, Union Theological Seminary.
- Commander Ralph A. Curtis, Harvard Divinity School.
- Lt. Comdr. Sidney H. Shears, Union Theological Seminary.
- Lt. Comdr. George A. Wright, Union Theological Seminary.
- Lt. Comdr. Alden A. Read, Pacific School of Religion.
- Lt. Comdr. James E. Reaves, Union Theological Seminary.
- Lt. Comdr. Herman J. Schnurr, Fordham University.
- Lt. Comdr. W. E. Brooks, Jr., Harvard Divinity School.
- Lt. Comdr. William S. Noce, Pacific School of Religion.
- Lt. Comdr. J. A. Sullivan, Catholic University.
- Lt. Robert "Q" Jones, Union Theological Seminary.
- Lt. George E. Thomas, Harvard Divinity School.
- Lt. J. P. F. Gallagher, Catholic University.
- Lt. Paul F. Bradley, Fordham University.
- Lt. William A. Taylor, Harvard Divinity School.

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